ŚŪNYASAMPĀDANE

VOLUME V

KARNATAK UNIVERSITY
DHARWAR
1972

ŚŪNYA
SAMPĀDANE

VOLUME V

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KARNATAK UNIVERSITY DHARWAR

This Volume relates entirely to Prabhudēva: his tour and return, his symbolic ascension to the Throne of the Absolute, the Feast, his prophecy of the Śaranas' end, and his encounter with the yogi Gōrakṣanātha. The next volume will be a distillation of Śūnya Sampādane to yield the quintessence of Vīraśaivism.

SP-317

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ŚŪNYA
SAṀPĀDANE

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KARNATAK
UNIVERSITY
DHARWAR

ŚŪNYASAMPĀDANE

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ŚŪNYASAMPĀDANE

VOLUME V

EDITED WITH

Introduction, Text, Transliteration, Translation,
Notes and Comments

BY

Dr. M. S. Sunkapur
Prof. Armando Menezes

WITH A FOREWORD

BY

Dr. A. S. Adke, B.E., M.I.E., Ph.D.
Vice-Chancellor, Karnatak University

KARNATAK UNIVERSITY

DHARWAR

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FIRST EDITION 1972

Copies: 1500

Price Rs. 20
$ 5
Sh. 30

Publisher:
S. S. Wodeyar, M.A., LL.B.
Registrar,
Karnatak University,
Dharwar-3

Printer:
A. S. Kamath,
Sharada Press,
Car Street,
Mangalore-1

ACKNOWLEDGEMENT

The Karnatak University is happy to present this 5th Volume of *Śūnyasampādane* to the interested public. This marks the completion of one more stage in the project of the publication of the translation of the entire *Śūnyasampādane*. This University is grateful to the U. G. C. for the generous financial assistance given to the project. On behalf of the University, I am also to express our grateful thanks to the authorities of the Sharada Press for the good printing work expeditiously done.

S. S. Wodeyar
Registrar
Karnatak University

DHARWAR
October 16, 1972

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FOREWORD

I have great pleasure in welcoming the publication of the present volume. It is the fifth and last of the series and covers the full edition of *Śūnyasaṁpādane* with text, translation and the entire critical apparatus. I feel happy that with the present volume the interested public will be in possession of the complete *Śūnyasaṁpādane* in English.

The next volume under the project is: *Śūnyasaṁpādane, Quintessence of Vīraśaivism*, a coherent and consolidated exposition of the fundamentals of Vīraśəivism gathered from the sayings of the Saints presented in *Śūnyasaṁpādane* and from the writings of other Vīraśaiva mystics. The work is of great significance and difficulty, and calls for masterly treatment; and it is gratifying to note that the editors are working hard at the arduous task ahead. It is hoped that, with their sound scholarship, critical acumen, diligent application as well as power of synthesis, the editors will be able to do justice to this work too.

A. S. Adke,
Vice-Chancellor
Karnatak University

DHARWAR
October 16, 1972

EDITORIAL NOTE

The present volume, the fifth and last of the *Śūnyasampādane* series, presents some more vital characteristics of Vīraśaivism.

The First Chapter presents Allamaprabhu as a moving principle. He claims no community, no land, no language as his own to the exclusion of others. And he walks the entire length and breadth of his country for the good—material and spiritual—of its people. Prabhu's yōgic experience in terms of Śaivism, and Vīraśaivism in particular, is a bright feature of the chapter.

The Second Chapter presents Allama as an uncouth and ugly figure and illustrates how true greatness is discernible only to the really great. None of the Assembly of the Śaraṇas and Jaṅgamas recognises the identity of Allamaprabhu as Basavaṇṇa does. The visible 'Throne of the Void' erected for Prabhudēva corresponds exactly to the invisible throne within—the heart-centre whereon is seated the invisible and yet realisable Divinity.

The Third Chapter describes the true nature of offering, which consists in baring oneself of ego-centricism while making offerings. The other noteworthy feature of the Chapter is the forceful truth that the content of a true Jaṅgama is the content of all moving and non-moving (*cara* and *acara*) things.

The Fourth Chapter deals with the unitive experience of the Śaraṇas. It is highly enlightening to find the Śaraṇas preferring bondage to body, which holds the supreme joy of service that abides no more in freedom from body.

The Fifth Chapter presents Gōrakṣanātha, an accomplished yōgi, who by his yōgic powers has rendered his body hard as diamond. He meets Prabhu, who initiates him into the true yōga that relates to the spirit.

We must express our thanks to Prof. S. S. Bhoosnurmath, former Professor of Vīraśaiva Literature and Philosophy, Department of Kannada, who was for many years in charge of the *Śūnyasampādane* Scheme and, as such, was responsible for bringing out the previous volumes. Most of the work of the present volume, too, was done under his guidance.

We must also record our deep debt of gratitude to our Vice-Chancellor, Dr. A. S. Adke, for his continued and unabated enthusiasm in the advancement of spiritual knowledge through publication of Vacana literature in English; and to Sri S. S. Wodeyar, our Registrar, whose unstinted help and valuable suggestions have gone a long way in the execution of the project. Our thanks are no less due to Dr. R. C. Hiremath, Head of the Department of Kannada, but for whose enlightened guidance full justice to the work could not have been done. We also deem it our duty to record our appreciation of the devoted and continuous cooperation of the editorial staff and other members of our editorial office: Dr. H. P. Malledevaru, M.A., Ph.D. Dip-in-Indology, Reader in Sanskrit; Sri B. T. Shettar, B.A., B.T., our English translator; Sri V. S. Kambi, M.A., B.Ed., Research-Assistant in Vīraśaiva literature; and our typist Sri L. I. Rudrakshimath. Our thanks are also due to Sri K. S. Deshpande, Librarian, Karnatak University, for the preparation of the Index.

DHARWAR
October 16, 1972

M. S. Sunkapur
Armando Menezes

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SCHEME OF TRANSLITERATION

Vowels

Dēvanāgari	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए		ऐ		ओ		औ
Kannaḍa	ಅ	ಆ	ಇ	ಈ	ಉ	ಊ	ಋ	ೠ			ಎ	ಏ	ಐ	ಒ	ಓ		ಔ
Roman	a	ā	i	ī	u	ū	ṛ	ṝ	lṛ	lṝ	e	ē	ai	o	ō		au

anusvāra	Dēvanāgari	अं
	Kannaḍa	ಅಂ
	Roman	aṁ

visarga	Dēvanāgari	अः
	Kannaḍa	ಅಃ
	Roman	aḥ

Consonants

velars	क	ख	ग	घ	ङ
(*gutturals*)	ಕ	ಖ	ಗ	ಘ	ಙ
	ka	kha	ga	gha	na

palatals	च	छ	ज	झ	ञ
	ಚ	ಛ	ಜ	ಝ	ಞ
	ca	cha	ja	jha	ña

retroflex	ट	ठ	ड	ढ	ण
(*cerebrals*)	ಟ	ಠ	ಡ	ಢ	ಣ
	ṭa	ṭha	ḍa	ḍha	ṇa

dentals	त	थ	द	ध	न
	ತ	ಥ	ದ	ಧ	ನ
	ta	tha	da	dha	na

labials	प	फ	ब	भ	म
	ಪ	ಫ	ಬ	ಭ	ಮ
	pa	pha	ba	bha	ma

semi-vowels	य	र		ल	व
	ಯ	ರ	ಱ	ಲ	ವ
	ya	ra	ṟa	la	va

sibilant
श
ಶ *(palatal)*
śa

sibilant
ष
ಷ *(retroflex)*
ṣa

sibilant
स
ಸ *(dental)*
sa

aspirate
ह
ಹ
ha

lateral
ळ
ಳ
ḷa

conjunct
क्ष
ಕ್ಷ
kṣa

ज्ञ
ಜ್ಞ
jña

LIST OF ABBREVIATIONS

1. AKV,	*Akhaṇḍēśvara Vacanagaḷu*	By Ṣaṇmukhaswāmigaḷu, Ed. by Sri Siddhavīradēvaru Hosmath, Pub. by Murughamath, Dharwar, 1951.
2. AOC,	*Adventure of Consciousness*	By Satprem, Pub. by Sri Aurobindo Ashram, Pondicherry, 1968.
3. AV,	*Ādayyana Vacanagaḷu*	Ed. by Rev. Uttangi Chennappa, Pub. by Murughamath, Dharwar, 1957.
4. AVC,	*Allamana Vacanacandrike*	Ed. by Dr. L. Basavaraju, Pub. by Nalaniśaṅkara Prakasana, Mysore, 1960.
5. BKSR,	*Bhairavēśvara Kāvyada Kathāmaṇisūtraratnākara*	By Śāntaliṅgadēśika, Ed. by Dr. R. C. Hiremath & Dr. M. S. Sunkapur, Pub. by Karnatak University, Dharwar, 1965.
6. BSV,	*Basavaṇṇanavara Ṣaṭsthalada Vacanagaḷu*	Ed. by Prof. S. S.Basavanal, Pub. by L. E. Association, Dharwar, 1962.
7. CBP,	*Cennabasava Purāṇa*	By Virūpākṣa Paṇḍita, Ed. by Prof. S. S. Basavanal, Pub. by L. E. Association, Dharwar, 1934.
8. IP,	*Indian Philosophy Vol.II.*	By Dr. S. Radhakrishnan, Pub. by George Allen & Unwin, London, 1956.
9. JDP,	*Jainadharma Paribhāṣā*	By M. P. Pujar, Kannada Samshodhana Samsthe, Dharwar. 1952.
10. Kai.K,	*Kaivalyakalpavallari*	By Sarpabhūṣaṇa Śivayōgigaḷu, Ed. by Prof. S. S. Basavanal, Pub. by Sarpabhūṣanamath, Bangalore, 1914.

11. LLVC,	*Liṅgalīlāvilāsacāritra*	By Kalmaṭhada Prabhudēvaru, Ed. by Prof. S. S. Bhoosnurmath, Pub. by Murughamath, Dharwar, 1956.
12. MBS,	*Mailārada Basavaliṅga Śaraṇara Kṛtigaḷu*	Ed. by Prof. S. S. Basavanal, Pub. by Murughamath, Dharwar, 1962.
13. MMV,	*Mōḷigeyamārayya mattu Rāṇi Mahādēviyammanavara Vacanagaḷu*	Ed. by Prof. S. S. Bhoosnurmath, Pub. by Veerabhadrappa Halabhavi, Dharwar, 1955.
14. PJC,	*Prāṇaliṅga Jñānacāritra*	By Prabhudēva, Ed. by P. G. Halakatti, Bijapur, 1952.
15. PLL,	*Prabhuliṅgalīle*	By Cāmarasa, Ed. Prof. S. S. Basavanal, Pub. by L. E. Association, Dharwar, 3rd Edn. 1963.
16. P.Ph,	*Perennial Philosophy*	By Aldous Huxley, Pub. by Chatto & Windus, London, 1950.
17. Si.S,	*Siddhāntaśikhāmaṇi*	By Śivayōgiśivācārya, Ed. by N. R. Karibasava Sastri, Mysore, 1914.
18. SP,	*Siṅgirājapurāṇa*	Ed. by Sri H. Devirappa, Pub. by Oriental Research Institute, Mysore, 1950.
19. SS,	*Śūnyasaṁpādane*	Eng. Translation, Pub. by Karnatak University, Dharwar, Vol. I, 1965, Vol., II, 1968, Vol. III, 1969, Vol. IV, 1970.
20. SSC,	*Śivaśaraṇara Caritragaḷu (Pts. I. II & III)*	By Dr. P. G. Halakatti, Pub. by Shivanubhava Granthamale, Bijapur, 1944, 1947, 1964.
21. SS(K)	*Śūnyasaṁpādane (Kannada)*	By Gūḷūru Siddhavīraṇṇa, Ed. by Prof. S. S. Bhoosnurmath, Pub. by Ravur & Kalmathadhisvara Swamiji, 2nd Edn. 1965.

22. SSV,	*Svatantra Siddhaliṅgēśvara Vacanagaḷu*	Ed. by Sri Chandrashekhar Shastri, Pub. by Murusavirmath, Hubli, 1933.
23. TSV,	*Tōṇṭada Siddhēṣvara Vacanagaḷu.*	By Tōṇṭada Siddhaliṅgēśvara, Ed. by Sri Channamallikārjuna, Printed at Siddhesvara Mudralaya, Mysore, 1951.
24. VG(Kai)p	*Vēdānta Granthāvali (Kaiyalvapaddhati)*	By Nijaguna Śivayōgi, Pub. by Sitarama Shantananda Swami, Bangalore, 1969.
25. VS.san,	*Vacana Sāhitya Saṅgraha*	Ed. by Prof. S. S. Bhoosnurmath, Pub. by Govt. of Mysore, 1965.

INTRODUCTION TO THE SAṀPĀDANE OF PRABHUDĒVA'S TOUR AND RETURN

INTRODUCTION

to the

SAṀPĀDANE OF PRABHUDĒVA'S TOUR AND RETURN

Allama Prabhu left his native village of Baḷḷigāvi[1] in the present Śimoga district and came, still young, to Animiṣayyana Koppa, where he received his initiation and, with it, his Iṣṭa-Liṅga from Animiṣayya in a strange and unprecedented manner. He then went to Masaḷi[2] or Mosaḷekal[3], in Bijapur district and, setting the great mystic Muktāyakka on the Path, proceeded to Sonnalige (present Sholapur), where, after a long spiritual discussion, he persuaded the great Śivayōgi Siddharāmayya to accompany him to Kalyāṇa. He thought that here, through Basavaṇṇa, Siddharāma's yōga would be completed. Once in Kalyāṇa, Siddharāma was initiated in the Iṣṭa-Liṅga lore by Cennabasavaṇṇa, while Prabhudēva, through his final instructions, perfected his yōga.

After a long association with the śaraṇas—Basavaṇṇa, Cennabasavaṇṇa, Siddharāmayya, Maḍivaḷa Mācayya and others–Prabhudēva makes his departure from Kalyāṇa. The Jaṅgama, the moving Liṅga, must keep moving: there is still work to do elsewhere.

Our editor, Siddhavīraṇṇa, here gives details of Prabhudēva's tour. We gather that from Kalyāṇa he went to Ponnaṁbala to Rāmēśvara and from there to Gōkarṇa, all in South India. From here he travels to Sourāṣṭra Sōmēśvara and, visiting holy centres in different parts of northern India, goes up to Kēdāra in the Himālayas, wandering on among the mountains known as Savālakṣaparvata. At this northernmost part of India, Prabhudēva, we are told, finding a large cave, decided to enter the Real trance.

This was no common tour. The very first verse of the Argument of this Saṁpādane tells us that Prabhudēva has no interest in travel

1. SS. Vol. I, p. 2.
2. Ibid. p. 127, fn. 1.
3. BKsR. PtI, P. 384.

for its own sake but only to sanctify the land; as song 53 of Ch. XVIII puts it, he had made the whole world his own (*jagavellavanūra māḍi*).

Maḍivāḷayya sets out the real purpose of Prabhudēva's tour in vacana 11. Wherever Prabhudēva goes, the darkness of the mind, the heart's unease, the soul's predicament are dispelled. The passions that impede spiritual progress are quelled. On he goes, sowing the seeds of devotion, knowledge and good deeds everywhere. For hearts ready to receive it, he radiates the Divine Light. The holy places and waters become the holier for his presence. We are reminded of Prabhudēva's own earlier words (SS. Vol. I, Ch. I, V. 78):

> Incomparable is the beauty of Your going:
> It alchemises all that is touched;
> It consecrates all that is seen;
> It turns all that is heard
> Into spiritual discourse.
> They're forthwith saved who hold
> Converse with You!
> You purify the world as You pass by;
> Each spot You tread is a pilgrim place;
> The waters You touch are holy waters;
> And all those who pledge
> Devotion to You
> Become one with You
> O Guhēśvara.

Prabhudēva leaves no footprints where he walks; he casts no shadow where he stands. Motionless, he moves; his speech is Silence speaking. Cennabasavaṇṇa gives an explanation of this ethereal, glorified, existence:

> Because he never stepped
> Upon the foulness of the world,
> They say Prabhudēva has no legs.
> Because he never took another's wealth,
> They say Prabhudēva has no hands.

Because he never heard
Aught else,
They say Prabhudēva has no ears.
Because he never leaned
Towards an evil-smelling act,
They say Prabhudēva has no nose.
Because he never clasped another's woman,
They say Prabhudēva has no heart.
Therefore before Kūḍala Cennasaṅga I say:
Receiving the left offerings
Of Prabhudēva, I shall be blest.
Mark that, Saṅgana Basavaṇṇa!

In other words, he is and he is not. It is like the sun's image in the water, unaffected by the nature of water.

There are as many as eleven vacanas in which Prabhudēva describes his trance, or what the editor calls his supreme Śivayōga. Siddhavīraṇṇa tells us how Prabhudēva takes a particular posture ready to enter into the Trance:

"... sat in it, in answer to a whim, in the lotus pose; and remaining in that will-less condition, in a state of consubstantial union, with reason, mind, breath, knowledge and thought concentrated on one point and in equipoise, he realised the Void of voids and was transfixed in the ultimate trance" (Pr. to V. 15).

What this Trance means is also explained by him: ".... He stood still in union with Paraśiva and became integral with Him, had clasped all the infinite billions of cosmic eggs in the Light of his great illumination and was shining in all splendour...." (Pr. to V. 26)—a state described in greater detail by Prabhudēva himself in Vacana 25.

As in the Upaniṣadic saying, "One who knows Brahman becomes the Brahman (*brahma vēda brahmaiva bhavati*), so Prabhudēva is the supreme Light and the Void. The potential Divine has now been transformed into the actual Divine; for the Divine Existence is only consciousness kindled by the Divine Light.

As far as we can gather from Prabhudēva's relevant vacanas—enigmatic in their utterance of what cannot be uttered—this ultimate Experience is:

(1) A glorious transformation (V. 20).
(2) Self-realisation (V. 20).
(3) A complete union (V. 18).
(4) An utter dissolution (V. 24).
(5) An infinite expansion (V. 21).
(6) The supreme beatitude (V. 19).
(7) An absolute transcendence (V. 15).

Meanwhile, the śaraṇas at Kalyāṇa, pining for Prabhudēva and knowing intuitively that he would come back to them as he had promised, make arrangements for the construction of a Śūnyasiṁhāsana. Here is one aspect of the Śūnyasiṁhāsana as described by Haḍapada Appaṇṇa in his Vacana No. 27.

Abolishing in Liṅga the body's character,
Abolishing in Consciousness the flaws of mind,
Abolishing the illusions of the soul
With a mind exempt from care,
Laying the foundation-stone of virtuous life
For the abode of the immaculate Absolute,
Placing a mosaic stone
Made of the wealth of all discipline,
Setting up four pillars of
The fourfold inner self,
Adjusting a tower of knowledge on
A wall called Knower, and decking it
With a gold spire called the Known,
Making the upper door of Brahmarandhra
Into a real door
And setting it up in Spacelessness,
Basavaṇṇa prepared
A throne of the Absolute against
The arrival of Prabhudēva,
Basavapriya Kūḍala Cennasaṅga's śaraṇa,
And eagerly awaited his coming.

It would also be profitable to refer to his V. 26 which makes the picture brighter.

For yet another, and fuller and clearer, picture of the Throne we would do well to view it with the eye of Cāmarasa, author of Prabhuliṅgalīle. He has devoted one whole chapter (No. 21) to the description of Basavaṇṇa's erecting the Throne of the Absolute for Prabhudēva. Verses 9–22, pp. 256–59 are worthy of our close attention if we would have a glimpse of the Throne of the Absolute. Cāmarasa makes it abundantly clear that the Śūnyasiṁhāsana is an outward expression of Basavaṇṇa's inner realisation of the Absolute. The structure and the materials used are clearly symbolic of the processes through which Basavaṇṇa attained to the realisation of the Absolute. Cāmarasa, in the opening verse of the chapter, makes it absolutely clear when he says: Our Basavadaṇḍēśa raised the Śūnyasiṁhāsana—a replica of the treasure he found within himself. The 'Throne of the Absolute' represents man's unique conquest of his own innermost kingdom—the Kingdom of God.

In response to Basavaṇṇa's heart's call, as also to that of all the other śaraṇas, Prabhudēva returns to Kalyāṇa twelve years later, but in a disguised form--a form to all outward appearance uncomely and odd, ugly and deformed.

To add to this awful sight, his behaviour also is extremely odd and baffling. Vacanas 58–59 give us a clear picture of this quaint behaviour. Siddhavīraṇṇa does not give us the reason why Prabhudēva assumed this form and behaved in this fashion. But Cāmarasa comes forward with an explanation. Prabhudēva's intention was to test whether Basavaṇṇa would be able to recognise his identity.[1] Basavaṇṇa had his own plan for identifiying Prabhudēva.[2] A true bhakta or a śaraṇa should be able to penetrate the form and see the Divine shining behind.

---

1. PLL, Ch. 22, Ver. 29. In this context it may also be noted that Basavaṇṇa erected the Throne in such a way that it was possible only for Prabhudēva to ascend and occupy the seat. (PLL. Ch. 21, Ver. 8, p. 225 and Verses 23-24, p. 259.)
2. Refer V. 55, p. 7.

[illegible] to refer to it? V, 26 which makes [illegible]

[illegible] picture of the Throne [illegible] highly respected [illegible], author of [illegible] chapter (Ch 27) to the [illegible] Throne of the Absolute for [illegible] are worthy of our close [illegible] a glimpse of the Throne of the Absolute. [illegible] makes it abundantly clear that the [illegible] the Absolute. [illegible] are clearly symbolic of the [illegible] to the realisation of [illegible] of the chapter, makes [illegible] called the [illegible] be found within himself [illegible] of the Absolute, represents man's unique [illegible] the Kingdom of God.

In [illegible] to that of all the [illegible] twelve years later, [illegible] all outward appearance uncomely [illegible] ugly and deformed.

[illegible] extremely and [illegible] picture of this quaint [illegible] the reason why [illegible] But [illegible] perceive his identity [illegible] A true [illegible] the Form and as the [illegible]

1. [illegible] Ch. [illegible] In this [illegible] it may also be noted that [illegible] that it was possible only for [illegible] (Ch. 21, Vol. [illegible]

2. Ibid. V, [illegible]

ಶ್ರೀಗುರುಬಸವಲಿಂಗಾಯ ನಮಃ

ಪ್ರಭುದೇವರ

ಶೂ ನ್ಯ ಸಂ ಪಾ ದ ನೆ

ಸಪ್ತದಶೋಪದೇಶ

ಪ್ರಭು ದೇಶಾಂತರ ಪೋಗಿ ಬಂದ ಸಂಪಾದನೆ

ಎಲ್ಲ ಗಣಂಗಳ ಬೀಳ್ಕೊಂ
ಡಲ್ಲಮಪ್ರಭು ದೇಶಪಾವನಾರ್ಥಂ ಚರಿಯಿಸಿ
ಸಲ್ಲೀಲೆಯಿಂದ ಮುದದಿಂ
ಕಲ್ಯಾಣಕೆ ಬಂದ ಪರಿಯದೆಂತೆನಲುಸುರ್ವೆಂ

ŚRĪGURUBASAVALIṄGĀYA NAMAḤ

PRABHUDĒVARA

ŚŪNYASAṀPĀDANE

SAPTADAŚŌPADĒŚA

Prabhu dēśāntara pōgi banda saṁpādane

ella gaṇaṅgaḷa bīḷkoṇ
ḍallamaprabhu dēśapāvanārthaṁ cariyisi
sallīleyinda mudadiṁ
Kalyāṇake banda pariyadentenalusurveṁ

SALUTATION TO THE GLORIOUS GURU

BASAVALIṄGA

PRABHUDĒVA'S

ŚŪNYASAṀPĀDANE

THE SEVENTEENTH LESSON

THE SAṀPĀDANE OF PRABHU'S TOUR AND RETURN

I tell how Allama Prabhu, taking leave
Of all the Saints, travelled about
To please himself and sanctify the land
And returned to Kalyāṇa with joy.

ಅದೆಂತೆಂದೊಡಾ ಚೆನ್ನಬಸವರಾಜದೇವರು ಮಡಿವಾಳಮಾಚಿತಂದೆಗಳು ಮಹಾದೇವಿಯಕ್ಕನ ಐಕ್ಯಸ್ಥಲಮಂ ಕೊಂಡಾಡುತ್ತಿರಲು, ಆ ಸಮಯದಲ್ಲಿ ಪ್ರಭುದೇವರು ಎಲ್ಲರ ಸ್ತುತಿಗಳ ಸಂತೈಸಿ ಮತ್ತೊಮ್ಮೆ ಬಂದಪೆನೆಂದು ಎಲ್ಲರ ಕೈಯಲ್ಲಿ ಕಳುಹಿಸಿಕೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

adentendoḍā Cennabasavarājadēvaru Maḍivāḷamācitandegaḷu Mahādēviyakkana aikyasthalamaṁ koṇḍāḍuttiralu, ā samayadalli Prabhudēvaru ellara stutigaḷa santaisi mattomme bandapenendu ellara kaiyalli kaḷuhisikoṁba prastāvada vacana:

For instance: the vacana which tells how, while Lord Cenna-basavarāja and Father Maḍivāḷa Mācayya were extolling Mahā-dēviyakka's unitive state, just then Prabhudēva, saying 'I will see you again' as if to moderate their praises, bade them goodbye:

೧

ನಚ್ಚು ಮಚ್ಚಿನ ಸುಖಪರಿಣಾಮ ಸನ್ನಹಿತವಾದ ಬಳಿಕ
ಇನ್ನು ಅನುಭಾವವೆಂಬುದಿಲ್ಲ.
ಅಂತಿರಲಿ ನುಡಿಗಡಣ.
ಶಶಿಧರನಟ್ಟಿದ ಬೆಸನ ಮಾಡಬಂದ ಬಳಿಕ
ಹೇಳಿದ ಮಣಿಹವ ಮಾಡುತ್ತಿಹುದಲ್ಲದೆ,
ಅದು ತನ್ನ ಲೀಲೆ ತಾನು ಬೆರಸುವಂದಿಂಗೆ ಬೆರಸಲಿ.
ಆ ದಿನಕ್ಕೆ ಬಂದು ಹೇಳುವ ನಿರ್ಣಯವ.
ಗುಹೇಶ್ವರಲಿಂಗದ ಆಣತಿ ಬಪ್ಪನ್ನಬರ
ಶಿವಶರಣರೆಲ್ಲರೂ ಸಂಗನ ಬಸವಣ್ಣ ಸಹಿತ ನಿತ್ಯರಾಗಿರಯ್ಯಾ.

naccu maccina sukhapariṇāma sannahitavāda baḷika
innu anubhāvaveṁbudilla.
antirali nuḍigaḍaṇa.
śaśidharanaṭṭida besana māḍabanda baḷika
hēḷida maṇihava māḍuttihudallade,
adu tanna līle tānu berasuvandiṅge berasali.
ā dinakke bandu hēḷuva nirṇayava.
Guhēśvaraliṅgada āṇati bappannabara
śivaśaraṇarellarū Saṅgana Basavaṇṇa sahita nityarāgirayyā.

After the peace arising from the joy
Of what you love has made its home
Within you, there is no more
Mystic discourse.
Enough now of this mass of words!
When you have come to do the work
For which the Holder of the Moon
Has sent you, you must fulfil
The mission laid on you.
Let Union come whenever be His will:
On that day will I tell your fate.
Until Guhēśvaraliṅga's order come,
May all Śivaśaraṇas
Along with Saṅgana Basavaṇṇa,
Live long in peace!

ಆ ಸಮಯದಲ್ಲಿ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ಅನುಜ್ಞೆಯಂ ಪಡೆದು ಬೀಳ್ಕೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

ā samayadalli Siddharāmayyadēvaru anujñeyaṁ paḍedu bīḷkoṁba prastāvada vacana:

The vacana which tells how on this occasion Lord Siddharāmayya took his leave of them and left:

೨

ಎಲೆ ಎಲೆ ಅಯ್ಯಾ, ನೀವು ಹೇಳಿರಯ್ಯಾ.
  ಎನಗೆ ಗತಿಯೇನು? ಎನಗೆ ಮತಿಯೇನು?
  ನಿಮ್ಮಲ್ಲಿ ಸಮರಸವೆಂತು ಹೇಳಾ?
ಮೂಱು ನೆಲೆಯ ಕರುವಾಡದ ಮೇಲುವಾಗಿಲ
  ಮನೆಯೊಳಗಿಪ್ಪೆನೊ ನಾನು?
ಚೌಕಮಧ್ಯದ ಎಂಟೆಸಳ ಮೊನೆಯ ಮೋಹರದ ನಡುವಣ
  ಕೋಣೆಯೊಳಗಿಪ್ಪೆನೊ ನಾನು?
ಕಾಮನ ಕಟ್ಟುವಂಜರವ ಬಿಟ್ಟು ನಿಲುವೆನು (ನೊ?)
  ಬಿಡದೆ ನಿಲುವೆನೊ ಹೇಳು ಹೇಳಾ ನಿರ್ಣಯವ,
  ಎಲೆ ಎಲೆ ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥಯ್ಯಾ.

ele ele ayyā, nīvu hēḷirayyā.
  enage gatiyēnu? enage matiyēnu?
  nimmalli samarasaventu hēḷā?

mūṟu neleya karuvāḍada mēluvāgila
maneyoḷagippeno nānu?
coukamadhyada eṇṭesaḷa moneya mōharada naḍuvaṇa
kōṇeyoḷagippeno nānu?
kāmana kaṭṭuvañjarava biṭṭu niluvenu (*no*?)
biḍade niluveno hēḷu hēḷā nirṇayava,
ele ele Kapilasiddhamallināthayyā.

O Sir, O Sir, do tell me what's
My going and my goal!
Tell me how I shall be
United unto Thee!
Pray, shall I dwell
Within the chamber with the upward door,
In the three-storeyed higher abode?
Or shall I dwell
Within the central hall amidst
The cluster, at the point where the eight petals meet,
Right at the centre of the square?

Shall I live, free from love's confining cage,
Or live his prisoner still?
Tell me, O tell my fate,
O Kapilasiddhamallinātha Lord!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara:

Prabhudēva's rejoinder thereto:

೩

ಗುರುತತ್ತ್ವದಲ್ಲಿ ಹುಟ್ಟಿ, ಶಿವತತ್ತ್ವದಲ್ಲಿ ಬೆಳೆದು,
ಪರತತ್ತ್ವದಲ್ಲಿ ಮಗ್ನವಾದ ಶರಣಂಗೆ
ಕಾಯವಳಿದು ನಿರ್ವಯಲಾದಡೇನು?
ಕಂಥೆಯು ಕಳೆದು ನಿರ್ವಯಲಾದಡೇನು?
ಕಾಯಸಮಾಧಿ ಕರಣಸಮಾಧಿ ಭಾವಸಮಾಧಿಯಾದ ಬಳಿಕ,
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಬಯಲ ಭ್ರಮೆಯು ಕಳೆದು
ಸುಜ್ಞಾನಸಮಾಧಿಯುನೆಯ್ದ ಬಲ್ಲರೆ,
ಅದು ನಿಜಸಮಾಧಿ ಕೇಳಾ ಸಿದ್ಧರಾಮಯ್ಯಾ.

gurutattvadalli huṭṭi, śivatattvadalli beḷedu,
paratattvadalli magnavāda śaraṇaṅge
kāyavaḷidu nirvayalādaḍēnu?
kantheya kaḷedu nirvayalādaḍēnu?
kāyasamādhi karaṇasamādhi bhāvasamādhiyāda baḷika,
Guhēśvaraliṅgadalli bayala bhrameya kaḷedu
sujñānasamādhiyaneydaballare,
adu nijasamādhi kēḷā Siddharāmayyā.

What if a śaraṇa born in Guruhood,
Grown in Śivahood, rapt in the highest Principle,
Should lose his body and be merged?
What if he lay aside his dress?
Hark you, Siddharāmayya,
The true ecstasy is when,
After the ecstasy of body, sense and soul,
You can attain, with stark illusion shed,
The enlightened ecstasy
In Guhēśvaraliṅga.

ಇಂತು ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಗೆ ನಿಜಯೋಗದ ನಿಲುಕಡೆಯ ನಿರೂಪಿಸಿ ಬಿಜಯಂಗೆಯ್ಯಲು, ಆ ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರನಗಲಿ ಪ್ರಳಾಪಿಸುತ್ತಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Siddharāmayyadēvarige nijayōgada nilukaḍeya nirūpisi bijayaṁgeyyalu, ā Basavarājadēvaru Prabhudēvaranagali praḷāpisuttirda prastāvada vacana:

The vacana which tells how, when he (Prabhudēva) spoke to Lord Siddharāmayya of the true yōga and the ultimate state and left, Lord Basavarāja grieved over parting from Prabhudēva:

೪

ನಿಮ್ಮ ನೋಡ ನೋಡಲಿಕೆನ್ನ ಹರಣವಿದ್ದುದ ಕಂಡೆ.
ನಿಮ್ಮನಗಲಲೆನ್ನ ಹರಣವಿಲ್ಲಯ್ಯಾ.
ಇರುಳೊಂದು ಜುಗ ಮೇಲೆ ಕೆಡೆದಂತೆ ಆದೆ.
ಎಂತು ಆಳವಾಡಿ ಕಳೆವೆನಯ್ಯಾ?
ಹಲವನೆಲ್ಲ ಹಂಬಲಿಸಿ ಹಲುಬುವೆನಯ್ಯಾ!
ಕೂಡಲಸಂಗನ ಶರಣರನಗಲುವ ಧಾವತಿಯಿಂದ
ಮರಣವೆ ಲೇಸಯ್ಯಾ.

nimma nōḍa nōḍalikenna haraṇavidduda kaṇḍe.
nimmanagalalenna haraṇavillayyā.
iruḷondu juga mēle keḍedante āde.
entu āḷavāḍi kaḷevenayyā?
halavanella haṁbalisi halubuvenayyā!
Kūḍalasaṅgana śaraṇaranagaluva dhāvatiyinda
maraṇave lēsayyā.

Even as I gazed on you, I saw
My life was there; and when you left,
There was no life; it was as if
I had spent an aeon and more
In a single night . . . How long
Can I live on, O Lord,
Cursing this grief?
I miss each single thing and grieve!
Better it were to die than part
From Kūḍala Saṅga's śaraṇas!

೫

ಮತ್ತಂ,

ಅಯ್ಯಾ ನಿಮ್ಮ ಮಹಾನುಭಾವರನಗಲಿ ಬದುಕಲಾಱೆ. ಶಿವಧೋ !
ಕಂಗಳಶ್ರುಗಳಿಂದ ಮುಂದುಗಾಣೆ.
ಲಿಂಗಸಂಗಿಗಳನಗಲಿ ನಾನೆಂತು ಬದುಕುವೆ ಕೂಡಲಸಂಗಮದೇವಾ?

mattaṁ,

ayyā nimma mahānubhāvaranagali badukalāṟe. śivadhō!
kaṅgaḷaśrugaḷinda mundugāṇe.
liṅgasaṅgigaḷanagali nānentu badukuve Kūḍalasaṅgamadēvā?

Again:

Away from Thy great mystics, Lord,
I cannot live:
Woe unto me, woe unto me!
I cannot, for my tears, see clear my way:
How can I live
Away from those who live
In union with Liṅga, Lord
Kūḍala Saṅgama?

೬

ಮತ್ತಂ,

ಜಜ್ಜನೆ ಜರಿದೆನು, ಜಜ್ಜನೆ ಜರಿದೆನು ನೋಡಯ್ಯಾ !
ಬಿಬ್ಬನೆ ಬಿರಿದೆನು, ಬಿಬ್ಬನೆ ಬಿರಿದೆನು ನೋಡಯ್ಯಾ !
ನಾನೊಬ್ಬನೆ ಉಳಿದೆನು. ನಾನೊಬ್ಬನೆ ಉಳಿದೆನು,
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ನಿಮ್ಮ ಶರಣರನಗಲಿದ ಕಾರಣ.

mattaṁ,

jajjane jaridenu, jajjane jaridenu nōḍayyā!
bibbane biridenu, bibbane biridenu nōḍayyā!
nānobbane uḷidenu nānobbane uḷidenu,
Kūḍalasaṅgamadēvayyā,
nimma śaraṇaranagalida kāraṇa.

Again:

Mark, Lord, how suddenly I am shrunk!
Mark, Lord, how broken utterly!
Alone I am, alone,
Away from Thy Śaraṇas,
O Kūḍala Saṅgama Lord!

೭

ಮತ್ತಂ,

ಕಂಡಡೆ ಮನೋಹರವು, ಕಾಣದಿರ್ದಡೆ ಅವಸ್ಥೆ ನೋಡಯ್ಯಾ !
ಹಗಲು ಇರುಳಹುದು, ಇರುಳು ಹಗಲಹುದು.
ಇರುಳು ಹಗಲೊಂದು ಜುಗ ಮೇಲೆ ಕೆಡೆದಂತೆ ಇಹುದು.
ಕೂಡಲಸಂಗನ ಶರಣರನಗಲುವ ಧಾವತಿಯಿಂದ
ಮರಣವೆ ಲೇಸು ಕಂಡಯ್ಯಾ !

mattaṁ,

kaṇḍaḍe manōharavu, kāṇadirdaḍe avasthe nōḍayyā!
hagalu iruḷahudu, iruḷu hagalahudu.
iruḷu hagalondu juga mēle keḍedante ihudu.
Kūḍalasaṅgana śaraṇaranagaluva dhāvatiyinda
maraṇave lēsu kaṇḍayyā!

Again:

To see them is
My heart's delight;
And doomsday when I do not see!
Behold, day turns to night,
Night turns to day:
It is like wasting an aeon and more!
Rather than grieve
For parting from
Kūḍala Saṅga's śaraṇas,
Look, Lord, I welcome death!

ಚಿಕ್ಕದಣ್ಣಾಯಕರ ವಿಯೋಗಾವಸ್ಥೆಯ ವಚನ:

Cikkadaṇṇāyakara viyōgāvastheya vacana:

The vacana about Cennabasavaṇṇa's parting grief:

೮

ಮನಕ್ಕೆ ಮನವೇಕಾರ್ಥವಾಗಿ, ಪ್ರಾಣಕ್ಕೆ ಪ್ರಾಣವೇಕಾರ್ಥವಾಗಿ,
ಭಾವಕ್ಕೆ ಭಾವವೇಕಾರ್ಥವಾಗಿ, ಸಂಗಕ್ಕೆ ಸಂಗ ಸಮರತಿಯಾಗಿ
ಕೂಡಿದ ಕೂಟವನಗಲಬಾರದಯ್ಯಾ.
ಅಗಲಿ ಒಂದು ನಿಮಿಷ ಸೈರಿಸಬಾರದಯ್ಯಾ.
ಕೂಡಲಚೆನ್ನಸಂಗಾ,
ನಿಮ್ಮ ನಚ್ಚುಮಚ್ಚಿನ ಶರಣರನಗಲುವ ಅಗಲಿಕೆ
ಎನ್ನ ಪ್ರಾಣದ ಹೋಕಯ್ಯಾ !

manakke manavēkārthavāgi, prāṇakke prāṇavēkārthavāgi,
bhāvakke bhāvavēkārthavāgi, saṅgakke saṅga samaratiyāgi
kūḍida kūṭavanagalabāradayyā.
agali ondu nimiṣa sairisabāradayyā.
Kūḍalacennasaṅgā,
nimma naccumaccina śaraṇaranagaluva agalike
enna prāṇada hōkayyā!

When mind has been at one with mind,
When breath with breath and will with will;
When union on each side has equal love—
From such companionship one cannot part.

One cannot bear this parting for
The twinkling of an eye . . .
O Kūḍala Cennasaṅga, to part
From śaraṇas so dear and near to Thee,
Is death to me!

ಇಂತು ಚೆನ್ನಬಸವರಾಜದೇವರು ವಿಯೋಗಾವಸ್ಥೆಯೊಳಿರಲು, ಮಡಿವಾಳತಂದೆಗಳು ಸಂತೈಸುವ ವಚನ:

intu Cennabasavarājadēvaru viyōgāvastheyoḷiralu, Maḍivāḷatandegaḷu santaisuva vacana:

The vacana which tells how, when Lord Cennabasavarāja was thus grieving for parting, Father Maḍivāḷa comforted him:

೬

ಹೊಱಗಿದ್ದಾನೆಂಬೆನೆ? ಒಳಗೂ ತಾನೆ ನೋಡಾ!
ಒಳಗಿದ್ದಾನೆಂಬೆನೆ? ಹೊಱಗೂ ತಾನೆ ನೋಡಾ!
ಒಳಹೊಱಗು ಸರ್ವಾಂಗಸನ್ನಹಿತವಾಗಿರ್ದ
ಸಮರಸದ ಮಹಿಮನ ತಿಳಿದು ನೋಡಾ.
ಅಗಲಲಿಲ್ಲದ ಘನವನಗಲಿದೆನೆಂಬ ಮಾತು
ಶಿವಶರಣರ ಮನಕ್ಕೆ ಬಹುದೆ?
ಮರಣವಿಲ್ಲದ ಮಹಿಮನ ನಿಲವ
ತನ್ನಲ್ಲಿ ನೋಡಿ ಶರಣೆಂಬುದಲ್ಲದೆ ಮಱೆಯಲಹುದೆ?
ತೆಱಹಿಲ್ಲದ ನಿಲವು ಕಲಿದೇವರದೇವನು
ಕರಸ್ಥಲದೊಳೈದಾನೆ ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

horagiddānembene? oḷagū tāne nōḍā!
oḷagiddānembene? horagū tāne nōḍā!
oḷahoragu sarvāṅgasannahitavāgirda
samarasada mahimana tiḷidu nōḍā.
agalalillada ghanavanagalidenemba mātu
śivaśaraṇara manakke bahude?
maraṇavillada mahimana nilava
tannalli nōḍi śaraṇembudallade mareyalahude?
terahillada nilavu Kalidēvaradēvanu
karasthaladoḷaidāne kāṇā Cennabasavaṇṇā.

Shall I say he is out? behold,
He's also in!
Shall I say he is in? behold,
He's also out!
Do understand the glorious one
Who is united consubstantially
With you and dwells in you
Within, without, in all your limbs.
Do the Śivaśaraṇas think
That there is any parting from
The inseparable Absolute?
Seeing in oneself the majesty
Of the great, deathless one,
One bows; but then, can one forget?
Look, Cennabasavaṇṇa,
God Kalidēva,
That integral majesty,
Is come to the palm!

ಮತ್ತಂ ಮಡಿವಾಳಯ್ಯಗಳು ಪ್ರಭುದೇವರ ದೇಶಾಂತರಮಂ ಕೊಂಡಾಡಿದ ವಚನ:

mattaṁ Maḍivāḷayyagaḷu Prabhudēvara dēśāntaramaṁ koṇḍāḍida vacana:

Again: The vacana in which Maiḍvāḷayya speaks in praise of Prabhudēva's tour:

೧೦

ದೇಶವಿನೋದಿಗಳಲ್ಲ. ದೇಶಭಾಷಿತರಲ್ಲ.
ದೇಶಾಶ್ರಯವ ತಮ್ಮದೆಂದೆನ್ನರು.
ದಾಸಭಾವದಲ್ಲಿಪ್ಪ ಸದ್ಭಕ್ತರಲ್ಲಿ ದೇಶಾಂತರವ ಮಾಡುವರು
ಭಕ್ತಿವತ್ಸಲರು, ಭಕ್ತಿನಿಶ್ಚಲರು—ಕಲಿದೇವಾ, ನಿಮ್ಮ ಶರಣರು.

dēśavinōdigaḷalla. dēśabhāṣitaralla.
dēśāśrayava tammadendennaru.
dāsabhāvadallippa sadbhaktaralli dēśāntarava māḍuvaru
bhaktivatsalaru, bhaktiniścalaru—Kalidēvā, nimma śaraṇaru.

He is not one to revel in a land;
Not one to speak a country's tongue;

He is not one to say
This country is my home . . .
O God Kalidēva, Thy śaraṇa
Is one who dotes on piety,
Is one who's firm in piety,
Who tours among true devotees
With humble hearts.

೧೧

ಮತ್ತಂ,

ಭಕ್ತಿವತ್ಸಲರು ಕಲಿದೇವನ ಶರಣರು ಮಹಾಪುರುಷರು.
ಕಾಮ ಕ್ರೋಧಾದಿಗಳ ನಂದಿಸುವರು.
ಮದ ಮತ್ಸರವ ಸಿಂಹಾಸನವ ಮಾಡಿಕೊಂಬರು.
ಆಸೆಯಾಹಾರಕ್ಕೆ ಕೈಯಾನರು.
ದೇಶವೆನ್ನರು. ದೇಶಾಂತರವ ಮಾಡುವರು—
ಕಲಿದೇವಾ, ನಿಮ್ಮ ಶರಣರು.

mattaṁ,

bhaktivatsalaru Kalidēvana śaraṇaru mahāpuruṣaru.
kāma krōdhādigaḷa nandisuvaru.
mada matsarava siṁhāsanava māḍikombaru.
āseyāhārakke kaiyānaru,.
dēśavennaru. dēśāntarava māḍuvaru-
Kalidēvā, nimma śaraṇaru.

Again:

God Kalidēva's śaraṇas,
Who dote on piety,
Are supermen:
Who can appease
Anger and lust and other passions too;
Who can enthrone themselves
On pride and jealousy;
Who will not reach their hands
For ravenous greed;
Who never say this land is ours . . .
O God Kalidēva, Thy śaraṇas
Travel around.

ಇಂತು ಪ್ರಭುದೇವರು, ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣ ಮಡಿವಾಳಮಾಚಿತಂದೆಗಳಿಗೆ ಮಹಾಜ್ಞಾನಮಂ ಬೋಧಿಸಿ, ಸಕಲಪುರಾತನರ ಕೃತಾರ್ಥರಂ ಮಾಡಿ, ಮಹಾದೇವಿಯಕ್ಕಂಗೆ ನಿಜಶಿವತತ್ತ್ವಮಂ ನಿರ್ವಹಿಸಿ ತೋಱಿಕೊಟ್ಟು ಪರ್ವತಕ್ಕೆ ಕಳುಹಿ, ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಗೆ ನಿಜಸಮಾಧಿಯ ನಿರ್ಣಯಮಂ ತಿಳುಹಿ ಸೊನ್ನಲಿಗೆಯ ಪುರಕ್ಕೆ ಕಳುಹಿ, ತಾನು ನಿರ್ಗಮನದ ನಡೆವಿಡಿದು ನಾನಾದೇಶ ನಾನಾಗಿರಿಗುಹಾಂತರಂಗಳೊಳು ಸುಳಿದಾಡುತಿರ್ದನದೆಂತೆಂದಡೆ:

intu Prabhudēvaru, Basavaṇṇa Cennabasavaṇṇa Maḍivāḷamācitandegaḷige mahājñānamaṁ bōdhisi, sakalapurātanara kṛtārtharaṁ māḍi, Mahādēviyakkaṅge nijaśivatattvamaṁ nirvahisi tōṟikoṭṭu parvatakke kaḷuhi, Siddharāmayyadēvarige nijasamādhiya nirṇayamaṁ tiḷuhi Sonnaligeya purakke kaḷuhi, tānu nirgamanada naḍeviḍidu nānādēśa nānāgiriguhāntaraṅgaḷoḷu suḷidāḍutirdanadentendaḍe:

Thus Prabhudēva, having preached the supreme knowledge to Basavaṇṇa, Cennabasavaṇṇa and Father Maḍivāḷa Mācayya, made all the ancients perfectly content, sent Mahādēviyakka to the Mountain after showing her the true Śiva doctrine as her mission, and sent Lord Siddharāmayya to the city of Sonnalige after explaining to him the ultimate significance of the true ecstasy, and then moved about among different places, mountains and caves with a motion without movement; as for instance:

೧೨

ನಡೆದಡೆ ನಿರ್ಗಮನಿ, ಸುಳಿದಡೆ ಗತಿವಿರಹಿತನನೇನೆಂಬೆನೆಂತೆಂಬೆ?
  ಅಘಟಿತ ಘಟಿತನನೇನೆಂಬೆನೆಂತೆಂಬೆ?
  ಅಖಂಡಿತ ಮಹಿಮನನೇನೆಂಬೆ?
ಆದಿಯಿಂದತ್ತತ್ತ ಗುಹೇಶ್ವರನ ಶರಣ
  ಅಲ್ಲಯ್ಯನ ಸುಳುಹು ಜಗಕ್ಕೆ ಪಾವನ.

naḍedaḍe nirgamani, suḷidaḍe gativirahitananēnembenentembe?
  aghaṭita ghaṭitananēnembenentembe?
  akhaṇḍita mahimananēnembe?
ādiyindattatta Guhēśvarana śaraṇa
  Allayyana suḷuhu jagakke pāvana.

What shall I say of him, how tell of him
Who walks without steps, motionless moves?
What shall I say of him, how tell of him
Who makes the impossible possible?

What shall I say
Of the indivisible glorious one?
The movement of Allayya,
Śaraṇa of Guhēśvara from time beyond time,
Is a blessing to the world!

೧೩

ಮತ್ತಂ,
ನಡೆದಡೆ, ನಡೆಗೆಟ್ಟ ನಡೆಯ ನಡೆವುದಯ್ಯಾ.
ನುಡಿದಡೆ, ನುಡಿಗೆಟ್ಟ ನುಡಿಯ ನುಡಿವುದಯ್ಯಾ.
ಒಡಲ ಹಿಡಿದಡೆ, ಹಿಡಿಯದೆ ಹಿಡಿವುದಯ್ಯಾ.
ಕೂಡುವರೆ, ಕೇಡಿಲ್ಲದ ಕೂಟವ ಕೂಡುವುದಯ್ಯಾ.
ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮಲ್ಲಿ ನಿಲುವುದಯ್ಯಾ.

mattaṁ,
naḍedaḍe, naḍegeṭṭa naḍeya naḍevudayyā.
nuḍidaḍe, nuḍigeṭṭa nuḍiya nuḍivudayyā.
oḍala hiḍidaḍe, hiḍiyade hiḍivudayyā.
kūḍuvare, kēḍillada kūṭava kūḍuvudayyā.
Guhēśvarā, nimmalli niluvudayyā.

Again:
If you would move, good Sir,
You ought to move with motion shed;
If you would speak, good Sir,
You ought to speak with language shed;
If you would have a body, Sir,
You ought to have it and not have;
If you would join, good Sir,
You ought to join
In an imperishable union . . .
O Guhēśvara, in Thee alone
Should one for ever dwell!

೧೪

ಮತ್ತಂ,
ಗಿರಿಗಳ ಗುಹೆಗಳ ಕಂದರದಲ್ಲಿ
ನೆಲಹೊಲನ ಮುಟ್ಟದೆ ಇಪ್ಪೆ ದೇವಾ !

ಎಲ್ಲಿ ನೋಡಿದಡಲ್ಲಿ ಇಪ್ಪೆ ದೇವಾ !
ಮನಕ್ಕಗಮ್ಯ ಅಗೋಚರನಾಗಿ
ಅಲ್ಲಲ್ಲಿ ಎಲ್ಲಿಯೂ ನೀನೆ ಇಪ್ಪೆಯಯ್ಯಾ !
ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮನಗಲಕ್ಕೆ ಹರಿವರಿದು ಕಂಡೆ ನಾನು !

mattaṁ,
girigaḷa guhegaḷa kandaradalli
nelaholana muṭṭade ippe dēvā!
elli nōḍidaḍalli ippe dēvā!
manakkagamya agōcaranāgi
allalli elliyū nīne ippeyayyā!
Guhēśvarā, nimmanagalakke harivaridu kaṇḍe nānu!

Again:

Lord! You are found
On mountains, in caves and vales,
Yet never set your feet on earth!
Lord! you are found wherever one looks!
O Sir, you are,
Incomprehensible, invisible,
Here and there and everywhere!
O Guhēśvara, I have seen you
Wherever I have roamed!

ಇಂತು ಸುಳಿದು ಬರುತಿರ್ಪ ಪ್ರಭುದೇವರು ಪೊನ್ನಾಂಬಲನಾಥನಂ ನಿರೀಕ್ಷಿಸಿ, ಅಲ್ಲಿಯುಳ್ಳ ಸದ್‌ಭಕ್ತಿಯುಕ್ತರಂ, ಸದಾಚಾರ ಸನ್ಮಾರ್ಗಿಗಳಂ, ಶಿವಲಿಂಗಾರ್ಚನಪರಾಯಣರಂ, ಶಿವಧ್ಯಾನೈಕನಿಷ್ಠರಂ, ಶಿವಪ್ರಸಾದಪಾದೋದಕಸೇವ್ಯರಂ, ಶಿವಲಿಂಗಾಂಗಸಂಬಂಧಿಗಳಂ, ಶಿವಾನುಭಾವಸಂಪನ್ನರಂ, ಶಿವಾದ್ವೈತವೇದ್ಯರಂ, ಶಿವಜ್ಞಾನೋದಯಪ್ರಸನ್ನರೊಳು ಸದ್‌ಗೋಷ್ಠಿಸಂಬಂಧಮಂ ಸಮವೇಧಿಸಿ ಸರ್ವರಂ ಜೀವನ್ಮುಕ್ತರಂ ಮಾಡಿ, ಪೂರ್ವಾಬ್ಧಿಯ ತೀರಂಗೊಂಡು ರಾಮೇಶ್ವರಕ್ಕೆ ಬಂದು, ಆ ರಾಮನಾಥನೊಳು ಸುಖಸಂಕಥಾಪ್ರಸಂಗಮಂ ಮಾಡಿ, ಆ ರಾಮನಾಥನಿಂ ಪೂಜೆಯಂ ಕೈಕೊಂಡು, ಅಲ್ಲಿಂದ ದಕ್ಷಿಣಸಮುದ್ರಮಂ ನಿರೀಕ್ಷಿಸಿ, ಪಶ್ಚಿಮಾಂಬುಧಿಯಲ್ಲಿ ನಿಂದು ಮಹಾಬಲೇಶ್ವರನ ಸ್ಥಾನಮಂ ಪೊಕ್ಕು, ಸ್ವಲೀಲೆಯಿಂ ತಿರುಗಿ ಉತ್ತರಾಬ್ಧಿಮುಖವಾಗಿ ಸೌರಾಷ್ಟ್ರ ಸೋಮನಾಥನಂ ನೋಡುತ್ತ, ತನ್ನ ಕಂಡು ಕೇಳ್ದ ಪೆಸಗೊಂಡ ನುಡಿದ ವಂದಿಸಿದ ಸರ್ವಜನಂಗಳ ಭವಪಾಶಬಂಧಮಂ ಪಱಿವುತ್ತ, ಅಲ್ಲಿಂದಂ ಪೊಱಮಟ್ಟು ನಾನಾಪುಣ್ಯಕ್ಷೇತ್ರಂಗಳಂ ನಿರೀಕ್ಷಿಸಿ, ಆ ಕ್ಷೇತ್ರಂಗಳಿಗೆ ಅಗಮ್ಯ ಪುಣ್ಯವರಂಗಳಂ ಕೊಡುತ್ತ, ಅಷ್ಟಾಷಷ್ಠಿ ತೀರ್ಥಂಗಳಂ ಸಮಸ್ತನಿಕರಮಂ ಮೆಟ್ಟಿ ನೋಡಿ, ಆ ಮಹಾತೀರ್ಥಂಗಳಿಂ ಪೂಜೆಗೊಂಡು, ತನ್ನ ಪರಮಾನಂದರಸವೆಂಬ ನಿರ್ಮಲಗಂಗಾಂಬುಕಣಮಂ ಆ ಸಕಲ ತೀರ್ಥಂಗಳಿಗೆ

ಕಾರುಣ್ಯದಿಂದಿತ್ತು, ನಿತ್ಯ ನಿರ್ಮಳಪದಮಂ ಕೊಟ್ಟು, ಅಲ್ಲಿ ನಾನಾದೇಶಂಗಳೊಳು ಸುಳಿದು ಬರುತ್ತ, ತದ್ದೇಶಂಗಳಂ ಪಾವನವ ಮಾಡುತ್ತ, ಶ್ರೀಕೇತಾರಮಂ ಪೊಕ್ಕು, ಅತ್ಯುತ್ಕಟ ಹಿಮವಂ ಗೆಲ್ದು, ಸವಾಲಕ್ಷ ಪರ್ವತಂಗಳಂ ತಿರುಗಿ, ತದ್ಗಿರಿಗುಹಾಂತರದೊಳು ಅಲ್ಲಲ್ಲಿ ವಿಶ್ರಮಂಗೈವುತ್ತಂ, ಒಂದು ಪಿರಿದಪ್ಪ ಗುಹೆಯಂ ಕಂಡು, ಆ ನಿವಾಸದೊಳು ಸ್ವಲೀಲೆಯಿಂ ಪದ್ಮಾಸನದೊಳ್ ಕುಳ್ಳಿರ್ದು, ಏಕಾಗ್ರಚಿತ್ತ ಮನ ಪವನ ಜ್ಞಾನ ಧ್ಯಾನ ಸಮ್ಮತ ಸಮರಸಭಾವದಿಂ ನಿರ್ಭಾವಪದದೊಳು ನಿಂದು, ನಿಶ್ಶೂನ್ಯಮಂ ನಿರೀಕ್ಷಿಸಿ, ನಿಜಸಮಾಧಿಯೊಳು ಮೂರ್ತಿಗೊಂಡು ಇದ್ದರದೆಂತೆಂದಡೆ, ತತ್ಸಮಾಧಿಯ ಪ್ರಸ್ತಾವದ ವಚನ:

intu suḷidu barutirpa Prabhudēvaru ponnāṁbalanāthanaṁ nirīkṣisi, alliyuḷḷa sadbhaktiyuktaraṁ, sadācāra sanmārgigaḷaṁ, śivaliṅgārcanaparāyaṇaraṁ, śivadhyānaikaniṣṭharaṁ, śivaprasādapādōdakasēvyaraṁ, śivaliṅgāṅgasaṁbandhigaḷaṁ, śivānubhāvasaṁpannaraṁ, śivādvaitavēdyaraṁ, śivajñānōdayaprasannaroḷu sadgōṣṭhisaṁbandhamaṁ samavēdhisi sarvaraṁ jīvanmuktaraṁ māḍi, pūrvābdhiya tīrangoṇḍu Rāmēśvarakke bandu, ā Rāmanāthanoḷu sukhasaṅkathāprasaṅgamaṁ māḍi, ā Rāmanāthaniṁ pūjeyaṁ kaikoṇḍu, allinda dakṣina samudramaṁ nirīkṣisi, paścimāṁbudhiyalli nindu mahābalēśvarana sthānamaṁ pokku, svalīleyiṁ tirugi uttarābdhimukhavāgi sourāṣṭra Sōmanāthanaṁ nōḍutta, tanna kaṇḍu kēḷda pesargoṇḍa nuḍida vandisida sarvajanaṅgala bhavapāśabandhamaṁ parivutta, allindaṁ poṟamaṭṭu nānāpuṇyakṣētraṅgaḷaṁ nirīkṣisi, ā kṣētraṅgaḷige agamya puṇyavaraṅgaḷaṁ koḍutta, aṣṭāṣaṣṭhitīrthaṅgaḷaṁ samastanikaramaṁ meṭṭi noḍi, ā mahātīrthaṅgaḷiṁ pūjegoṇḍu, tanna paramānandarasavemba nirmalagaṅgāṁbukaṇamaṁ ā sakala tīrthaṅgaḷige kāruṇyadindittu, nitya nirmaḷapadamaṁ koṭṭu, alli nānādēśaṅgaḷoḷu suḷidu barutta, taddēśaṅgaḷaṁ pāvanava māḍutta, śrīkētāramaṁ pokku, atyutkaṭa himavaṁ geldu, savālakṣa parvataṅgaḷaṁ tirugi, tadgiriguhāntaradoḷu allalli viśramaṅgaivuttaṁ, ondu piridappa guheyaṁ kaṇḍu, ā nivāsadoḷu svalīleyiṁ padmāsanadoḷ kuḷḷirdu, ēkāgracitta mana pavana jñāna dhyāna sammata samarasabhāvadiṁ nirbhāvapadadoḷu nindu, niśśūnyamaṁ nirīkṣisi, nijasamādhiyoḷu mūrtigoṇḍu iddaradentendaḍe, tatsamādhiya prastāvada vacana:

Thus, Prabhudēva, in the course of his wanderings, visited Ponnāṁbalanātha and entered into intimate conversations on the mystic life with those he found there: men dedicated to true devotion, men who had embarked on the path of right conduct, men engrossed in Śivaliṅga worship, with their minds entirely concen-

trated on Śiva, who took Śiva-Prasāda and Śiva-Pādōdaka, who had realised the union of the body with Śivaliṅga, who had achieved mystic experience of Śiva, who had grasped the doctrine of the oneness of Śiva, who had won serenity through the dawning of Śiva knowledge within them; and having liberated them while still alive, he wandered along the coast of the eastern sea until he reached Ramēśvaraṁ; and having held a happy conference with Rāmanātha received worship from him; from there he beheld the southern sea and, having stopped at the western sea, visited the seat of Mahābaḷēśvara; then yielding to a whim, he turned towards the northern sea and visited Sōmanātha in Saurāṣṭra; there he released the birth-bonds of all those who saw and heard him and saluted him by his name; departing thence, he visited several holy places and gave them wondrous boons; then he visited sixty-eight bathing-places—the whole of them—and, having received worship from those important bathing-places, he gave them all, out of his kindness, the pure Ganges water, namely, essence of the supreme bliss; having granted the pure and eternal status to them, wherever he came in his wanderings, from one place to another, he sanctified them; and so having arrived at Śrīkēdāra, he resisted the intensest cold; then, roaming over a lakh and a quarter mountains, made his sojourn here and there among mountains and caves; then, seeing a cave which was vast, sat in it, in answer to a whim, in the lotus pose; and remaining in that will-less condition, in a state of consubstantial union, with reason, mind, breath, knowledge and thought concentrated on one point and in equipoise, he realised the Void of voids and was transfixed in the ultimate trance: the following vacanas tell of that trance:

೧೫

ಅಚಲಸಿಂಹಾಸನದಲ್ಲಿ ನಿಶ್ಚಲವೆಂಬ ಮಂಟಪವು.
ಸಂಚದೋವರಿಯೊಳಗೆ ರುಚಿಗಳೆಲ್ಲವ ನಿಲಿಸಿ,
ಪಂಚರತ್ನದ ಶಿಖರ. ಮಿಂಚುವ ಕೋಟಿಕಳಶ.
ವಚನವಿಚಿತ್ರದ ಪುಷ್ಪದ ರಚನೆ.
ನವರಂಗದಲ್ಲಿ ಖೇಚರಾದಿ ಗಮನವನು ವಿಚಾರಪರ ನುಂಗಿ,
ಗುಹೇಶ್ವರ ನಿಂದ ನಿಲವು ಸಚರಾಚರವ ಮೀಱಿತ್ತು !

acalasiṁhāsanadalli niścalaveṁba maṇṭapavu.
sañcadōvariyoḷage rucigaḷellava nilasi,

pañcaratnada śikhara. miñcuva kōṭikaḷaśa.
vacanavicitrada puṣpada racane.
navaraṅgadalli khēcarādi gamanavanu vicāraparanuṅgi,
Guhēśvara ninda nilavu sacarācarava mīrittu!

Over an immovable throne
A canopy there is: the Motionless;
Within the inner shrine
A five-jewelled pinnacle
With all its rays made still;
Upon it a million flashing domes;
A structure of flowers too strange for words;
In the central hall
The majesty of Guhēśvara, his thought
Having absorbed within the ninefold bower
All motion, even the motions of skyey beings,
Transcends what moves and does not move.

೧೭

ಮತ್ತಂ,
ಸ್ವಸ್ಥಾನ ಸ್ವಸ್ಥಿರದ ಸುಮನಮಂಟಪದೊಳಗೆ
ನಿತ್ಯನಿರಂಜನ ಪ್ರಭೆಯು ಬೆಳಗು.
ಶಿವಯೋಗದನುಭಾವವೇಕಾರ್ಥವಾಗಿ—
ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮ ಶರಣನು ಉಪಮಾತೀತನಾಗಿರ್ದನು !

mattaṁ,
svasthāna svasthirada sumanamaṇṭapadoḷage
nityaniranjana prabheya beḷagu.
śivayōgadanubhāvavēkārthavāgi—
Guhēśvarā, nimma śaraṇanu upamātītanāgirdanu!

Again:

When in the gracious bower
Of mind's own secure home,
The splendour of the Light—
Immaculate, eterne—
And the Śivayōgic experience
Were even as one,
Your śaraṇa, O Guhēśvara,
Was the Incomparable One!

೧೭

ಮತ್ತಂ,

ಸ್ಥೂಲ ಸೂಕ್ಷ್ಮದೊಳಗೆ ಬೆಳಗುವ ಮಹಾಬೆಳಗಾಗಿ
ಹೊಳೆವ ಜ್ಞಾನಜ್ಯೋತಿ ದಳಗಳೆಲ್ಲವ ಮೀಱಿ
ನೆಳಲ ನುಂಗಿದ ಬಿಸಿಲಿನೊಳಗೆ ಚಂದ್ರಮನುದಯ.
ಜಲಧಿವಳಯದ ಬೆಳಸ ಹೇಳಲಾರಳವಲ್ಲ.
ಆಳು ಆಳ್ದನ ನುಂಗಿ ಈರೇಳು ಭುವನವ ದಾಂಟಿ,
ಗುಹೇಶ್ವರ ನಿಂದ ನಿಲವು ಹೊಱಗು ಒಳಗ ನುಂಗಿತ್ತು.

mattaṁ,

sthūla sūkṣmadoḷage beḷaguve mahābeḷagāgi
hoḷeva jñānajyōti daḷagaḷellava mīṟi,
neḷala nuṅgida bisilinoḷage candramanudaya.
jaladhivaḷayada beḷasa hēḷalāraḷavalla.
āḷu āḷdana nuṅgi īrēḷu bhuvanava dāṇṭi,
Guhēśvara ninda nilavu hoṟagu oḷaga nuṅgittu.

Again:

Becoming a light that shines
Within the subtle and the gross,
The radiant light of knowledge,
Transcending every petal, is
The moon-dawn in the sunlight
That has devoured the shadow.
No one has power to tell
The harvest in the ocean's realm.
When servant had swallowed the Lord,
Crossing the fourteen worlds
The majesty of Guhēśvara
Has swallowed Outer and Inner both.

೧೮

ಮತ್ತಂ,

ಜಲದೊಳಗೆ ಹುಟ್ಟಿದ ಹಲವು ಬಣ್ಣದ ವೃಕ್ಷ
ಕೊಂಬಿಲ್ಲದೆ ಹೂವಾಯಿತ್ತು.
ಇಂಬಿನಲ್ಲಿ ಫಲದೋಱಿ, ಜಂಬುದ್ವೀಪದ ಮುಂಗ್ಧೆ
ಅಂಗೈಯ ಅರಳುದಲೆ ಇಂದ್ರನ ವಾಹನವ ನುಂಗಿ,
ಬ್ರಹ್ಮರಂಧ್ರದೊಳಗೆ ಆಸನ ಪವನವ ಸೂಸಿ
ಬೀಸರವೋಗದ ಶಿವಯೋಗ.

ಸಾಕ್ಷೀಭೂತಾತ್ಮದ ಮಾತು ಮಥನವ ನುಂಗಿ,
ಜ್ಯೋತಿಯೊಳಗಣ ಕರ್ಪುರದ ಬೆಳಗಿನಂತಿದ್ದಿತ್ತು,
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಯೋಗವು.

mattaṁ,

jaladoḷage huṭṭida halavu baṇṇada vṛkṣa
kom̐billade hūvāyittu.
iṁbinalli phaladōṟi, jaṁbudvīpada mugdhe
aṅgaiya araḷudale indrana vāhanava nuṅgi,
bramharandhradoḷage āsana pavanava sūsi
bīsaravōgada śivayōga.
sākṣibhūtātmada mātu mathanava nuṅgi,
jyōtiyoḷagaṇa karpurada beḷaginantiddittu,
Guhēśvaraliṅgadalli yōgavu.

Again:

The many-coloured water-begotten tree
Branchless has yielded flowers.
As fruit appeared around,
In the palm of a maiden of Jambu Isle,
Swallowing the carrier of Indra
Of the blossomed head
And blowing, undisturbed, the airs
And postures in Brahmarandhra,
Is Śivayōga.
Yoga in Guhēśvaraliṅga
Is like the camphor fire
Within the flame,
Which has swallowed the churning of words
Of the witness soul.

೧೯

ಮತ್ತಂ,

ಸಹಸ್ರದೆಂಟನೆಯ ದಳದಲ್ಲಿ ಖೇಚರ ಚಲ್ಲಣಗಟ್ಟಿ,
ವಾಸುಗಿ ಫಣೆ ಪ್ರಜ್ವಲಿಸುವುದ ಕಂಡೆ.
ಅಸುರರೆಲ್ಲಾ ತಮತಮಗಂಜಿ ಓಸರಿಸಿ ಮುಂದೆ ನಡೆವಲ್ಲಿ,
ನಾಸಿಕ ಮನ ಮುಸುಕುವುದ ಕಂಡೆ.
ತಾ ಸುಖಿಯಾದ ಸುಖಮುಖಪ್ರವೇಶದಿಂದ
ಗೋಸಾಸಿರ ನಡೆಗೆಟ್ಟವು ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮ ನೆರೆದೆನಾಗಿ.

mattaṁ,

sahasradeṇṭaneya daḷadalli khēcara callaṇagaṭṭi,
vāsugi phaṇi prajvalisuvuda kaṇḍe.
āsurarellā tamatamagañji ōsarisi munde naḍevalli,
nāsika mana musukuvada kaṇḍe.
tā sukhiyāda sukhamukhapravēśadinda
gōsāsira naḍegeṭṭavu Guhēśvarā, nimma neredenāgi.

Again:

In the thousand-and-eighth petal I saw
The sovereign dazzling snake
With angels wearing breeches.
As all these demons, fearful, drew aside
And went ahead, I felt
A fragrance compassing my mind.
The thousand cows
Faltered and fumbled upon the entrance
Of the glad countenance of one made glad,
As I was united with Thee,
O Guhēśvara!

೨೦

ಜಗದಗಲದ ಮಂಟಪಕ್ಕೆ ಮುಗಿಲಗಲದ ಮೇಲುಕಟ್ಟಿನಲ್ಲಿ
ವಿಚಿತ್ರವ ನೋಡುತ್ತ ನೋಡುತ್ತ,
ಧ್ಯಾನವಿಶ್ರಾಂತಿಯಲ್ಲಿ ದಿಟದಿಟವೆಂಬುದೊಂದು ದರುಶನವ ನೋಡುತ್ತ,
ಗಗನಗಂಭೀರದಲ್ಲಿ ಉದಯವಾಯಿತ್ತ ಕಂಡೆ,
ಗುಹೇಶ್ವರಲಿಂಗವು ತಾನಾಗಿ.

jagadagalada maṇṭapakke mugilagalada mēlukaṭṭinalli
vicitrava nōḍutta nōḍutta,
dhyānaviśrāntiyalli diṭadiṭaveṁbudondu daruśanava nōḍutta,
gaganagaṁbhiradalli udayavāyitta kaṇḍe,
Guhēśvaraliṅgavu tānāgi.

As I saw wonders beneath the canopy
Wide as the sky,
In a bower wide as the world
I saw, within my meditation's pause,
The truth of truths; and then I saw
Guhēśvaraliṅga, become himself,
Dawn in the heaven's abyss!

೨೧

ಮತ್ತಂ,

ಏಳು ತಾಳ ಮೇಲೆ ಕೇಳುವ ಸುನಾದ,
ಸ್ಥೂಲ ಸೂಕ್ಷ್ಮ ಕೈಲಾಸದ ರಭಸ.
ಗಂಗೆವಾಳುಕಸಮಾರುದ್ರರ ತಿಂಥಿಣಿ.
ಗಗನಗಂಭೀರದ ಶಿವಸ್ತುತಿಯ ನೋಡ ನೋಡಲು
ಪಿಂಡ ಬ್ರಹ್ಮಾಂಡವಾಯಿತ್ತು.
ಅಖಂಡಿತ ನಿರಾಳ ಗುಹೇಶ್ವರ.

mattaṁ,

ēḷu tāḷa mēle kēḷuva sunāda,
sthūla sūkṣma kailāsada rabhasa.
gaṅgevāḷukasamārudrara tinthiṇi.
gaganagaṁbhirada śivastutiya nōḍanōḍalu
piṇḍa brahmāṇḍavāyittu.
akhaṇḍita nirāḷa Guhēśvara.

Again:

A sweet sound heard
Above the seven beats;
A clamour of the gross,
The subtle and of Heaven;
A mob of Rudras numbering
The tale of Gaṅga sands . . .
Even as I perceived
The sky-wide praise of Śiva,
The least became the most:
Guhēśvara is
Indivisible and serene.

೨೨

ಮತ್ತಂ,

ಪಂಚಬ್ರಹ್ಮಮೂರ್ತಿ ಪ್ರಣವಮಂತ್ರರೂಪ
ಪಂಚಮುಖ ದಶಭುಜದ ಫಣೆಯ ಮಣಿಯ ಮೇಲೆ ನೋಡುತ್ತೈದಾನೆ,
ಈರೇಳು ಭುವನವೆಲ್ಲಾ ತಾನಾಗಿ
ಸಮತೆ ಸಮಾಧಿಯೆಂಬ ಸಮರಸದೊಳಗೆ.
ಚಂದ್ರಕಾಂತದ ಕೊಡದೊಳಗೆ ಅಮೃತವ ತುಂಬಿ
ಕೊಡನೊಡೆಯದೆ ಬೆಳಗುತ್ತಿದ್ದೆನು ಗುಹೇಶ್ವರಾ !

mattaṁ,

pañcabrahmamūrti praṇavamantrarūpa
pañcamukha daśabhujada phaṇiya maṇiya mēle nōḍuttaidāne,
īrēḷu bhuvanavellā tānāgi
samate samādhiyeṁba samarasadoḷage.
candrakāntada koḍadoḷage amṛtava tuṁbi
koḍanoḍeyade beḷaguttiddenu Guhēśvarā!

Again:

The five-faced one,
Image of Pañcabrahma, form of Ōṁ,
Comes peeping over the gem
Upon the serpent around
The ten-armed one;
The fourteen worlds became himself
In the consubstantial union that we call
A poiseful trance.
With nectar filling the moonstone pot,
I shone, and yet the pot
Remained unbroken, O Guhēśvara!

೨೩

ಮತ್ತಂ,

ಬಂದೂ ಬಾರದು; ಹೊಂದಿಯೂ ಹೊಂದದು.
ನಿಂದೂ ನಿಲ್ಲದ ಪರಿಯ ನೋಡಾ!
ಅಖಂಡಿತ ಚರಿತನನೇನೆಂದುಪಮಿಸುವೆ?
ನವಖಂಡ ಪೃಥ್ವಿಯನೊಳಕೊಂಡ ಬಯಲು!
ಅಗಮ್ಯ ಸಂಯೋಗ ಸಮಾಧಿಯಲ್ಲಿ
ಗುಹೇಶ್ವರಲಿಂಗವನೇನೆಂದುಪಮಿಸುವೆ?

mattaṁ,

bandū bāradu; hondiyū hondadu.
nindū nillada pariya nōḍā!
akhaṇḍita caritananēnendupamisuve?
navakhaṇḍa pṛthviyanoḷakoṇḍa bayalu!
agamya saṁyōga samādhiyalli
Guhēśvaraliṅgavanēnendupamisuve?

Again:

Having come, it has not come;
Having arrived, it has not!
Look at the way it stands
And yet does not stand!
Whereto shall I compare
This his integral existence? The Void
Has swallowed up the ninefold earth!
Whereto shall I compare
Guhēśvarliṅga in his unitive trance
Incomprehensible?

೨೪

ಮತ್ತಂ,
ಖೇಚರ ಪವನದಂತೆ, ಜಾತಿಯೋಗಿಯ ನಿಲವು
ಮಾತಿನೊಳು ಧಾತು ನುಂಗಿ ಉಗುಳದಿನ್ನೆಂತೊ?
ಭೂಚಕ್ರವಳಯವನು ಆಚಾರ್ಯ ರಚಿಸಿ,
ಗ್ರಾಮವೆಲ್ಲವ ಸುಟ್ಟು ನೇಮ ನೆಲಗತವಾಯಿತ್ತು.
ನಾಮ ನೇಮವ ನುಂಗಿ, ಗ್ರಾಮ ಪ್ರಭುವನೆ ನುಂಗಿ,
ಗುಹೇಶ್ವರ ಗುಹೇಶ್ವರ ಎನುತ್ತ ನಿರ್ವಯಲಾಯಿತ್ತು !

mattaṁ,
khēcara pavanadante, jātiyōgiya nilavu
mātinoḷu dhātu nuṅgi uguḷadinnento?
bhūcakravaḷayavanu ācārya racisi,
grāmavellava suṭṭu nēma nelagatavāyittu.
nāma nēmava nuṅgi, grāma prabhuvane nuṅgi,
Guhēśvara Guhēśvara enutta nirvayalāyittu!

Again:

Like to a high-flying wind,
The perfect yōgi in his majesty,
Swallowing the elements in speech,
Does not spit them out: what then?
The Master having made this globe of earth,
The entire village burnt, and the Rule
Went underground; and as the name
Swallowed the rule, the village him, Prabhu,
Saying 'Guhēśvara, Guhēśvara!', disappeared!

೨೫

ಮತ್ತಂ,

ಇಹಲೋಕ ಪರಲೋಕ ತಾನಿದ್ದಲ್ಲಿ.
ಗಗನ ಮೇರುಮಂದಿರ ತಾನಿದ್ದಲ್ಲಿ.
ಸಕಲಭುವನ ಸತ್ಯಲೋಕ ತಾನಿದ್ದಲ್ಲಿ.
ನಿತ್ಯ ನಿರಂಜನತತ್ತ್ವ ತಾನಿದ್ದಲ್ಲಿ.
ಉತ್ತರೊತ್ತರಪದ ತಾನಿದ್ದಲ್ಲಿ.
ಚಂದ್ರಸೂರ್ಯ ತಾರಾಮಂಡಲ ತಾನಿದ್ದಲ್ಲಿ.
ಅಂತರ ಮಹದಂತರ ತಾನಿದ್ದಲ್ಲಿ.
ಸ್ವತಂತ್ರ ಗುಹೇಶ್ವರ ತಾನಿದ್ದಲ್ಲಿ.

mattaṁ,

ihalōka paralōka tāniddalli.
gagana mērumandira tāniddalli.
sakalabhuvana satyalōka tāniddalli.
nitya nirañjanatattva tāniddalli.
uttarōttarapada tāniddalli.
candrasūrya tārāmaṇḍala tāniddalli.
antara mahadantara tāniddalli.
svatantra Guhēśvara tāniddalli.

Again:

This world and the other world are where he is;
The sky and Mēru's mansion are where he is;
All the worlds and the true spheres are where he is;
The pure, eternal principles are where he is;
The higher and the highest ranks are where he is;
The orbits of the sun, moon and stars are where he is;
Space and the outer space are where he is;
The self-subsistent Guhēśvara is where he is.

ಇಂತು ಪರಶಿವಯೋಗದಲ್ಲಿ ನಿಂದು ನಿರವಯನಾಗಿ, ಅನಂತಕೋಟಿ ಬ್ರಹ್ಮಾಂಡಂಗಳೆಲ್ಲವನೂ ತನ್ನ ಮಹಾಜ್ಞಾನಪ್ರಕಾಶದಲ್ಲಿ ಆಲಿಂಗಿಸಿ, ತೊಳಗಿ ಬೆಳಗಿ ಒಪ್ಪುತ್ತಿರ್ಪ ಪ್ರಭುದೇವರು ತಮ್ಮ ಲೀಲೆಯವಸಾನಕಾಲಮಂ ವಿವೇಕದಿಂ ತಿಳಿದೆದ್ದು, ಕಲ್ಯಾಣದತ್ತಲಭಿಮುಖವಾಗಿ ಬರುತಿರ್ಪಾಗಳು, ಇತ್ತಲೂ ಬಸವರಾಜದೇವರು, ಪ್ರಭುದೇವರು ಬರಬೇಕೆಂದು ಶೂನ್ಯಸಿಂಹಾಸನಮಂ ರಚಿಸಿ, ಬರವ ಹಾರುತ್ತಿರ್ದರದೆಂತೆಂದೊಡೆ, ಆ ಪ್ರಸ್ತಾವದೊಳು ಹಡಪದಪ್ಪಣ್ಣಗಳ ವಚನ:

intu paraśivayōgadalli nindu niravayanāgi, anantakōṭi brahmāṇḍaṅgaḷellavanū tanna mahājñānaprakāśadalli āliṅgisi, toḷagi beḷagi opputtirpa Prabhudēvaru tamma līleyavasānakālamaṁ vivēkadiṁ tiḷideddu, kalyāṇadattalabhimukhavāgi barutirpāgaḷu, ittalu Basavarājadēvaru, Prabhudēvaru barabēkendu śūnyasiṁhāsanamaṁ racisi, barava hāruttirdaradentendoḍe, ā prastāvadoḷu Haḍapadappaṇṇagaḷa vacana:

Thus Haḍapada Appaṇṇa's vacana, which tells in this context how, while he stood still in union with Paraśiva and became integral with Him, had clasped all the infinite billions of cosmic eggs in the light of his great illumination and was shining in all splendour, this radiant Prabhudēva, having intuitively understood that the end of his time for sport had come, arose and was going in the direction of Kalyāṇa, when on this side Lord Basavarāja, having got ready the Throne of the Absolute in expectation of Prabhudēva's arrival, was eagerly awaiting him; namely:

೨೬

ಅಷ್ಟದಳಕಮಲದ ಹೂಗಲ್ಲ ಹಿಡಿದು
ಶೂನ್ಯಸಿಂಹಾಸನಕ್ಕೆ ಧವಳಾಲಯವೆತ್ತಿತ್ತು
ಚಂದ್ರಕಾಂತದ ಶಿಲೆಯಲ್ಲಿ.
ಪಶ್ಚಿಮದ್ವಾರವಮಂ ತೆಗೆದು ನೋಡುವರೆ ವಿಪರೀತ.
ಏಕೋಭಾವವೆಂಬುದೊಂದು ಕಂಭ.
ಅದಕ್ಕೆ ಅನೇಕ ಚಿತ್ರಂಗಳಡಗಿದ ಪ್ರಭೆ.
ಆ ಪ್ರಭೆಯೊಳಗೆ ಬ್ರಹ್ಮರಂಧ್ರವೆಂಬ ಮಸ್ತಕದ ಮೇಲೆ
ಪಂಚಮೌಕ್ತಿಕದ ಮಾಲೆಯನಿಳಿವಿಟ್ಟು,
ಮೂಲೆ ಮೂಲೆಗಳ ನಡುವೆ ಕಟ್ಟಿದವು
ನವರತ್ನದ ಗೊಂಡೆಯಂಗಳು.
ಕಾಳಿಕೆಯ ಕಪ್ಪಡವದಕೆ ಮೇಲುವೊದಕೆ.
ಉಲುಹಿನ ಅರಳೆಲೆಯ ಬಳಸುದೋರಣವ ಕಟ್ಟಿ,
ದಶವಾಯುವನೆಲ್ಲವನೊಂದು ಮಾಡಿ,
ಲಿಂಗಸುಖವಾಯುವ ಸಂತೈಸಿ ಆಲವಟ್ಟವಂ ಮಾಡಿ,
ಲಂಬಿಸಿದ ಮಂದಾನಿಲನಂ ಮಲಗಂ ಮಾಡಿ,
ಹರುಷವನೆ ವಸಂತನ ಚೌಕದ ಆಸನವಟ್ಟಿಗೆಯ ಮಾಡಿ,
ನವನಾಳದೊಳು ಮೊರೆವ ಶಬ್ದವಂ
ಶುಕಪಿಕಭ್ರಮರಂಗಳ ಆಮೋದವಮಂ ಮಾಡಿ,

ಪರಮ ಶಾಂತಿಯೆಂಬ
ಶೈತ್ಯಾಕಾರದ ಸುಸೋಂಕಿನ ಚೂತಪಲ್ಲವಂಗಳಂ ಹಾಸಿ,
ಉತ್ತರದ್ವಾರವೆಂಬ ನುಸುಳುಗಂಡಿಯಂ ರಚಿಸಿ,
ಪೂರ್ವಯೋಗವೆಂಬ ಸೋಪಾನಮಂ ಮಾಡಿ,
ಪಶ್ಚಿಮದ್ವಾರವೆಂಬ ನಿಜದ್ವಾರವಟ್ಟವಂ ಮಾಡಿ,
ಸಪ್ತವ್ಯಸನ ಪಂಚೇಂದ್ರಿಯಂಗಳೆಂಬ ಪೌಳಿಯನಿಕ್ಕಿ,
ಆಸೆಯಾಮಿಷಮಂ ಕೆಡಿಸಿ,
ಊರ್ಧ್ವಚಕ್ರವೆಂಬ ಮೇಲುಪ್ಪರಿಗೆಯಂ ಮಾಡಿ,
ಚಂದ್ರಸೂರ್ಯರೆಂಬ ದೀಪಮಂ ಬೆಳಗಿ,
ಸೋಹಂ ಎಂಬ ಶಿಖರಿಯ ಮೇಲೆ
ಮಹಾಜ್ಞಾನಪ್ರಕಾಶವೆಂಬ ಹೊನ್ನಕಳಶಮಂ ಮಾಡಿ,
ನಿಶ್ಶೂನ್ಯ ನಿರಾಳವೆಂಬ ಶೂನ್ಯಸಿಂಹಾಸನಮಂ ಮಾಡಿದ—
ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಎನ್ನ ಪರಮಗುರು ಬಸವಣ್ಣನು.

aṣṭadaḷakamalada hūgalla hiḍidu
śūnyasiṁhāsanakke dhavaḷālayavettittu
candrakāntada śileyalli.
paścimadvāramaṁ tegedu nōḍuvare viparīta.
ēkōbhāvaveṁbudondu kaṁbha.
adakke anēka citraṅgaḷaḍagida prabhe.
ā prabheyoḷage brahmarandhraveṁba mastakada mēle
pañcamouktikada māleyaniḷiviṭṭu,
mūle mūlegaḷa naḍuve kaṭṭidavu
navaratnada goṇḍeyaṅgaḷu.
kāḷikeya kappaḍavadake mēluvodake.
uluhina araḷeḷeya baḷasudōraṇava kaṭṭi,
daśavāyuvanellavanondu māḍi,
liṅgasukhavāyuva santaisi ālavaṭṭavaṁ māḍi,
laṁbisida mandānilanaṁ malagaṁ māḍi,
haruṣavane vasantana coukada āsanavaṭṭigeya māḍi,
navanāḷadoḷu moreva śabdavaṁ
śukapikabhramaraṅgaḷa āmōdamaṁ māḍi,
parama śāntiyeṁba
śaityākārada susōṅkina cūtapallavaṅgaḷaṁ hāsi,
uttaradvāraveṁba nusuḷugaṇḍiyaṁ racisi,
pūrvayōgaveṁba sōpānamaṁ māḍi,
pacśimadvāraveṁba nijadvāravaṭṭavaṁ māḍi,

saptavyasana pañcēndriyaṅgaḷemba pouḷiyanikki,
āseyāmiṣamaṁ keḍisi,
ūrdhvacakravemba mēlupparigeyaṁ māḍi,
candrasūryaremba dīpamaṁ beḷagi,
sōhaṁ emba śikhariya mēle
mahājñānaprakāśavemba honnakaḷasamaṁ māḍi,
niśśūnya nirāḷavemba śūnyasiṁhāsanamaṁ māḍida—
Basavapriya Kūḍalacennasaṅgayyanalli enna paramaguru
Basavaṇṇanu.

With mosaic stone of eight-petalled lotus-flower
A bright-white structure was raised
For the Throne of the Absolute,
Of moonstone built.
If you open and look through the western door,
Strange is the view.
A single pillar made
Of the one-pointed Will; thereto
A light wherein numerous pictures lodge;
In that splendour, upon the crown
Called Brahmarandra, strings
Made from five kinds of pearls
Are let droop, and between corner and corner
Tassels of nine gems are tied.
Over it goes a black cloth
Tying all round festoons of rustling leaves
And harmonising the ten airs into one,
Allaying the air of divine joy,
Making the stilled air into a pillow;
Making joy into a square seat for spring;
Making the tones resounding in the nine nerves
Sweet to parrot, cuckoo, bee;
Spreading mango-sprouts soft to the touch
Which is the highest peace,
Making a loop-hole of the northern door,
A flight of steps of early yōga
And a real threshold of the western door,
Built cloisters of the seven vices,
And the five senses,

And cancelled greed and lust of flesh,
Making an upper floor of the upward wheel,
Lighting the lamps of sun and moon,
Setting a golden pinnacle of the Great Light
Over the dome of self-awareness,
My supreme Guru Basavaṇṇa built
A throne of the Absolute,
The Void of voids, for ever still
In Lord Basavapriya Kūḍala Cennasaṅga.

೨೭

ಮತ್ತಂ,

ಅಂಗದ ಪ್ರಕೃತಿಯ ಲಿಂಗದಲ್ಲಿ ಅಳಿದು,
ಮನದ ವಿಕೃತಿಯ ಅಱಿವಿನಲ್ಲಿ ಅಳಿದು,
ಜೀವಭ್ರಾಂತಿಯ ನಿಶ್ಚಿಂತಪದದಲ್ಲಿ ಅಳಿದು,
ನಿಶ್ಶೂನ್ಯ ನಿರಾಮಯವಾದ ನಿವಾಸಕ್ಕೆ
ಸದಾಚಾರವೆಂಬ ಕೆಸಱುಗಲ್ಲನಿಕ್ಕಿ,
ಸರ್ವಾಚಾರ ಸಂಪತ್ತೆಂಬ ಹೂಗಲ್ಲ ಮುಚ್ಚಿ,
ಅಂತಃಕರಣ ಚತುಷ್ಟಯವೆಂಬ ನಾಲ್ಕು ಕಂಭಂಗಳಂ ನಿಲಿಸಿ,
ಜ್ಞಾತೃವೆಂಬ ಭಿತ್ತಿಯ ಮೇಲೆ ಜ್ಞಾನವೆಂಬ ಶಿಖರಿಯನನುಗೊಳಿಸಿ
ಜ್ಞೇಯವೆಂಬ ಹೊನ್ನಕಲಶವಂ ಶೃಂಗಾರವಂ ಮಾಡಿ,
ಬ್ರಹ್ಮರಂಧ್ರದ ಊರ್ಧ್ವದ್ವಾರವೆಂಬ
ನಿಜದ್ವಾರವಂ ಮಾಡಿ ನಿರ್ವಯಲಲ್ಲಿ ನೆಲೆಗೊಳಿಸಿ,
ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನ ಶರಣ
ಪ್ರಭುದೇವರ ಬರವಿಂಗೆ ಶೂನ್ಯಸಿಂಹಾಸನವ ರಚಿಸಿ,
ಬರವ ಹಾರುತ್ತಿರ್ದನೆನ್ನ ಪರಮಗುರು ಬಸವಣ್ಣನು.

mattaṁ,

aṅgada prakṛtiya liṅgadalli aḷidu,
manada vikṛtiya aṟivinalli aḷidu,
jīvabhrāntiya niścintapadadalli aḷidu,
niśśūnya nirāmayavāda nivāsakke
sadācāravemba kesaṟugallanikki,
sarvācāra saṁpattemba hūgalla mucci,
antaḥkaraṇa catuṣṭayavemba nālku kaṁbhaṅgaḷaṁ nilisi,

jñātṛvemba bhittiya mēle jñānavemba śikhariyananugoḷisi
jñēyavemba honnakalaśavaṁ śṛṅgāramaṁ māḍi,
brahmarandhrada ūrdhvadvāravemba
nijadvāramaṁ māḍi nirvayalalli nelegoḷisi,
Basavapriya Kūḍalacennasaṅgayyana śaraṇa
Prabhudēvara baraviṅge śūnyasiṁhāsanava racisi,
barava hāruttirdanenna paramaguru Basavaṇṇanu.

Again:

Abolishing in Liṅga the body's character,
Abolishing in Consciousness the flaws of mind,
Abolishing the illusions of the soul
With a mind exempt from care,
Laying the foundation-stone of virtuous life
For the abode of the immaculate Absolute,
Placing a mosaic stone
Made of the wealth of all discipline,
Setting up four pillars of
The fourfold inner self,
Adjusting a tower of knowledge on
A wall called Knower, and decking it
With a gold spire called the Known,
Making the upper door of Brahmarandra
Into a real door,
And setting it up in Spacelessness,
Basavaṇṇa prepared
A throne of the Absolute against
The arrival of Prabhudēva,
Basavapriya Kūḍala Cennasaṅga's śaraṇa,
And eagerly awaited his coming.

ಆ ಪ್ರಸ್ತಾವದೊಳು ಪ್ರಭುದೇವರ ಬರವಿಂಗೆ ಗುಡಿತೋರಣವಂ ಕಟ್ಟಿ ಸಂಭ್ರಮಿಸುತ್ತಿರ್ದ ವಚನ:

ā prastāvadoḷu Prabhudēvara baraviṅge guḍitōraṇamaṁ kaṭṭi saṁbhramisuttirda vacana:

The vacana which tells how, on this occasion flags and festoons were put up in happy expectation of Prabhudēva's arrival:

೨೮

ಉಪ್ಪರಗುಡಿ ತೋರಣವ ಕಟ್ಟಿತ್ತು ಕಲ್ಯಾಣದಲ್ಲಿ.
ಅಷ್ಟದ್ವಾರವಂಗಡಿ ರಾಜಬೀದಿಯೊಳೆಲ್ಲಾ
ವ್ಯಾಸನ ಬಾಹುಗಳುಪ್ಪರಿಸಿದವು.
ಎಂಟು ಬಾಗಿಲಲ್ಲಿ ನಡೆಮಡಿಯ ಹಾಸಿ,
ಸಂಕಲ್ಪ ಸಂತೋಷವನು ಮಾಡಿದನು ವೃಷಭೇಶ್ವರನು,
ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯ ಬಂದಹನೆಂದು.

upparaguḍi tōraṇava kaṭṭittu kalyāṇadalli.
aṣṭadvāravaṅgaḍi rājabīdiyoḷellā
vyāsana bāhugaḷupparisidavu.
eṇṭu bāgilalli naḍemaḍiya hāsi,
saṅkalpa santōṣavanu māḍidanu vr̥ṣabhēśvaranu,
Basavapriya Kūḍalacennasaṅgayya bandahanendu.

Flags and festoons were set aloft
In Kalyāṇa, The eight-door stalls
And all the royal streets held up
Vyāsa's arms; carpets were spread
From the eight doors; Basavaṇṇa was agog
With expectation of the coming of
Lord Basavapriya Kūḍala Cennasaṅga.

ಇಂತು ಶೂನ್ಯಸಿಂಹಾಸನವ ರಚಿಸಿ ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರ ಬರವ ಹಾರುತ್ತಿರ್ದ ವಚನ:

intu śūnyasiṁhāsanava racisi Basavarājadēvaru Prabhudēvara barava hāruttirda vacana:

The vacana which tells how Lord Basavarāja, having erected the Throne of the Absolute, was expecting Prabhudēva's arrival:

೨೯

ಹಮ್ಮಿ ಹನ್ನೆರಡು ಸಂವತ್ಸರ ಹಿಂದಾಯಿತ್ತು.
ಏನ ಮಾಡಿದಡೇನಯ್ಯಾ, ಎನ್ನಲ್ಲಿ ದಿಟವಿಲ್ಲದನ್ನಕ್ಕರ?
ಏನ ಹಮ್ಮಿದರೇನಯ್ಯಾ, ಎನ್ನಲ್ಲಿ ದಿಟವಿಲ್ಲದನ್ನಕ್ಕರ?
ಎನ್ನ ಪುಣ್ಯದ ಫಲ !
ಕೂಡಲಸಂಗಮದೇವಾ, ಬಾಯಿನದುಂಡೆಗೆ ತೋಯನಟ್ಟಿಂತಾಯಿತ್ತು !

hammi hanneradu saṁvatsara hindāyittu
ēna māḍidaḍēnayyā ennalli diṭavilladannakkara?
ēna hammidarēnayyā, ennalli diṭaviladannkakkara?
enna puṇyada phala!
Kūḍalasaṅgamadēvā, bāyinadunḍege tōyanaṭṭantāyittu!

In these arrangements twelve years passed...
What matters what I do, unless
My heart is pure?
What matters what I plan, unless
My heart is true?
This is my merit's fruit:
O Lord Kūḍala Saṅgama,
It is as if
I boiled water for a sweet-ball
Expected as a gift!

೩೦

ಸಮುದ್ರಕ್ಕೆ ಚಂದ್ರಮನ ಬರವೆ ಜೀವಾಳವಯ್ಯಾ.
ಬತ್ತಿದ ಕೆಱೆಯ ಕಮಲಕ್ಕೆ ಉದಕವೆ ಜೀವಾಳವಯ್ಯಾ.
ಚಕೋರಂಗೆ ಚಂದ್ರಮನ ಬರವೆ ಜೀವಾಳವಯ್ಯಾ.
ಕೂಡಲಸಂಗಮದೇವಾ,
ಎನಗೆ ನಿಮ್ಮ ಶರಣರ ಬರವೆ ಜೀವಾಳವಯ್ಯಾ !

samudrakke candramana barave jīvāḷavayyā.
battida keṟeya kamalakke udakave jīvāḷavayyā.
cakōraṅge candramana barave jīvāḷavayyā.
Kūḍalasaṅgamadēvā,
enage nimma śaraṇara barave jīvāḷavayyā!

The coming of the moon
Is to the ocean life;
And water, to a lotus in a tank
That is dried up.
The coming of the moon
Is to the cakora life:
O Kūḍala Saṅgama Lord,
The coming of Thy śaraṇa
Is to me life!

೩೧

ಮತ್ತಂ,

ಕಾಣಬಹುದೆ ಪರುಷದ ಗಿರಿಯಂಧಕಂಗೆ?
ಮೊಗೆಯಬಹುದೆ ರಸದ ಬಾವಿ ನಿರ್ಭಾಗ್ಯಂಗೆ?
ತೆಗೆಯಬಹುದೆ ಕಡವರವ ದರಿದ್ರಂಗೆ?
ಕಱೆವುದೆ ಕಾಮಧೇನು ಅಶುದ್ಧಂಗೆ?
ಕೂಡಲಸಂಗನ ಶರಣರ
ಪುಣ್ಯವಿಲ್ಲದ ಕಾಲಕ್ಕೆ ಎನಗೆ ಕಾಣಬಹುದೆ?

mattaṁ,
kāṇabahude paruṣada giriyandhakaṅge?
mogeyabahude rasada bāvi nirbhāgyaṅge?
tegeyabahude kaḍavarava daridraṅge?
kaṟevude kāmadhēnu aśuddhaṅge?
Kūḍalasaṅgana śaraṇara
puṇyavillada kālakke enage kāṇabahude?

Again:

Can a blind man see
The alchemic mount?
Can the hapless fill
From a nectar well?
Can a penniless man
Divine the gold?
Can the impure milk
The Celestial Cow?
And can I see
Kūḍala Saṅga's śaraṇas
What time no merit is
In me?

೩೨

ಮತ್ತಂ,

ಸೂರ್ಯನ ಬರವು ತಾವರೆಗೆ ಜೀವಾಳವಯ್ಯಾ.
ಚಂದ್ರನ ಬರವು ನೈದಿಲೆಗೆ ಜೀವಾಳವಯ್ಯಾ.
ಕೂಪರ ತಾವಿನಲ್ಲಿ ನೋಟವೆ ಜೀವಾಳವಯ್ಯಾ.
ಕೂಡಲಸಂಗನ ಶರಣರ ಬರವು ಎನಗೆ ಜೀವಾಳವಯ್ಯಾ !

mattaṁ,

sūryana baravu tāvarege jīvāḷavayyā.
candrana baravu naidilege jīvāḷavayyā.
kūpara ṭhāvinalli nōṭave jīvāḷavayyā.
Kūḍalasaṅgana śaraṇara baravu enage jīvāḷavayyā!

Again:

The rising of the sun is to the lotus life;
The rising of the moon is to the lily life;
Where lovers tryst, the sight is life;
The coming of Kūḍala Saṅga's śaraṇas
Is to me life!

೨೨

ಮತ್ತಂ,

ಹೊಲಬುಗೆಟ್ಟ ಶಿಶು ತನ್ನ ತಾಯ ಬಯಸುವಂತೆ,
ಬಳಿದಪ್ಪಿದ ಕಱು ತನ್ನ ಹಿಂಡ ಬಯಸುವಂತೆ
ಬಯಸುತ್ತಿರ್ದೆನಯ್ಯಾ ನಿಮ್ಮ ಶರಣರ ಬರವನು !
ದಿನಕರನುದಯಕ್ಕೆ ಕಮಲ ವಿಕಸಿತವಪ್ಪಂತೆ
ಎನಗೆ ನಿಮ್ಮ ಶರಣರ ಬರವು ಕೂಡಲಸಂಗಮದೇವಾ.

mattaṁ,

holabugeṭṭa śiśu tanna tāya bayasuvante,
baḷidappida kaṟu tanna hiṇḍa bayasuvante
bayasuttirdenayyā nimma śaraṇara baravanu!
dinakaranudayakke kamala vikasitavappante
enage nimma śaraṇara baravu Kūḍalasaṅgamadēvā.

Again:

As a lost infant cries for his mother,
As a calf gone astray seeks the herd,
I yearn for Thy śaraṇa's coming.
The coming of Thy śaraṇas, O Lord
Kūḍala Saṅgama, is
As the lotus opening to the dawn!

೩೪

ಮತ್ತಂ,
ಎಡದ ಕೈಯಲ್ಲಿ ಹಾಲ ಬಟ್ಟಲು,
ಬಲದ ಕೈಯಲ್ಲಿ ಓಜುಗಟ್ಟಿಗೆ,
ಆವಾಗ ಬಂದಾನೆಮ್ಮಯ್ಯ,
ಬಡಿದು ಹಾಲು ಕುಡಿಸುವ ತಂದೆ?
ದಂಡಕ್ಷೀರದ್ವಯಂ ಹಸ್ತೇ ಜಂಗಮೋ ಭಕ್ತಿಮಂದಿರಮ್
ಅತಿ ಭಕ್ತ್ಯಾ ಲಿಂಗತುಷ್ಟಿರಪಹಾಸಾಚ್ಚ ದಂಡನಮ್
ಇಂತೆಂದುದಾಗಿ, ಕೂಡಲಸಂಗಮದೇವಾ,
ಭಕ್ತಿಯ ಪಥವ ತೋಱುವ ತಂದೆ ಆವಾಗ ಬಂದಹನೊ?

mattaṁ,
eḍada kaiyalli hāla baṭṭalu,
balada kaiyalli ōjugaṭṭige,
āvāga bandānemmayya,
baḍidu hālu kuḍisuva tande?
daṇḍakṣīradvayaṁ hastē jaṅgamō bhaktimandiraṁ
ati bhaktyā liṅgatuṣṭirapahāsācca daṇḍanaṁ
intendudāgi, Kūḍalasaṅgamadēvā,
bhaktiya pathava tōṟuva tande āvāga bandahano?

Again:
A pail of milk in the left hand,
A birch in the right—
When will he come, my Lord,
My father who will beat me
Until I drink my milk?
'In the two hands, the cane and milk;
Devotion is Jaṅgama's shrine;
Much piety is Liṅga's joy;
Derision is the rod of Death!'
Therefore, O Kūḍala Saṅgama Lord,
When will he come, my Father, to show
The path of piety?

ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಉತ್ತರ:

idakke Cikkadaṇṇāyakara uttara:

Cennabasavaṇṇa's reply thereto:

೩೫

ಮನದಂತೆ ಮಂಗಳವೆಂಬುದು ತಪ್ಪದು ನೋಡಾ ಬಸವಣ್ಣಾ.
ಅಱಸುವಂಗೆ ಅಱಕೆ ಸಾಧ್ಯವಪ್ಪುದು ತಪ್ಪದು ನೋಡಾ ಬಸವಣ್ಣಾ.
ನಿಮ್ಮ ಮನದಾರ್ತವನಡಗಿಸುವರೆ,
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರ ಶರಣ ಪ್ರಭುದೇವರು ಬಹುದು
ತಪ್ಪಲಱಿಯದು ಕೇಳಾ ಸಂಗನಬಸವಣ್ಣಾ.

manadante mangaḷavembudu tappadu nōḍā Basavaṇṇā.
aṟasuvange aṟake sādhyavappudu tappadu nōḍā Basavaṇṇā.
nimma manadārtavanaḍagisuvare,
Kūḍalacennasangamadēvara śaraṇa Prabhudēvaru bahudu
tappalaṟiyadu kēḷā Sanganabasavaṇṇā.

Mark you, Basavaṇṇa: without fail,
'Even as your heart is, so your luck'.
Mark you, Basavaṇṇa: 'The seeker cannot miss
Whatever he has sought'.
Hear me, Basavaṇṇa: Prabhudēva,
Lord Kūḍala Cennasangama's śaraṇa,
Is bound to come, to quench
The ardent aspiration of your heart!

ಇದಕ್ಕೆ ಮಡಿವಾಳತಂದೆಗಳ ಉತ್ತರ:

idakke Maḍivāḷatandegaḷa uttara:

Father Maḍivāḷa's reply thereto:

೩೬

ಮಾಡುವ ಭಕ್ತಂಗೆ, ಒಲಿವ ದೇವಂಗೆ,
ಭೇದ ಉಂಟೇ ಅಯ್ಯಾ?
ಕಾಯದೊಳಗೆ ಕಾಯವಾಗಿಪ್ಪ.
ಪ್ರಾಣದೊಳಗೆ ಪ್ರಾಣವಾಗಿಪ್ಪ.
ಅಱಿಸಿಹೆನೆಂದರೆ ತಾನೆಯಾಗಿಪ್ಪ.
ಅಱಿಸಿ ಬಯಸಿದರೆ ಕರುಣದಿಂದ ನಡೆದು ಬಹನು.
ಕಲಿದೇವರ ದೇವನ ಬರವನೀಗಳೆ
ತೋಱಿ ಕೊಟ್ಟಹೆನು ಕೇಳಾ ಸಂಗನ ಬಸವಣ್ಣಾ.

māḍuva bhaktaṅge, oliva dēvaṅge,
bhēda uṇṭē ayyā?
kāyadoḷage kāyavāgippa.
prāṇadoḷage prāṇavāgippa.
aṟasihenendare tāneyāgippa.
aṟasi bayasidare karuṇadinda naḍedu bahanu.
Kalidēvara dēvana baravanīgaḷe
tōṟi koṭṭahenu kēḷā Saṅganabasavaṇṇā.

Well, Sir, is there a difference
Between a devotee that serves
And a God who is pleased with him?
He is the flesh of your flesh, the breath
Of your breath;
And if you seek Him, you will find
Him in your heart; but if you yearn for Him,
He, out of pity, comes to you.
Hear me, Saṅgana Basavaṇṇa,
I'll show you that He comes—
Lord Kalidēva!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's rejoinder thereto:

೩೭

ಹಸಿದಳುವ ಶಿಶುವಿಂಗೆ ತಾಯಿ ಮೊಲೆಯ ಕೊಟ್ಟರೆ.
ಆ ಶಿಶು ಜೀವಿಸದಿಪ್ಪುದೆ ಹೇಳಯ್ಯಾ?
ಪ್ರಾಣವಲ್ಲಭನ ಅಗಲಿಕೆಯಿಂದ
ಪ್ರಾಣ ವಿಯೋಗವಾಗಿಹ ಹೆಂಗೂಸಿಂಗೆ,
ಆ ಪ್ರಾಣವಲ್ಲಭ ಬಂದರೆ ವಿರಹ ಸಂತಾಪಿಸದಿಪ್ಪುದೆ ಹೇಳಯ್ಯಾ?
ಕೂಡಲಸಂಗಮದೇವರು ಸಾಕ್ಷಿಯಾಗಿ,
ಪ್ರಭುವೆನ್ನ ಮನೆಗೆ ಬಂದರೆ ಎನ್ನ ಬಯಕೆ ಕೈಸಾರಿ,
ಚೆನ್ನಬಸವಣ್ಣನ ಕರುಣದ ಕಂದನಾಗಿ
ಉಳಿವೆನು ಕಾಣಾ ಮಡಿವಾಳಯ್ಯಾ.

hasidaḷuva śiśuviṅge tāyi moleyakoṭṭare,
ā śiśu jīvisadippude hēḷayyā?
prāṇavallabhana agalikeyinda
prāṇa viyōgavāgiha heṅgūsiṅge,
ā prāṇavallabha bandare viraha santāpisadippude hēḷayyā?
Kūḍalasaṅgamadēvaru sākṣiyāgi,
Prabhuvenna manege bandare enna bayake kaisāri,
Cennabasavaṇṇana karuṇada kandanāgi
uḷivenu kāṇā Maḍivāḷayyā.

Say, if a mother gives her breast
To her babe squalling to be fed,
Does not the baby live?
When a woman swoons and faints
For her life's lord has gone from her,
Is not the longing of her heart appeased
When her life's lord returns?
Before Lord Kūḍala Saṅgama I say:
When Prabhu comes unto my house
And all my yearning is fulfilled,
I'll be as if a child
Of Cennabasavaṇṇa's grace:
Mark that Maḍivāḷayya!

ಈ ಹೀಗೆಂದು ನುಡಿವುತ್ತಿರ್ಪ ಪ್ರಸ್ತಾವದೊಳು ಪ್ರಭುದೇವರ ಬರವಿನ ಸೂಚನೆ ಬಸವರಾಜದೇವರಿಗೆ ತೋಱುತ್ತಿದ್ದಿತ್ತದೆಂತೆಂದೊಡೆ ವಚನ:

ī hīgendu nuḍivuttirpa prastāvadoḷu Prabhudēvara baravina sūcane Basavarājadēvarige toṟuttiddittadentendoḍe vacana:

The vacana which tells how, while they were thus speaking,a sign of Prabhudēva's arrival was seen by Lord Basavarāja:

೩೮

ಅಂಗೈ ತೀಂದಿಹುದೆನ್ನ, ಕಂಗಳು ಕೆತ್ತಿಹವಯ್ಯಾ !
ಬಂದಹರೇಕ್ಕೈ ಎನ್ನ ಮನೆಗೆ ಪ್ರಮಥರು?
ಬಂದಹರೇಕ್ಕೈ ಎನ್ನ ಮನೆಗೆ ಪುರಾತನರು?
ಕಂಡ ಕನಸು ದಿಟವಾಗಿ ಜಂಗಮ ಮನೆಗೆ ಬಂದರೆ
ಶಿವಾರ್ಚನೆಯ ಮಾಡುವೆನು,
ಕೂಡಲಸಂಗಮದೇವಾ, ನಿಮ್ಮ ಮುಂದೆ.

aṅgai tnīdihudenna, kaṅgaḷu kettihavayyā!
bandaharēkai enna manege pramatharu?
bandaharēkai enna manege purātanaru?
kaṇḍa kanasu diṭavāgi jaṅgama manege bandare
śivārcaneya māḍuvenu,
Kūḍalasaṅgamadēvā, nimma munde.

My palm is itching and my eyes are throbbing:
May be the saint is coming to my house?
May be the Ancient is coming to my house?
Now that the dream I dreamed
Is realised
And Jaṅgama is coming to my house,
I will worship Śiva before Thee, Lord
Kūḍala Saṅgama!

ಇದಕ್ಕೆ ಮೋಳಿಗೆಯ ಮಾರಿತಂದೆಗಳ ಪ್ರತ್ಯುತ್ತರ:

idakke Mōḷigeya Māritandegaḷa pratyuttara:

Father Mōḷigeya Mārayya's rejoinder thereto:

೩೯

ನಿಮಿತ್ತ ಶುಭಸೂಚನೆಯ ಬಿನ್ನಪವನವಧರಿಸು.
ಅತಿಥಿಯ ಮಸ್ತಕ ತಾಗಿ,
ಶೂನ್ಯಸಿಂಹಾಸನದ ಪಳಹರಂಗಳೆಲ್ಲವೂ
ಅಲ್ಲಾಡುವುದ ಕಂಡೆನಯ್ಯಾ.
ಮುತ್ತಿನಾರತಿಯ ಮುಂದೆ ಹಿಡಿದುಕೊಂಡು
ಮುಕ್ತಿವನಿತೆಯರು ನಿತ್ಯನಿರಂಜನಂಗೆ ನಿವಾಳಿಸುವುದ ಕಂಡೆನಾಗಿ,
ಅದಱಿಂದ ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನದೇವರು ಬಾರದಿರ್ದಡೆ
ನಾ ನೀನಾದಂತೆ ಅಹೆನು.
ಕಟ್ಟು ಗುಡಿಯ ಸಂಗನಬಸವಣ್ಣಾ.

nimitta śubhasūceneya binnapavanavadharisu.
atithiya mastaka tāgi,
śūnyasiṁhāsanada paḷaharaṅgeḷellavū
allāḍuvuda kaṇḍenayyā.

muttināratiya munde hiḍidukoṇḍu
muktivaniteyaru nityanirañjanaṅge nivāḷisuvuda kaṇḍenāgi,
adaṟinda Niḥkaḷaṅkamallikārjunadēvaru bāradirdaḍe
nā nīnādante ahenu
kaṭṭu guḍiya Saṅganabasavaṇṇā.

Hark what I tell
Of the opportune and auspicious hour:
I have seen all the fruit-wreaths,
Hung o'er the Throne of the Absolute,
Shake when the Guest's head touched them.
Since I saw Maids of Liberation hold
Pearl *āratis* before him and wave
To the eternal and unsullied one,
If Niḥkaḷaṅkamallikārjunadēva
Should not come, I shall be
Even as you are . . .
Tie up the flags, Saṅgana Basavaṇṇa!

ಇದಕ್ಕೆ ಸೊಡ್ಡಳ ಬಾಚರಸರ ಪ್ರತ್ಯುತ್ತರ:

idakke Soḍḍaḷa Bācarasara pratyuttara:

Soḍḍaḷa Bācarasa's rejoinder thereto:

೪೦

ಮನದೊಡೆಯ ಮನೆಗೆ ಬಹಡೆ
ಮನ ಮನ ಅಚ್ಚೊತ್ತಿದಂತಿರ್ಪುದು ನೋಡಯ್ಯಾ.
ಮನಕ್ಕೆ ಮನೋಹರ, ಚಿತ್ತಕ್ಕೆ ಮನೋಹರವಾಗಿಹುದಯ್ಯಾ.
ಮಹಾದಾನಿ ಸೊಡ್ಡಳನ ಬರವಿಂಗೆ ಶುಭಸೂಚನೆ ಮೈದೋಱುತ್ತಿದೆ.
ಪ್ರಭುದೇವರ ಬರವನೀಗಳೆ ತೋಱುವೆನಯ್ಯಾ ಸಂಗನಬಸವಣ್ಣಾ.

manadoḍeya manege bahaḍe
mana mana accottidantirpudu nōḍayyā.
manakke manōhara, cittakke manōharāavgihudayyā.
mahādāni Soḍḍaḷana baraviṅge śubhasūcane maidōṟuttide.
Prabhudēvara baravanīgaḷe tōruvenayyā Saṅganabasavaṇṇā.

If my heart's lord is to come home to me,
Look you, heart must be pressed to heart.
He will be the conqueror of my mind,
The conqueror of my consciousness.

The auspicious sign
That Mahādāni Soḍḍaḷa will come
Is showing itself.
I will show you, O Saṅgana Basavaṇṇa, at once
Prabhudēva's coming!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಕೃತನಿಶ್ಚಯವನೆಯ್ದಿದ ವಚನ:

idakke Basavarājadēvaru kṛtaniścayavaneydida vacana:

The vacana which tells how Lord Basavarāja was convinced:

೪೧

ಶರಣೆಂದು ಕರಸಂತೋಷವ ಮಾಡಿ,
ಮುರಿದು ಮುಂಜೆಱಗ ಗಂಟಿಕ್ಕಿ
ನೆಲನ ಹೊಯಿದ ಕೈ ತಪ್ಪುವುದಲ್ಲದೆ,
ಆದಿ ಶರಣರ ನುಡಿ ತಪ್ಪುವುದೆ?
ಕೂಡಲಸಂಗಮದೇವರು ಸಾಕ್ಷಿಯಾಗಿ,
ಕಟ್ಟುವೆನು ಗುಡಿಯನೆತ್ತುವೆನು ಧ್ವಜವ !

śaraṇendu karasantōṣava māḍi,
muridu muñjeṟaga gaṇṭikki,
nelana hoyida kai tappuvudallade,
ādi śaraṇara nuḍi tappuvude?
Kūḍalasaṅgamadēvaru sākṣiyāgi,
kaṭṭuvenu guḍiyanettuvenu dhvajava!

This hailing and exceeding joy,
This loosening of the skirt in front
And tying it in a knot,
This striking with the hand of earth
May fail: but can this fail—
The promise of the primal śaraṇa?
Let Lord Kūḍala Saṅgama bear witness:
I'll tie the flagpost, hoist the flag!

೪೨

ಮತ್ತಂ,
ಅಡವಿಯೊಳಗೆ ನೀರಡಿಸಿ ಎಡೆಯಲ್ಲಿ ನೀರ ಕಂಡಂತಾದೆನಯ್ಯಾ !
ಕುರುಡಂಗೆ ಕಣ್ಣು ಬಂದಂತಾದೆನಯ್ಯಾ !

ನಮ್ಮ ಕೂಡಲಸಂಗನ ಶರಣರು ಬಂದಹರೆಂದರೆ
ಹೋದ ಪ್ರಾಣ ಬಂದಂತಾದೆನಯ್ಯಾ !

mattaṁ,
aḍaviyoḷage nīraḍisi eḍeyalli nīra kaṇḍantādenayyā!
kuruḍaṅge kaṇṇu bandantādenayyā!
namma Kūḍalasaṅgana śaraṇaru bandaharendare
hōda prāṇa bandantādenayyā!

Again:

Like one who, parched with thirst
When walking in a wood,
Discovers close at hand
A water-spring, O Lord!
Like a blind man to whom
His sight returns, O Lord!
When Kūḍala Saṅga's śaraṇa comes,
My breath that once had gone
Returns!

ಹಡಪದಪ್ಪಣ್ಣಗಳ ವಚನ:

Haḍapadappaṇṇagaḷa vacana:

Haḍapada Appaṇṇa's vacana:

೪೨

ಬಯಸುವ ಬಯಕೆ ಕೈಸಾರುವಂತೆ,
ನಿಧಿ ನಿಧಾನ ಮನೆಗೆ ಬಪ್ಪಂತೆ,
ಪರಿಮಳವನಜಿಸಿ ಬರ್ಪ ಭ್ರಮರನಂತೆ,
ಚಿಂತಾಮಣಿಯ ಪುತ್ಥಳಿ ನಡೆಗಲಿತಂತೆ,
ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಪ್ರಭುದೇವರ ಬರವು ಕಾಣಬರುತ್ತಿದೆ ನೋಡಾ ಸಂಗನ ಬಸವಣ್ಣಾ.

bayasuva bayake kaisāruvante,
nidhi nidhāna manege bappante,
parimaḷavanajasi barpa bhramaranante,
cintāmaṇiya putthaḷi naḍegalitante,
Basavapriya Kūḍalacennasaṅgayyanalli
Prabhudēvara baravu kāṇabaruttide nōḍā Saṅganabasavaṇṇā.

Like the fulfilment of desire,
Like hidden treasure come to one's door,
Like bee come searching for the scent,
Like doll of wishing-stone learning to walk,
In Lord Basavapriya Kūḍala Cennasaṅga,
Prabhudēva's coming now is seen:
Mark that, Saṅgana Basavaṇṇa!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ವಚನ:

idakke Basavarājadēvara vacana:

Lord Basavarāja's vacana thereon:

೪೪

ನಚ್ಚು ಮಚ್ಚಿನ ಶರಣರೆನ್ನ ಕಣ್ಣ ಮುಂದೆ ಬಂದು ನಿಂದಿರಲು,
ಎನ್ನ ತನುವ ಬಗಿದು, ಎನ್ನ ತನುವಿನೊಳಗೆ ಇಟ್ಟುಕೊಂಬೆನು.
ಎನ್ನ ಮನವ ಬಗಿದು ಮನದೊಳಗಿಟ್ಟುಕೊಂಬೆನು.
ಎನ್ನ ಕಂಗಳ ಬಗಿದು ಕಂಗಳೊಳಗಿಟ್ಟುಕೊಂಬೆನು.
ಕೂಡಲಸಂಗನ ಶರಣರೆನ್ನ ಒಡೆಯರಾಗಿ,
ಎನ್ನ ಮನೆಗೆ ಬಂದರೆ ಭಕ್ತಿಯ ಮಾಡುವೆನು ಕಾಣಾ ಅಪ್ಪಣ್ಣಾ !

naccu maccina śaraṇarenna kaṇṇa munde bandu nindiralu,
enna tanuva bagidu, enna tanuvinoḷage iṭṭukoṁbenu.
enna manava bagidu manadoḷagiṭṭukoṁbenu.
enna kaṅgaḷa bagidu kaṅgaḷoḷagiṭṭukoṁbenu.
Kūḍalasaṅgana śaraṇarenna oḍeyarāgi,
enna manege bandare bhaktiya māḍuvenu kāṇā Appaṇṇā!

When the loved Śaraṇa comes
Before my eyes and stands,
I'll cleave my flesh and keep
Him within me;
I'll cleave my heart and keep
Him in my heart.
I'll cleave my eyes and keep
Him in my eyes.
When Kūḍala Saṅga's śaraṇa
Comes to my dwelling as my lord,
I will pay homage unto him:
Mark that, Appaṇṇa!

ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರ ವಚನ:

idakke Cikkadaṇṇāyakara vacana:

Cennabasavaṇṇa's vacana thereon:

೪೫

ಕಂಗಳ ನೋಟ, ಕರಸ್ಥಲದ ಪ್ರಾಣ,
ಮನದೊಳಗೆ ಪರಿಣಾಮವ ತೋಱುತ್ತದೆ ನೋಡಾ.
ನಡೆವರೆ ಗತಿಯಿಲ್ಲ. ನಿಂದಿರೆ ಹಜ್ಜೆಯಿಲ್ಲ.
ಸುಳುಹಿನೊಳಗೊಂದು ಅತಿಶಯದ ಸುಳುಹು ನೋಡಾ.
ತೆರೆಯ ಮಱೆಯ ಪರಶಿವನು ನಡೆಗಲಿತು ಬಪ್ಪ
ಕರುಣವ ನೋಡಾ ಸಂಗನಬಸವಣ್ಣಾ !
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರು ಸಾಕ್ಷಿಯಾಗಿ
ಪ್ರಭುದೇವರ ಬರವು ತಪ್ಪದು.

kaṅgaḷa nōṭa, karasthalada prāṇa,
manadoḷage pariṇāmava tōṟuttade nōḍā.
naḍevare gatiyilla. nindire hajjeyilla
suḷuhinoḷagondu atiśayada suḷuhu nōḍā.
tereya maṟeya paraśivanu naḍegalitu bappa
karuṇava nōḍā Saṅganabasavaṇṇā!
Kūḍalacennasaṅgamadēvaru sākṣiyāgi
Prabhudēvara baravu tappadu.

Look, the gaze of the eye,
The life of the image on the palm
Brought joy unto my heart!
There is no motion in his walk,
Nor footprints where he stood!
Mark how strange
His motion among motions is.
Look how Paraśiva, cloaked,
Has learned to walk, and how his mercy comes!
My Lord Kūḍala Cennasaṅgama be witness,
Prabhudēva is bound to come!

ಇದಕ್ಕೆ ಬಸವಣ್ಣನ ವಚನ:

idakke Basavaṇṇana vacana:

Basavaṇṇa's vacana thereon:

೪೬

ಸಂಗಸನ್ನಹಿತ ಶರಣರು ಮನೆಗೆ ಬಂದರೆ
ನಂಬುವುದೆನ್ನ ಮನ, ನಚ್ಚುವುದೆನ್ನ ಮನ.
ಹಾವು ನೇಣೆಂಬ ಭ್ರಾಂತುಳ್ಳನ್ನಕ್ಕರ ನಾನೆಂತು ಭಕ್ತನಪ್ಪೆನಯ್ಯಾ?
ಅಂಗಲಿಂಗ ಸನ್ನಿಹಿತನಪ್ಪ ಪ್ರಭುದೇವರ ಬರವ ಕಂಡು
ಮನದಲ್ಲಿ ಮತ್ತೆ ಸಂದೇಹ ಹೊಳೆದರೆ,
ಬೆಂದೆನಲ್ಲಾ ನಾನು ಕೂಡಲಸಂಗಮದೇವಾ !

saṅgasannahita śaraṇaru manege bandare
nambuvudenna mana, naccuvudenna mana.
hāvu nēṇemba bhrantuḷḷannakkara nānentu bhaktanappenayyā?
aṅgaliṅga sannihitanapa Prabhudēvara barava kaṇḍu
manadalli matte sandēha hoḷedare,
bendenallā nānu Kūḍalasaṅgamadēvā!

When śaraṇas come, with God in them,
Unto my house, my heart believes,
My heart loves them; how can I be
A saint, so long as I mistake
A serpent for a rope?
When I see the coming of
Prabhudēva, with Liṅga in himself,
Should a doubt seize my mind,
I burn, O how I burn,
O Kūḍala Saṅgama Lord!

ಅಲ್ಲಿ ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರ ಬರವ ಕಂಡ ಪ್ರಸ್ತಾವದ ವಚನ.

alli Basavarājadēvaru Prabhudēvara barava kaṇḍa prastāvada vacana:

The vacana which tells how Lord Basavarāja saw Prabhudēva's coming there:

೪೭

ಕಂಗಳೆ ಕರುಳಾಗಿ ಉರವಣಿಸಿ ಬಪ್ಪವನ ಬರವ ನೋಡಾ !
ಇರವ ನೋಡಾ ! ಪರವ ನೋಡಾ !
ಇಹಪರವ ನೋಡಾ ! ಇಹಪರ ಒಂದಾದ ಘನವ ನೋಡಾ !
ಎಲೆ ಘನಕ್ಕೆ ಘನವ ನೋಡಾ !
ಕರುವಿಟ್ಟ ರೂಪಿನಂತೆ ಕಂಗಳೆರಡೂ ಹಳಚದೆ ಭುಗಿಲನೆ ನಡೆತಹ.
ಇಂತಪ್ಪ ಗರುವ ಪ್ರಭುವ ಕಂಡೆವ್ಯೆ ಕೂಡಲಸಂಗಮದೇವಾ !

kaṅgaḷe karuḷāgi uravaṇisi bappavana barava nōḍā!
irava nōḍā! parava nōḍā!
ihaparava nōḍā! ihapara ondāda ghanava nōḍā!
ele ghanakke ghanava nōḍā!
karuviṭṭa rūpinante kaṅgaḷeraḍū haḷacade bhugilane naḍetaha.
intappa garuva Prabhuva kaṇḍevai Kūḍalasaṅgamadēvā!

With heart turned eyes, behold
The coming of him who comes
With haste!
See how he looks, and how great he is!
Look at his mortal and immortal sides!
Look at the glory wherein
The mortal and immortal are as one!
Look at him, greater than the great!
Even as a moulded form, winkless both eyes,
All of a sudden, he walks.
O Kūḍala Saṅgama Lord,
This great Prabhudēva have we seen!

ಮತ್ತಂ ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರ ಮೂರ್ತಿಯ ನಿಲವನು ಚೆನ್ನಬಸವಣ್ಣಂಗೆ ತೋಱಿ ನುಡಿವ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Basavarājadēvaru Prabhudēvara mūrtiya nilavanu Cennabasavaṇṇaṅge tōṟi nuḍiva prastāvada vacana:

The vacana which tells how Lord Basavarāja spoke to Cennabasavaṇṇa pointing to the appearance of Prabhudēva's person:

೪೮

ಕೆದಱಿದ ತಲೆಯು, ನಡೆಯು ತೊನವ, ಹಣೆಯ ಬುಗುಟಿನ,
ಕರಸ್ಥಲದ ಅನುಮಿಷದಿಂ ಬಹಿರಂಗದವಧಾನ ತಪ್ಪಿ
ಇದಿರುಗೊಯಿಲು ತಾಗಿ ಪುರ್ಬೊಡೆದು,
ಕಣ್ದೆಱೆದು, ಕಿವಿ ಹಱಿದು, ಜೋಲುವ ರಕ್ತಧಾರೆಯ,
ಗಾಳಿಯ ಧೂಳಿಯ ಮಳೆಯ ಜಾಱಿನ,
ಬೆನ್ನ ಬಾಸುಳದ, ಎಡದ ಬಱಿಯ ತಟ್ಟಿನ,
ಮುಳ್ಳುದಱಿಹಿನ, ಕಂಕುಳ ಸೀಳ ಕಂಡು
ನೋಡುವ ಜನರು ಬೆಱಗಾಗೆ,
ಪೊಱಿವಾಱಿನ ಮುಸಿಯ ದಿಗಂಬರದ ಬಣಗು ಸುರಿವುತ್ತ,

ಆಪ್ಯಾಯನವಱತು, ಬಿದ್ದು ಮಣಿಕಾಲೊಡೆದು,
ಹೊಸ ಹುಣ್ಣಿನ ರಕ್ತದ ಜೋಱು, ಮುಂಗಾಲ ಕಣೆ ಹೊಳೆದು,
ಕಣಕಾಲ ಸಂದು ತಪ್ಪಿ ಬಿಱುಬೇನೆಯ,
ಎಡಹಿ ಬೊಟ್ಟೊಡೆದ ಗಾಯದ,
ಉಱುಗು ಟೊಂಕದ ಬಱುಗುಂಟನ ನೋಡಾ ಚೆನ್ನಬಸವಣ್ಣಾ.
ಅತ್ಯಂತಮಲಿನ, ಕೂಡಲಸಂಗಮದೇವರ ಕುಱುಹು ವಿಪರೀತ !
ನೋಡುವರೆ ಭಯಂಕರವಾಗಿದೆ ನೋಡಯ್ಯಾ !

kedaṟida taleya, naḍeya tonava, haṇeya buguṭina,
karasthalada animiṣadiṁ bahiraṅgadavadhāna tappi
idirugoyilu tāgi purboḍedu,
kaṇḍeṟedu, kivi haṟidu, jōluva raktadhāreya,
gāḷiya dhūḷiya maḷeya jāṟina,
benna bāsuḷada, eḍada baṟiya taṭṭina,
muḷḷudarahina, kaṅkuḷa sīḷa kaṇḍu
nōḍuva janaru beṟagāge,
poṟavārina masiya digaṁbarada baṇagu surivutta,
āpyāyanavaṟatu, biddu maṇikāloḍedu,
hosa huṇṇina raktada jōṟu, muṅgāla kaṇe hoḷedu,
kaṇakāla sandu tappi biṟubēneya,
eḍahi boṭṭoḍeda gāyada,
uṟugu ṭoṅkada baṟuguṇṭana nōḍā Cennabasavaṇṇā.
atyantamalina, Kūḍalasaṅgamadēvara kuṟuhu viparīta!
nōḍuvare bhayaṅkaravāgide nōḍayyā!

With tousled head and staggering gait,
A bump upon his brow, his winkless gaze
Upon the image on the palm,
All notion of the outer world was lost;
His eyebrow gashed as if somebody's blow
Had struck him; staring eyes
And lacerated ears:
Dripping with oozing streams of blood,
And spattered with wind-blown dust and rain;
Weals on his back; his left side bare and bruised;
Scratched o'er with thorns; his arm-pit cleft:
As those that watched beheld him thus,
They were aghast; an unclad wretch,
His haunches dripping smutty filth;

Emaciated with hunger, and
Scarce steady for his broken knee;
Flowing with blood of a fresh wound,
With his instep sprained;
In severe pain
From dislocation of his shin-bone joints;
Wounds in his stumbling, shattered toes;
A perfect cripple with a crushed hip—
Lo, Cennabasavaṇṇa! how soiled
Lord Kūḍala Saṅgama's outward form,
How strange! Behold a sight
That's aweful to the eyes!

ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಪ್ರತ್ಯುತ್ತರ:
idakke Cikkadaṇṇāyakara pratyuttara:
Cennabasavaṇṇa's rejoinder thereto:

೪೯

ಆದಿಯಿಂದತ್ತತ್ತ ನೀನಯ್ಯಾ. ಅನಾದಿಯಿಂದತ್ತತ್ತ ನೀನಯ್ಯಾ.
ಈ ಎರಡನೂ ಮೀಱಿದ ಅತ್ಯತಿಷ್ಠದ್ದಶಾಂಗುಲನಾದನಯ್ಯಾ.
ಚತುರ್ಯುಗ ಸಹಸ್ರಾಣಿ ಎಂಬ ಸಂಖ್ಯೆಯುಗಂಗಳ ಪವಣಿಸದಂದು,
ಕೆಸಱುಗಲ್ಲಿಕ್ಕಿದರೆ ಮೇರುವ ನೆಲೆಗೊಳಿಸಿ,
ಅಂಡಜ ಉತ್ಪತ್ಯವಾಗದಂದು
ಆತನಂತುವ ನೀನೆ ಬಲ್ಲೆ. ನಿನ್ನಂತುವನಾತನೆ ಬಲ್ಲ.
ನಿಮ್ಮಿಬ್ಬರ ಮಹಿಮೆಯ ನಾನೆತ್ತ ಬಲ್ಲೆನಯ್ಯಾ
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ?

ādiyindattatta nīnayyā. anādiyindattatta nīnayyā.
ī eraḍanū mīṟida atyatiṣṭhaddaśāṅgulanādanayyā.
caturyuga sahasrāṇi emba saṅkhyeyugaṅgaḷa pavaṇisadandu,
kesaṟugallikkidare mēruva nelegoḷisi,
aṇḍaja utpatyavāgadandu
ātanantuva nīne balle. ninnantuvanātane balla.
nimmibbara mahimeya nānetta ballenayyā
Kūḍalacennasaṅgamadēvā?

Thou, Lord, transcendest Time;
Thou, Lord, transcendest Timelessness;
Transcending both these He is, O Lord,
Beyond the ten-finger measurement.

Thou knowest his secret who,
Before the numerous aeons named
'The thousand times four aeons',
Were told,
Laid firmly the foundation-stone
Of earth and set up Mount Mēru before
The Born-of-egg was made.
He knows Thy secret too . . .
How can I understand
The glory of you two,
O Kūḍala Cennasaṅgama Lord?

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:
idakke Basavarājadēvara pratyuttara:
Lord Basavarāja's rejoinder thereto:

೫೦

ಹುಟ್ಟುತ ದ್ರವ್ಯವನಱಿಯದ ಒಬ್ಬ ಬಡವಂಗೆ
ಲಕ್ಷ ಸಂಖ್ಯೆಯ ಧನ ಸಂಪತ್ತಾಗಲು
ಆ ಸಿರಿಯ ನೋಡಿ ಪರಿಣಾಮಿಸುವಂತೆ,
ಕಾಳೆಗದ ಮುಖವನೆಂದೂ ಕಂಡಱಿಯದ ಅರಸಿಂಗೆ
ಒಬ್ಬ ಖಡ್ಗವುಳ್ಳ ಕುಮಾರ ಹುಟ್ಟಿ,
ಕಿಗ್ಗಡಲ ರಕ್ತದ ಹೊನಲಲ್ಲಿ ಮುಳುಗಾಡುವ
ಕೊಳುಗುಳವ ಕಂಡು ಪರಿಣಾಮಿಸುವಂತೆ,
ನಾನು ಪರಿಣಾಮಿಸುತ್ತಿರ್ದೆನಯ್ಯಾ,
ಚೆನ್ನಬಸವಣ್ಣಾ,
ನೀನು ಕೂಡಲಸಂಗನ ಶರಣ ಪ್ರಭುದೇವರ ನಿಜವನಱುಹಿದರೆ.

huṭṭuta dravyavanaṟiyada obba baḍavaṅge
lakṣa saṅkhyeya dhana saṁpattāgalu
ā siriya nōḍi pariṇāmisuvante,
kāḷegada mukhavanendū kaṇḍaṟiyada arasiṅge
obba khaḍgavuḷḷa kumāra huṭṭi,
kiggaḍala raktada honalalli muḷugāḍuva
koḷuguḷava kaṇḍu pariṇāmisuvante,
nānu pariṇāmisuttirdenayyā,
Cennabasavaṇṇā,
nīnu Kūḍalasaṅgana śaraṇa Prabhudēvara nijavanaṟuhidare.

Even as a poor man, who never knew
Wealth from his birth and then
Acquires a fortune worth a lakh
And at the sight thereof is filled with joy;
Even as a king, who never knew
The battle's fringe and yet
Begets a son with sword in hand,
Finds joy in seeing a battlefield
Where he swims, slashing, in the stream
That flows from a pool of blood;
I shall be happy, O Cennabasavaṇṇa,
If you communicate to me
The truth of Prabhudēva, Kūḍala Saṅga's śaraṇa.

ಇಂತು ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರ ನಿಲವು ಅತ್ಯಂತ ನಿರಾಮಯವಾಗಿ ಇದೆ ಎಂದು ನಿರೂಪಿಸಲು, ಆ ಪ್ರಭುದೇವರ ನಿಲವನಾರೂ ಅಱಿಯರೆಂದು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಸ್ತುತಿಗೈದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Basavarājadēvaru Prabhudēvara nilavu atyanta nirāmayavāgi ide endu nirūpisalu, ā Prabhudēvara nilavanārū aṟiyarendu Cikkadaṇṇāyakaru stutigaida prastāvada vacana:

The vacana which tells how, on Lord Basavarāja observing that Prabhudēva's nature was perfectly free from taint, Cennabasavaṇṇa praised him saying, 'None can know his worth':

೫೧

ಕಾಲಿಲ್ಲವೆಂಬರಯ್ಯಾ ಪ್ರಭುದೇವರ,
ಸಂಸಾರ ಸೂತಕವ ಮೆಟ್ಟನಾಗಿ.
ಕೈಯಿಲ್ಲವೆಂಬರಯ್ಯಾ ಪ್ರಭುದೇವರ,
ಪರಧನವ ಕೊಳ್ಳನಾಗಿ.
ಕಿವಿಯಿಲ್ಲವೆಂಬರಯ್ಯಾ ಪ್ರಭುದೇವರ,
ಅನ್ಯವ ಕೇಳನಾಗಿ.
ಮೂಗಿಲ್ಲವೆಂಬರಯ್ಯಾ ಪ್ರಭುದೇವರ,
ದುರ್ಗಂಧಕ್ಕೆಳಸನಾಗಿ.
ಎದೆ ಇಲ್ಲವೆಂಬರಯ್ಯಾ ಪ್ರಭುದೇವರ,
ಪರಸ್ತ್ರೀಯನಪ್ಪನಾಗಿ.

ಇದುಕಾರಣ, ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಪ್ರಭುದೇವರ ಒಕ್ಕ ಮಿಕ್ಕ ಪ್ರಸಾದವ ಕೊಂಡು
ನಾನು ಧನ್ಯನಾದೆನು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ !

kālillavembarayyā Prabhudēvara,
saṁsāra sūtakava meṭṭanāgi.
kaiyillavembarayyā Prabhudēvara,
paradhanava koḷḷanāgi.
kiviyillavembarayyā Prabhudēvara,
anyava kēḷanāgi.
mūgillavembarayyā Prabhudēvara,
durgandhakkeḷasanāgi.
ede illavembarayyā Prabhudēvara,
parastrīyanappanāgi.
idukāraṇa, Kūḍalacennasaṅgayyanalli
Prabhudēvara okka mikka prasādava koṇḍu
nānu dhanyanādenu kāṇā Saṅganabasavaṇṇā!

Because he never stepped
Upon the foulness of the world,
They say Prabhudēva has no legs.
Because he never took another's wealth,
They say Prabhudēva has no hands.
Because he never heard
Aught else,
They say Prabhudēva has no ears.
Because he never leaned
Towards an evil-smelling act,
They say Prabhudēva has no nose.
Because he never clasped another's wife,
They say Prabhudēva has no heart.
Therefore before Kūḍala Cennasaṅga I say:
Receiving the left offerings
Of Prabhudēva, I shall be blest:
Mark that, Saṅgana Basavaṇṇa!

ಮತ್ತಂ ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಪ್ರಭುದೇವರ ಬಸವರಾಜದೇವರ ಪೂರ್ವಾಪರ ಸಂಬಂಧಮಂ ತಿಳಿಯಪೇಳಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ, Cikkadaṇṇāyakaru Prabhudēvara Basavarājadēvara purvāpara saṁbandhamaṁ tiḷiyapēḷida prastāvada vacana:

Again, the vacana which tells how Cennabasavaṇṇa explained the past connection between Prabhudēva and Lord Basavarāja:

೫೨

ಕೃತಯುಗದಲ್ಲಿ ದೇವಾಂಗನೆಂಬ ಗಣೇಶ್ವರನಾಗಿ
ನೀವು ಬಂದು ಆರಾಧಿಸುವಲ್ಲಿ,
ಸ್ಥೂಲಕಾಯನೆಂಬ ಜಂಗಮವಾಗಿ ಬಂದು
ಲಿಂಗಾರ್ಚನೆಯ ಮಾಡಿ ಹೋದ.
ಅದಱ ಕ್ರಿಯಾಂಗವನು ಮಱೆದೆಯಲ್ಲಾ ಬಸವಣ್ಣಾ.
ತ್ರೇತಾಯುಗದಲ್ಲಿ ಘಂಟಾಕರ್ಣನೆಂಬ ಗಣೇಶ್ವರನಾಗಿ ಬಂದು ಆರಾಧಿಸುವಲ್ಲಿ,
ಶೂನ್ಯಕಾಯನೆಂಬ ಜಂಗಮವಾಗಿ ಬಂದು
ಲಿಂಗಾರ್ಚನೆಯ ಮಾಡಿ ಹೋದ.
ಅದಱ ಕ್ರಿಯಾಂಗವ ಮಱೆದೆಯಲ್ಲಾ ಬಸವಣ್ಣಾ.
ದ್ವಾಪಾರದಲ್ಲಿ ನೀನು ವೃಷಭನೆಂಬ ಗಣೇಶ್ವರನಾಗಿ ಬಂದು ಆರಾಧಿಸುವಲ್ಲಿ,
ಅನುಮಿಷನೆಂಬ ಜಂಗಮವಾಗಿ ಬಂದು
ಲಿಂಗಾರ್ಚನೆಯ ಮಾಡಿ ಹೋದ.
ಅದಱ ಕ್ರಿಯಾಂಗವ ಮಱೆದೆಯಲ್ಲಾ ಬಸವಣ್ಣಾ.
ಕಲಿಯುಗದಲ್ಲಿ ನೀನು ಬಸವನೆಂಬ ಗಣೇಶ್ವರನಾಗಿ ಬಂದು ಆರಾಧಿಸುವಲ್ಲಿ,
ಪ್ರಭುದೇವರೆಂಬ ಜಂಗಮವಾಗಿ ಲಿಂಗಾರ್ಚನೆಯ ಮಾಡಬಂದ ಕಾರಣ,
ಇಂತೀ ದೇವ ಭಕ್ತನೆಂಬ ನಾಮನಾಟಕ ಬಿನ್ನಾಣವಲ್ಲದೆ,
ಬೇಱಿಂದು ಕಂಡವರಿಗೆ ನರಕ ತಪ್ಪದು ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ.

kṛtayugadalli dēvāṅganeṁba gaṇēśvaranāgi
nīvu bandu ārādhisuvalli,
sthūlakāyaneṁba jaṅgamavāgi bandu
liṅgārcaneya māḍi hōda.
adaṟa kriyāṅgavanu maṟedeyallā Basavaṇṇā.
trētāyugadalli ghaṇṭākarṇaneṁba Gaṇēśvaranāgi bandu ārādhisuvalli,
śūnyakāyaneṁba jaṅgamavāgi bandu
liṅgārcaneya māḍi hōda.
adaṟa kriyāṅgava maṟedeyallā Basavaṇṇā.
dvāpāradalli nīnu vṛṣabhaneṁba gaṇēśvaranāgi bandu ārādhisuvalli,
anumiṣaneṁba jaṅgamavāgi bandu
liṅgārcaneya māḍi hōda.
adaṟa kriyāṅgava maṟedeyallā Basavaṇṇā.

kaliyugadalli nīnu Basavaneṁba Gaṇēśvaranāgi bandu ārādhisuvalli,
Prabhudēvareṁba jaṅgamavāgi liṅgārcaneya māḍabanda kāraṇa,
intī dēva bhaktanemba nāmanāṭaka binnāṇavallade,
bēṟendu kaṇḍavarige naraka tappadu Kūḍalacennasaṅgamadēvā.

In Kṛtāyuga, when you came
For worship, as Gaṇēśvara Dēvāṅga by name,
He came as Jaṅgama Sthūlakāya by name
And having worshipped Liṅga, returned.
Basavaṇṇa, you have, alas, forgot
Its formal side.
In Trētāyuga, when you came
For worship, as Gaṇēśvara Ghaṇṭākarṇa by name,
He came as Jaṅgama Śūnyakāya by name
And having worshipped Liṅga, returned.
Basavaṇṇa, you have, alas, forgot
Its formal side.
In Dvāpāra, when you came
For worship, as Gaṇēśvara Vṛṣabha by name,
He came as Jaṅgama Anumiṣa by name
And having worshipped Liṅga, returned.
Basavaṇṇa, you have, alas, forgot
Its formal side.
Since, in Kaliyuga, when you came
For worship, as Gaṇēśvara Basava by name,
He came as Jaṅgama Prabhudēva by name
To worship Liṅga, this shadow-play
And hide-and-seek
Between the devotee and God
Should anyone misunderstand,
He cannot escape Hell,
O Kūḍala Cennasaṅgama Lord!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's rejoinder thereto:

೩೧

ಇದ್ದ ಪರಿ ಎಂತುಟಿದೆ ನೋಡಯ್ಯಾ !
ನಿಂದಡೆ ನೆಳಲಿಲ್ಲ, ನಡೆದರೆ ಹಜ್ಜೆ ಇಲ್ಲ.
ಭೂತಳದೊಳದೊಳಗೆ ಕಂಡುದಿಲ್ಲ ಇಂತಪ್ಪ ಅನಿಯಮದ ಸುಳುಹು.
ಅಹುದಹುದು, ಅರಿದರಿದು ಜಂಗಮಸ್ಥಲ.
ಇಂತುಟಲ್ಲದೆ ಎಂತುಟು ಹೇಳಾ?
ಆಪ್ಯಾಯನದ ಅಱಿಕೆಯ ಹೊಲಬ ಕಾಣಬಾರದು.
ಊಡಿಸಿದರೆ ಉಣ್ಣನೊ? ಉಂಬನೊ?
ಉಂಬಂಥವರಾದಡೆ ನೀಡುವೆ ಕೂಡಲಸಂಗಮದೇವರಿಗೆ,
ಚೆನ್ನಬಸವಣ್ಣ ನೀನಹುದೆನಲಿಕ್ಕೆ.

idda pari entuṭide nōdayyā!
nindaḍe neḷalilla, naḍedare hajje illa,
bhūtaḷadoḷage kaṇḍudilla intappa aniyamada suḷuhu.
ahudahudu, aridaridu jaṅgamasthala.
intuṭallade entuṭu hēḷā?
āpyāyanada aṟikeya holaba kāṇabāradu.
uḍisidare uṇṇano? uṁbano?
uṁbanthavarādaḍe nīḍuve Kūḍalasaṅgamadēvarige,
Cennabasavaṇṇa nīnahudenalikke.

Look at the way it is, good Sir!
There is no shadow where he stands,
No footprints where he walks,
Nowhere upon this earth is seen
So strange a motion: certainly,
He is the inscrutable Jaṅgama.
What else, say, can it be?
The way his hunger is appeased
Cannot be known: if you should offer food,
Will he, or will not, eat?
If he is one who eats, I'll serve
Lord Kūḍala Saṅgama,
O Cennabasavaṇṇa,
And you'll be satisfied.

ಇದಕ್ಕೆ ಚೆನ್ನಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Cennabasavarājadēvara pratyuttara:

Lord Cennabasavarāja's rejoinder thereto:

೫೪

ಅಱಸುವಂಗೆ ಅಱಸುವಂಗೆ ಅಱಕೆ ತಾನಹುದು ದೇವಾ.
ಬಯಸುವಂಗೆ ಬಯಸುವಂಗೆ ಬಯಕೆ ತಾನಹುದು.
ದೇವಾ, ನೀವು ಭಾವಿಸಿದಂತೆ ಅಲ್ಲದೆ ಬೇಱೊಂದಾಗಬಲ್ಲುದೆ?
ಈರೇಳು ಭುವನದ ಸ್ಥಾಪ್ಯದ ಪ್ರೇರಣೆಗಳೆಲ್ಲ ನಿಮ್ಮಿಂದಲಾದವಾಗಿ,
ನಿಮ್ಮಿಂದಲಹುದಾಗದೆಂಬ ಸಂದೇಹ ಉಂಟೆ ಬಸವಣ್ಣಾ?
ನಿಮ್ಮಡಿಗಳೆಂದಂತೆ, ನೆನೆದಂತೆ, ನೋಡಿದಂತೆ ತಪ್ಪದು.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರು ಸಾಕ್ಷಿಯಾಗಿ,
ಪ್ರಭುವಿನಾಣೆ ಕಟ್ಟು ಗುಡಿಯನು !

aṟasuvaṅge aṟasuvaṅge aṟake tānahudu dēvā.
bayasuvaṅge bayasuvaṅge bayake tānahudu.
dēvā, nīvu bhāvisidante allade bēṟondāgaballude?
īrēḷu bhuvanada sthāpyada prēraṇegaḷella nimmindalādavāgi,
nimmindalahudāgademba sandēha uṇṭe Basavaṇṇā?
nimmaḍigaḷendante, nenedante, nōḍidante tappadu.
Kūḍalacennasaṅgamadēvaru sākṣiyāgi,
prabhuvināṇe kaṭṭu guḍiyanu!

If you should seek and seek,
The object of your quest becomes
Yourself, my Lord.
Should you desire and still desire,
The goal of your desire becomes
Yourself. My Lord,
Can it be otherwise than what you wish?
Because all promptings whence were made
The fourteen worlds came but from you,
Is there a doubt, Basavaṇṇa, that through you
A thing will be or will not be?
It's bound to be as your feet said,
As they conceived and saw.
Let Lord Kūḍala Cennasaṅga witness it,
It is Prabhu's command:
Hoist you the flag!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's rejoinder thereto:

೫೫

ಬಡಗವಾಗಿಲ ಪೌಳಿಯ ಭರವಸದಿಂ ಪೊಕ್ಕು,
  ಪಶ್ಚಿಮದ್ವಾರದ ಧವಳಾರಮಂ ಪಶ್ಚಿಮದಿ ಪೊಕ್ಕು,
  ತ್ರಿವಿಧಗತಿಯ ಶೂನ್ಯಸಿಂಹಾಸನದ ಮೇಲೆ
  ತರಹರವಾದಡೆ ನಂಬುವುದೆನ್ನ ಮನವು.
ಕೂಡಲಸಂಗಮದೇವರು ಸಾಕ್ಷಿಯಾಗಿ,
  ನೀನು ನಮ್ಮ ಕೋಪಿಸಿದರೆ ಕೋಪಿಸು ಚೆನ್ನಬಸವಣ್ಣಾ.

baḍagavāgila pouḷiya bharavasadiṁ pokku,
  paścimadvārada dhavaḷāramaṁ paścimadi pokku,
  trividhagatiya śūnyasiṁhāsanada mēle
  taraharavādaḍe naṁbuvudenna manavu.
Kūḍalasaṅgamadēvaru sākṣiyāgi,
  nīnu namma kōpisidare kōpisu Cennabasavaṇṇā.

Should he come confidently in,
Unto the cloister with the northern door;
Should he come from the west
Unto the whitened hall
That has the western door,
And rest on the Throne of the Absolute
That has the triple access—
Then shall my heart believe.
O Cennabasavaṇṇa,
Let Lord Kūḍala Saṅgama be witness,
Be angry with me if you will!

ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಉತ್ತರ:

idakke Cikkadaṇṇāyakara uttara:

Cennabasavaṇṇa's reply thereto:

೫೬

ದೇವದೇವ, ಮಹಾಪ್ರಸಾದ.
  ನಿಮ್ಮಡಿಗಳಿಗೆ ಉತ್ತರವ ಕೊಡಲಮ್ಮೆನಯ್ಯಾ.

ಇದ ಬಲ್ಲೆನೆಂಬ ಬಲುಮೆಯ ದೇಹಿ ನೀನಲ್ಲವಾಗಿ,
ಆನು ಭಕ್ತನೆಂಬ ಭಕ್ತಿಶೂನ್ಯನಲ್ಲವಾಗಿ,
ಆನು ಬಲ್ಲೆನೆಂಬ ನುಡಿ ಎನ್ನನಿಱಿದಿಱಿದು ಸುಡದೆ?
ತಪ್ಪೆನ್ನದು ಕ್ಷಮೆ ನಿಮ್ಮದು.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರು ಸಾಕ್ಷಿಯಾಗಿ,
ಕೊಲ್ಲು ಕಾಯಿ ನಿಮ್ಮ ಧರ್ಮ.

dēvadeva, mahāprasāda.
nimmaḍigaḷige uttarava koḍalammenayyā.
ida ballenemba balumeya dēhi nīnallavāgi,
ānu bhaktanemba bhaktiśūnyanallavāgi,
ānu ballenemba nuḍi ennaniṟidiṟidu suḍade?
tappennadu kṣame nimmadu.
Kūḍalacennasaṅgamadēvaru sākṣiyāgi,
kollu kāyi nimma dharma

Great Lord, excellent Grace!
I cannot, Sir, give an answer to Thy feet.
Not being made so that Thou must presume
'I know', and Thou should'st be
Devoid of all devotion as to claim
'I am a devotee,' will not the word
'I know' burn me with prick on prick?
The fault is mine; forgiveness is Thine.
Be witness Lord Kūḍala Cennasaṅgama,
It is Thy grace, to slay or save.

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's rejoinder thereto:

೫೭

ಪುಣ್ಯಗಳಹ ಕಾಲಕ್ಕೆ ಹಗೆ ತನ್ನವರಹರು.
ಪುಣ್ಯಗಳಹ ಕಾಲಕ್ಕೆ ಮಣ್ಣು ಹೊನ್ನಹುದು.
ಪುಣ್ಯಗಳಹ ಕಾಲಕ್ಕೆ ಹಾವು ಲೇವಳವಹುದು.
ಪುಣ್ಯಗಳಹ ಕಾಲಕ್ಕೆ ಅನ್ಯರು ತನ್ನವರಹರು.

ಇಂತಪ್ಪ ಪುಣ್ಯಗಳೆಲ್ಲವು ಭಕ್ತಿಯಿಂದಹುದು.
ಭಕ್ತಿ ಕೆಟ್ಟರೆ ಪುಣ್ಯವು ಕೆಡುವುದು.
ಇಂತಪ್ಪ ಭಕ್ತಿಯೂ ಪುಣ್ಯವೂ ಚೆನ್ನಬಸವಣ್ಣನಿಗುಂಟಾಗಿ,
ನಾನು ಬದುಕಿದೆನಯ್ಯಾ ಕೂಡಲಸಂಗಮದೇವಾ.

puṇyagaḷaha kālakke hage tannavarāharu.
puṇyagaḷaha kālakke maṇṇu honnahudu.
puṇyagaḷaha kālakke hāvu lēvaḷavahudu.
puṇyagaḷaha kālakke anyaru tannavaraharu
intappa puṇyagaḷellavu bhaktiyindahudu.
bhakti keṭṭare puṇyavu keḍuvudu.
intappa bhaktiyū puṇyavū Cennabasavaṇṇaniguṇṭāgi,
nānu badukidenayyā Kūḍalasaṅgamadēvā.

What time your fortune strikes,
Your enemy turns to you;
What time your fortune strikes,
Earth turns to gold;
What time your fortune strikes,
A snake is turned to a necklace;
What time your fortune strikes,
Others are turned to you.
All this good fortune is due to piety.
If piety is lost, fortune is lost.
Fortune and piety being Cennabasavaṇṇa's, I'm saved,
O Kūḍala Saṅgama Lord!

ಇಂತು ಬಸವರಾಜದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಪ್ರಸಂಗವ ಮಾಡುತ್ತ ಪ್ರಭುದೇವರ ತೋಱಿ ನುಡಿವುತ್ತಿರಲು, ಆ ಪ್ರಸ್ತಾವಕ್ಕೆ ಸೊಡ್ಡಳ ಬಾಚರಸರು ಹೇಳಿದ ವಚನ:

intu Basavarājadēvaru Cikkadaṇṇāyakaru prasaṅgava māḍutta Prabhudēvara toṟi nuḍivuttiralu, ā prastāvakke Soḍḍala Bcāarasaru hēḷida vacana:

The vacana which tells how, after Lord Basavarāja and Cennabasavaṇṇa were making these verbal exchanges pointing to Prabhudēva on this occasion, Soḍḍaḷa Bācarasa spoke:

೫೮

ಅಟ್ಟಿ ಹಾವುತಲೊಮ್ಮೆ, ಹೋಗಿ ನಿಲುವುತಲೊಮ್ಮೆ, ಬೀಗಿ ನಗುತಲೊಮ್ಮೆ,
ಮರುಳಿನಂತೆ ಮಂಕಿನಂತೆ ದೆಸೆ ದೆಸೆಯ ನೋಡುತ್ತ,
ಅಂಗಡಿ ರಾಜಬೀದಿಯ ಶೃಂಗಾರಂಗಳ ನಲಿನಲಿದು ನೋಡುತ್ತ,
ಇತ್ತರದ ಭದ್ರದ ಮೇಲೆ ನಾಟ್ಯವನಾಡುವವರ ನೋಡಿ ನಗುತ್ತ,
ನೋಡುವ ಗಾವಳಿಯ ಜನರನಟ್ಟಿ ಹೊಯಿವಂತೆ ಹರಿವುತ್ತ,
ಗುಡಿ ಇಕ್ಕಿದಂತಿರೆ ನಿಂದಿರೆ ಬೀಳುತ್ತ,
ನಾಟ್ಯವನಾಡುವವರಿಗೆ ಇದಿರಾಗಿ ತಾ ಮರಳಿಯಾಡುತ್ತ,
ಹಾಡುತ್ತ ಬೈವುತ್ತ ಕೆರಳಿ ನುಡಿವುತ್ತ,
ವಾದ್ಯ ಮೇಳಾಪಮಂ ಕಂಡು ಆಳಿಗೊಂಡು ನಗುತ್ತ,
ಹಸ್ತವನಾಡಿಸಿ ಗತಿಯನುಚ್ಚರಿಸಿ
ಕಯ್ಯೊಡನೆ ಮರುಳಾಟವನಾಡುತ್ತ,
ಮೆಲ್ಲಮೆಲ್ಲನೆ ನೋಡಿ ನಿಂದು ನಗುತ್ತ,
ಎಂದಿನ ಸುಳುಹಿನೊಳಗಲ್ಲದ ಸುಳುಹು.
ಬಸವಣ್ಣಾ, ಸೊಡ್ಡಳನಾಗದೆ ಮಾಣನು.

aṭṭi hāvutalomme, hōgi nilavutalomme, bīgi nagutalomme,
maruḷinante maṅkinante dese deseya nōḍutta,
aṅgaḍi rājabīdiya śṛṅgāraṅgaḷa nalinalidu nōḍutta,
ittarada bhadrada mēle nāṭyavanāḍuvavara nōḍi nagutta,
nōḍuva gāvaḷiya janaranaṭṭi hoyivante harivutta,
guḍi ikkidantire nindire bīḷutta,
nāṭyavanāḍuvavarige idirāgi tā maraḷiyāḍutta,
hāḍutta baivutta keraḷi nuḍivutta,
vādya mēḷāpamaṁ kaṇḍu āḷigoṇḍu nagutta,
hastavanāḍisi gatiyanuccarisi
kayyoḍane maruḷāṭavanāḍutta,
mellamellane nōḍi nindu nagutta,
endina suḷuhinoḷagallada suḷuhu.
Basavaṇṇā, Soḍḍaḷanāgade māṇanu.

Now does he chase and dash;
Now moves and stands; now smiles
With pleasure; or looks this way and that,
Like an idiotic fool; with joy he looks
At decorations in the shops
And on the royal streets;

Watching the mummers on the platform,
Upon both sides, he laughs:
Chasing the clamorous lookers-on,
He runs as if to strike;
If he would stand up like a hoisted flag,
He falls; sitting in front,
He bandies words with those that play;
Sings, jeers, speaks angrily;
Seeing the orchestra, he laughs
Contemptuously;
Waving his hands and crying out the beat,
He claps and plays the fool,
He watches quietly and standing smiles;
This is no action of an ordinary kind.
It cannot be but Soḍḍaḷa:
O Basavaṇṇa!

ಇದಕ್ಕೆ ಮಡಿವಾಳತಂದೆಗಳ ವಚನ:

idakke Maḍivāḷatandegaḷa vacana:

Father Maḍivāḷa's vacana thereon:

೫೯

ಬಾಲನಹನೊಮ್ಮೆ. ಲೋಲನಹನೊಮ್ಮೆ.
ವೃದ್ಧನಹನೊಮ್ಮೆ. ಮತ್ತನಹನೊಮ್ಮೆ.
ಹೊಳೆದು ತೋಱುತ್ತಲೊಮ್ಮೆ, ತೋಱಿಯಡಗುತ್ತಲೊಮ್ಮೆ,
ವಿಶ್ವವ ನೋಡಿ ಬೆಱಗಾಗುತ್ತಲಿರೆ,
ಇದ್ದ ಠಾವಿನಲ್ಲಿರ್ದು ಮುಂದೆ ತೋಱುತ್ತಿರಲು,
ಸಾಂಪ್ರದಾಯದವರು ಒಡನೊಡನೆ ಹರಿದು ಬಂದು ಹೇಳುತ್ತಿರಲು,
ಹರಿದು ಬಂದು ಹತ್ತೆ ಸಾರಿದ.
ಬಸವನ ಮಹಾಮನೆಯ ತಲೆಯೆತ್ತಿ ನೋಡಿದ.
ಮುಗಿಲ ಮೂಲೆದಪ್ಪದೆ ಕುಸುರಿಗೆಲಸದ ನಂದಿಯ ಮಂಟಪಂಗಳ
ಮೇಲುಪ್ಪರಿಗೆ ಭದ್ರಂಗಳ ನೋಡಿ ತಲೆದೂಗುತ್ತ,
ಕಲಿದೇವರದೇವ ಬಸವನ ಮಹಾಮನೆಯ
ಪ್ರದಕ್ಷಿಣ ಬಂದು ದ್ವಾರವಟ್ಟದ ಮುಂದೆ ನಿಂದಿರ್ದನು !

bālanahanomme. lōlanahanomme.
vṛddhanahanomme. mattanahanomme.
hoḷedu tōṟuttalomme, tōṟiyaḍaguttalomme,
viśvava nōḍi beṟagāguttalire,
idda ṭhāvinallirdu munde tōṟuttiralu,
sāmpradāyadavaru oḍanoḍane haridu bandu hēḷuttiralu,
haridu bandu hatte sārida.
Basavana mahāmaneya taleyetti nōḍida.
magila mūledappade kusurigelasada nandiya maṇṭapaṅgaḷa
mēlupparige bhadraṅgaḷa nōḍi taledūgutta,
Kalidēvaradeva Basavana mahāmaneya
pradakṣina bandu dvāravaṭṭada munde nindirdanu!

One time a child, frolicking another time;
Now an old man, and now a crazy one;
Now seen in a flash, now vanishing;
If gazing at the world he is amazed,
Being where he is, he shows himself ahead;
But when his followers
Come running now and then to speak to Him,
He too comes running close to them.
Raising his head, he sees
Basavaṇṇa's palace: Nandi bowers
Covered with delicate workmanship
Upon each corner of the roof,
And also the platform on the upper storey,
He nods his head for joy; Lord Kalidēva,
Circumambulating Basavaṇṇa's palace, stands
Before the gate!

ಇಂತೀ ಶ್ರೀಮತ್‌ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು
ಮಹಾನುಭಾವಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್
ಪ್ರಭುದೇವರು ಸವಾಲಕ್ಷಪರ್ವತದಿಂ ಕಲ್ಯಾಣಕ್ಕೆ ಬಂದುದು
ಸಪ್ತದಶೋಪದೇಶಂ ಸಮಾಪ್ತಂ
ಅಂತು ವಚನ ೧೧೫೪ಕ್ಕಂ ಮಂಗಳಮಹಾ
ಶ್ರೀ

intī śrīmatsakalagaṇa purātanaroḷ Prabhudēvaru
mahānubhāvasadgoṣṭhiyaṁ māḍida śūnyasaṁpādaneyoḷ
Prabhudēvaru savālakṣaparvatadiṁ Kalyāṇakke bandudu
saptadaśōpadēśaṁ samāptaṁ
antu vacana 1154*kkaṁ maṅgaḷamahā*

śrī

Thus ends
the seventeenth of the mystic discourses
of the *Śūnyasaṁpādane*
—Chapter on Prabhu's Tour and Return—
held by Prabhu with the venerable Saints.

Thus it ends auspiciously with Vacana No. 1154.

INTRODUCTION

to the

SAṀPĀDANE OF PRABHUDĒVA'S ASCENSION ON THE THRONE OF THE ABSOLUTE

The end of the 17th Chapter describes a grotesque figure standing in the courtyard of Basavaṇṇa's place. This Chapter opens with his entrance in the palace itself. The inside of the palace is meanwhile pulsating with spiritual activities and is filled with saints of either sex. Prabhudēva is seen moving, turning to the right, entering the northern gate, and going through the western gate to ascend the Throne of the Absolute. True śaraṇas like Haḍapada Appaṇṇa, Soḍḍaḷa Bācarasa and Basavaṇṇa recognise him, and their vacanas collectively describe his majesty transcending all boundaries of form or time and space. Words fail to describe Basavaṇṇa's feelings at the sight of the great Jaṅgama as he is washing his feet: he realises that Prabhu is his Prāṇaliṅga, life of his life and breath of his breath.

Many thousand Jaṅgamas, who had gathered there at mealtime for their meal, took exception to this new presence, and wondered how Basava could be taken in by a conjuror (Mahēndrajālika). It was they who were deceived, in seeing only the husk and missing the grain. When they left in their indignation, declaring Basava and his guest to be outcastes, Bācarasa described their action as the stampede of crazy elephants at sight of a lion.

Prabhudēva and Cennabasavaṇṇa laughed at this behaviour of the Jaṅgama community, who had behaved most unlike true Jaṅgamas, who should, as the saying goes, recognise a true Jaṅgama as a serpent can trace a serpent's track. Prabhudēva's comment is sharp and unsparing:

> They all are but a horde of flesh,
> Assembled for the sake of food.
> How could they know of Liṅga's worth?

How can they know the news of God,
Who live within the flesh and bear
The frets and fevers of this world?
They talk like drunken monks
Whose liquor has gone to their heads:
How can they know Guhēśvara's majesty?

We are the elders, we the gods, they say;
Once having climbed the hollow throne
Of this world's giddy whirl,
They do not know themselves.
Lord Kūḍala Cennasaṅga spurns
The wondrous ones who feed
On their own hearts!

This comment of Prabhudēva's recalls to our minds the pungent criticism levelled at the Jaṅgama community in Chapter XV. It would seem that, even as early as the 12th century, the śaraṇas could see that it is not the garb that makes the Jaṅgama. However, as against the uncompromising perfectionism of śaraṇas like Prabhudēva, Cennabasavaṇṇa or Ghaṭṭivāḷayya, we have the attitude of Basavaṇṇa who, in his all-embracing love, respects the mere garb in the hope of transmuting its wearer into gold. The anger of the Jaṅgamas is very death to him; and so he implores Prabhudēva to let him recall the Jaṅgamas. Prabhudēva questions whether there is any difference between God as one and God as many: Basavaṇṇa could, by satisfying Prabhudēva, give equal satisfaction to all the Jaṅgamas. Then Basavaṇṇa proceeds to the adoration of the great Jaṅgama, and requests him to have his meal. Strangely enough, Prabhudēva declines on the ground that one who is ever content needs no further satisfaction: how can he eat or drink who knows neither hunger nor thirst? What is there that he can receive, and from whom? This is how he makes his point:

Unless you raze
The body's unreality, tear off
The taint of breath, so that
True piety is made possible,
The peace that comes from Liṅga never will

Possess you; to say 'I give, do you receive'
Is merest ignorance;
Save those whose symbol is destroyed,
Their truth alone being left,
Nobody could serve
Our Guhēśvaraliṅga; mark that,
Saṅgana Basavaṇṇa!

Prabhudēva will accept the invitation on the condition that Basavaṇṇa tell him about his previous births. On hearing this account, Prabhudēva declares he is above formalities as he is free from restriction in the matter of food.[1] At the same time, Prabhudēva cries out for food as if he were dying of hunger:

'The while the wealthy open up
Their corn-pits, the poor man's life
Is gone'! I find the proverb true of me.
While words are picturing a thing,
The time has flown, good Sir!
There is no ending to your flow of words!
Looking at one, it is as if
I saw, oh, sixty men:
The Throne of the Absolute is reeling round!
My breath is going through my nape!
Guhēśvara is hungry, serve your food,
Saṅgana Basavaṇṇa!

and begins his Liṅga-worship, as described in detail in songs 53–57. It is, indeed, the worship of the infinite Liṅga by the infinite Jaṅgama. There is no longer an Inner and an Outer. When Prabhudēva proceeds to sing in the course of his worship, it is the infinite Lord singing His own glory.

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1. . . . .
For one who follows Liṅga is there a code
Prescribing that he should not eat?
Night and day one should accept
The eightfold joys of sense,
First having offered them to Liṅga.
. . . . . . Vide V. 40.

ಅಷ್ಟಾದಶೋಪದೇಶ

ಪ್ರಭುದೇವರು ಶೂನ್ಯಸಿಂಹಾಸವನೇರಿದ ಸಂಪಾದನೆ

ಪ್ರಭು ಶೂನ್ಯವಿಷ್ಟರದೊಳಂ
ವಿಭವದಿ ಮಂಡಿಸಿ ಸಮಸ್ತಶರಣರ ಕರದಿಂ
ಶುಭದಿಂದರ್ಚಿಸಿಕೊಂಡುದ
ತ್ರಿಭುವನವಱಿಯಲ್ಕೆ ಪೇಳ್ವೆನತಿಕೌತುಕದಿಂ

AṢṬĀDAŚŌPADĒŚA

Prabhudēvaru śūnyasiṁhāsavanērida saṁpādane

Prabhu śūnyaviṣṭaradoḷaṁ
vibhavadi maṇḍisi samastaśaraṇara karadiṁ
śubhadindarcisikoṇḍuda
tribhuvanavaṟiyalke pēḷvenatikoutukadiṁ

THE EIGHTEENTH LESSON

Saṁpādane of Prabhudēva's Ascension on
the Throne of the Absolute

With exceeding wonder I tell,
That all the three worlds may know,
How Prabhu, after seating himself
Majestically on the Throne of the Absolute,
Was worshipped in an auspicious manner
By all the śaraṇas.

ಅದೆಂತೆಂದೊಡಾ ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರ ಅರಮನೆಯಂ ಪೊಕ್ಕು, ಆ ಬಸವೇಶ್ವರನ ಮಹಾಮನೆಯ ಚಿತ್ರಮಯದ ಭಾಸುರತೇಜಂಗಳನೊಳಕೊಂಡ ಹೊಂಭಿತ್ತಿಗಳ ರತ್ನದೆನೆಗಳಂ (ಳಿಂ ?), ನೆಲೆ ನೆಲೆಯ ಮಂಟಪಂಗಳಂ (ಳಿಂ ?), ನೀಲ ದುಪ್ಪರಿಗೆಗಳ ಮೇಲೆ ಮಾಣಿಕ್ಯದ ಕಲಶಂಗಳಿಂದೊಪ್ಪುವತಿಗೋಪುರಂಗಳಿಂ, ವಜ್ರ ಧಾರೆಯ ಭಿತ್ತಿಗಳೊಳ್ ಮೆಱೆವ ಬಹುವಿಧದ ಚಿತ್ರಂಗಳಿಂ, ಕಣ್ಗೊಪ್ಪುವ ಪೊಂಜ-ಗಲಿಗಳ್ ವಿರಾಜಿಸುವತಿನವರತ್ನಂಗಳೊಳ್ ಕೂಡಿದ ರಂಗಮಂಟಪದಿಂ, ಪಚ್ಚೆಯ ಕಂಬಂಗಳಿಂ, ಪುಷ್ಯರಾಗದ ತೊಲೆಗಳಿಂದೆಸೆವ ಶಶಿಗಲ್ಗಳೇಱುಜಂತೆಗಳಿಂದ್ಯೈವಣ್ಣದ ಲೋವೆ ಗಳಿಂ, ತೋರ್ಪ ಬಳ್ಳಿಮಿಂಚುಗಳಂದದೊಳಿರ್ಪಸೂರ್ಯಕಾಂತದಂಗಜ ಹಸ್ತಂಗಳಿಂ, ನೀಲದ ನೆಲಗಟ್ಟುಗಳಿಂದಚ್ಚುಗಳ್ ಸಂದ ಕೊನ್ನವಾಡಂಗಳ ಸಾಲ್ಗಳಿಂದವಱೊಳ್ ನಿಂದ ಅಮೃತದ ಕೊಡಂಗಳಿಂ, ಮತ್ತಂ ಕಿಱುವಾಡದೊಳ್ ಗಂಧವಟ್ಟಲುಗಳಿಂ, ಮತ್ತಂ ಪೆರ್ಮಾಡಂಗಳೊಳ್ ಪೂಪೆಟ್ಟಿಗೆಗಳಿಂ, ಭಸಿತದ ಭರಣಿಗಳಿಂ, ರುದ್ರಾಕ್ಷಿಯ ಮಾಲೆಗಳಿಂ ದೇಹಾರದುಪಕರಣಂಗಳ ಎಡೆಮಾಡುವ ಶಿವಶರಣರ ಪ್ರತಿಬಿಂಬಂಗಳು ಮಣಿಸ್ತಂಭಂ-ಗಳೊಳ್ ಭಿತ್ತಿಗಳೊಳ್ ಮೇಲ್ವೊಲೆ ಕವಾಟಂಗಳೊಳ್ ಸಹಸ್ರಮದಾಗಿ ತೋಱಲು, ಕಂಡತಿಹರುಷಂಗೊಳುತಿಹ ಶಿವಸುಖಿಗಳ ಪಚ್ಚೆಯ ನೆಲ ಸಮದೊಳು ಪಾದಮಂ ತೊಳೆದುಱೆ ಪರಿ (ವ ?) ವಾರಿಯುು ಮಱೆಸಿರೆ ಬೀಳುವ ಮುಗ್ಧರಂ ಕಂಡುಱೆ ಗಹಗಹಿಸುವ ಶರಣರುಮವರೆ ಮರಳ್ದಿದ್ದಾ ಪಚ್ಚೆಯಂ ನೆಲನಂ ಕಾಣುತ ಮೊದಲಾ ಜಲಮೆಂದೆ ನಿಱಿವಿಡಿದುರುಗಿಸುತ್ತೈತಪ್ಪವರಂ ಕಾಣುತ ಕೈವೊಯ್ದಿಂಚರದಿಂ ನಗುವತಿ ಮುಕ್ತಾಂಗನೆಯರುಂ, ಮತ್ತಂ ಭವನದ ದ್ವಾರವಟ್ಟದೊಳ್ ರುದ್ರಾ-ಕ್ಷಿಯ ಸೂಸಕಗಳ, ಮುತ್ತಿನ ತೋರಣಂಗಳ, ರತ್ನದ ಗೊಂಡೆಯಗಳ, ಥಳಥಳಿಸುವ ಪೊಂಗವಾಟಂಗಳ, ಕನ್ನಡಿ ಕಲಶಂಗಳ ಪಿಡಿದಾರತಿಯನೆತ್ತುವ ಕನ್ನಿಕೆಯರ, ಮತ್ತಂ ಭವನದ ಇಕ್ಕೆಲದೊಳ್ ಮಧ್ಯದೊಳ್ ಮಂಟಪಾಗ್ರದೊಳ್ ಶಿವಲಿಂಗಾರ್ಚನೆಯ ಮಾಡುವ, ಬಸವನ ಸ್ತುತಿಸುವ, ವಚನವನೋದುವ, ಗದ್ಯಮಂ ಕೇಳುವ, ಅರ್ಥಮಂ ಪೇಳುವ, ಹಾಡುವ, ಆದ್ಯರ ಅನುಭಾವಮಂ ಲಾಲಿಸುತ ರಹಸ್ಯವನುಚ್ಚರಿಪರ, ಹಾಡುವ ಗಾನರ, ಆಡುವ ಪಾತ್ರದ, ಕೊಂಡಾಡುವ ಭಟ್ಟಾಳಿಗಳಿಂ ಮೆಱೆವ ಬಸವೇಶ್ವರನ ಹೆಮ್ಮನೆಯಂ ಪ್ರಭುದೇವರು ಕಾಣುತ್ತ ಹರುಷಂದಳೆವುತ, ಆನಂದ ಶರಧಿಯ ಕೂಡುತ, ನಲಿನಲಿದಾಡುತ ಇಕ್ಕೆಲದೊಳ್ ಮೆಱೆವತಿಭದ್ರಮಂಟಪಗಳ ಆ ಭಿತ್ತಿಯ ಆ ತೆನೆಗಳ ಆ ಗೋಪುರಂಗಳ ಆ ಕಲಶಮನಾತೋರಣಂಗಳನೀಕ್ಷಿಸು ತ್ತಿರೆ, ಸ್ತುತಿಸುತ್ತ ಉಘೇ ಎನುತಿಹ, ಪುಷ್ಪಾಂಜಲಿಯಂ ಮಾಡುವ, ಆರತಿಯನೆತ್ತುವ ಶಿವಭಕ್ತರ ರುದ್ರಕನ್ನಿಕೆಯರ ಅತ್ಯಂತ ಸ್ತೋತ್ರಮಂ ಮಾಡುವ, ನಿಜಘೋಷದೊಳ್ ಶೂನ್ಯಸಿಂಹಾಸನಮನಡರ್ದು ಮೇಲೆ ಮೂರ್ತಿಗೊಳುವ ಪ್ರಸ್ತಾವದ ವಚನ:

adentedoḍā Prabhudēvaru Basavarājadēvara aramaneyaṁ pokku, ā Basavēśvarana mahāmaneya citramayada bhāsuratējaṅgaḷanoḷa-koṇḍa hoṁbhittigaḷa ratnadenegalaṁ (ḷiṁ?), nele neleya maṇṭap-

aṅgaḷaṁ (ḷiṁ?), nīladupparigegaḷa mēle māṇikyada kalaśaṅgaḷindoppuvatigōpuraṅgaḷiṁ, vajradhāreya bhittigaḷoḷ meṟeva bahuvidhada citraṅgaḷiṁ, kaṇgoppuva poñjagaligaḷ virājisuvatinavaratnaṅgaḷoḷ kūḍida raṅgamaṇṭapadiṁ, pacceya kaṁbaṅgaḷiṁ, puṣyarāgada tolegaḷindeseva śaśigalgaḷēṟujantegaḷindaivaṇṇada lōvegaḷiṁ, tōrpa baḷḷimiñcugaḷandadoḷirpasūryakāntadaṅgaja hastaṅgaḷiṁ, nīlada nelagaṭṭugaḷindaccugaḷ sanda konnavāḍaṅgaḷa sālgaḷindavaṟoḷ ninda amṛtada koḍaṅgaḷiṁ, mattaṁ kiṟuvāḍadoḷ gandhavaṭṭalugaḷiṁ, mattaṁ permāḍaṅgaḷoḷ pūpeṭṭigegaḷiṁ, bhasitada bharaṇigaḷiṁ, rudrākṣeya mālegaḷiṁ dēhāradupakaraṇaṅgaḷa eḍemāḍuva śivaśaraṇara pratibiṁbaṅgaḷu maṇistaṁbhaṅgaḷoḷ bhittigaḷoḷ mēldole kavāṭaṅgaḷoḷ sahasramadāgi tōṟalu, kaṇḍatiharuṣaṅgoḷutiha śivasukhigaḷa pacceya nela samadoḷu pādamaṁ toḷedure pari (va?) vāriyu maṟesire bīḷuva mugdharaṁ kaṇḍuṟe gahagahisuva śaraṇarumavare maraḷdeddā pacceya nelanaṁ kāṇuta modalā jalamende niṟiviḍidurugisuttaitappavaraṁ kāṇuta kaivoydincaradiṁ naguvati muktāṅganeyaruṁ, mattaṁ bhavanada dvāravaṭṭadoḷ rudrākṣeya sūsakagaḷa, muttina tōraṇaṅgaḷa, ratnada goṇḍeyagaḷa, thaḷathaḷisuva poṅgavāṭaṅgaḷa, kannaḍi kalaśaṅgaḷa piḍidāratiyanettuva kannikeyara, mttaṁ bhavanada ikkeladoḷ madhyadoḷ maṇṭapāgradoḷ śivaliṅgārcaneya māḍuva Basavana stutisuva, vacanavanōduva, gadyamaṁ kēḷuva, arthamaṁ pēḷuva, hāḍuva, ādyara anubhāvamaṁ lālisuta rahasyavanuccaripara, hāḍuva gānara, āḍuva pātrada, koṇḍāḍuva bhaṭṭāḷigaḷiṁ meṟeva Basavēśvarana hemmaneyaṁ Prabhudēvaru kāṇutta haruṣandaḷevuta, ānandaśaradhiya kūḍuta, nalinalidāḍuta ikkeladoḷ meṟevatibhadramaṇṭapagaḷa ā bhittiya ā tenegaḷa ā gōpuraṅgaḷa ā kalaśamanā tōraṇaṅgaḷanīkṣisuttire, stutisutta ughē enutiha puṣpāñjaliyaṁ māḍuva, āratiyanettuva śivabhaktara rudrakannikeyara atyanta stōtramaṁ māḍuva, nijaghōṣadoḷ śūnyasiṁhāsanamanaḍardu mēle mūrtigoḷuva prastāvada vacana:

This is how it was: The vacana which tells how Prabhudēva entered Lord Basavarāja's palace and, seeing Basavēśvara's Great House sparkling with gem-spikes on walls of gold covered all over

with glowing splendours of paintings; with assembly-halls at various points; with lofty towers shining with ruby pinnacles set on storeys of sapphire; its walls diamond-edged and bright with various kinds of paintings; with a stage bedecked with nine kinds of wondrous gems and glowing with lovely gold pedestals; with emerald pillars, beams of topaz, high rafters of beautiful moonstone and sloping affixures of five colours; with props for sunstone eaves that looked like flashing chain-lightning; with pavements made of sapphire, and rows of *konnavada* fixed in axles with pots of nectar placed in them; also, with cups of sandal-paste placed in small niches, and flower-baskets in big ones; with caskets of white ashes and rosaries of Rudrākṣha beads; and the happy ones delighting at the sight of the Śivaśaraṇas as they served the necessaries for worship, reflected a thousand times in the gem pillars, the walls, the upper beams and door panels; and then the śaraṇas bursting into peals of laughter to see unwary persons slipping in the water as it flowed over the even pavement of emerald after the washing of the feet; and the maids of liberation sweetly smiling and clapping as they watched those simple ones who, getting up again and now mistaking the emerald pavement itself for water, stepped in the fancied water with stooping backs and lifting the folds of their garments; and seeing, moreover, the bead trinkets in the gateway of the house; with pearl festoons, gem tassels and glittering doors of gold; with maids waving platters of light with pots and mirrors on them; and also seeing those who were engaged in worship of Śivaliṅga on both sides and in the middle of the house and the forepart of the assembly-hall: some singing praises of Basava, some reciting vacanas, some listening to prose readings; some explaining the meaning, or singing; some listening attentively to accounts of the Experiences of the Ancients and explaining their estoreric sense; musicians singing, others playing roles, panegyrists singing glories; and when Prabhudēva saw this, he was delighted and danced for joy till he was dissolved in an ocean of bliss, and gazing at the festoons, the pots and the towers, the spikes and the walls and the auspicious halls blazing on both sides, mounted the Throne of the Absolute and sat thereon, amidst shouts of high applause from the Śiva devotees, while heavenly maids waved lamps and offered flowers in handfuls and shouted 'Hurrah' in praise of him.

೧

ಮಲೆತು ಮೆಟ್ಟುತ್ತ, ತನುವನೊಲೆವುತ್ತ,
ತಲೆದೂಗಿ ಮನವನಲ್ಲಾಡಿದ
ಭುವನ ಭವನೇಶ್ವರನ ಹಿಂದು ಮುಂದ ನೋಡುತ್ತ
ನಗುತ್ತ ಮುತ್ತಿನ ತೋರಣಕ್ಕೆ ಹಾರೈಸಿ
ಬಸವನರಮನೆಯ ಪೊಕ್ಕನು ಕಲಿದೇವರ ದೇವನು.

maletu meṭṭutta, tanuvanolevutta,
taledūgi manavanallāḍida
bhuvana bhavanēśvarana hindu munda nōḍutta
nagutta muttina tōraṇakke hāraisi
basavanaramaneya pokkanu Kalidēvaradēvanu.

Solemnly treading, swinging himself,
Nodding his head and looking back and forth
Upon the Lord of the world's mansion, moved at heart,
Smiling, and reaching for the pearl-festoons,
God Kalidēva walked
Into Basavaṇṇa's palace.

ಮತ್ತಂ ಶೂನ್ಯಸಿಂಹಾಸನದ ಮೇಲೆ ಮೂರ್ತಿಗೊಂಡ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ śūnyasiṁhāsanada mēle mūrtigoṇḍa prastāvada vacana:

Again, the vacana which tells how he (Prabhudēva) sat on the Throne of the Absolute:

೨

ಬಲಕ್ಕೆ ಮುರಿದನು.
ಪೌಳಿಯ ಉತ್ತರ ಬಾಗಿಲಲ್ಲಿ ತಲೆವಾಗಿ ಹೊಕ್ಕ,
ಗತಿಯ ಪವಣಿನಲ್ಲಿ.
ಧವಳಾರಮಪ್ಪ ಪಶ್ಚಿಮದ್ವಾರದಿಂ
ತ್ರಿವಿಧಗತಿಯ ಶೂನ್ಯಸಿಂಹಾಸನದ ಮೇಲೆ
ಮುಕ್ತಕೇಶದ ಪರಮ ಗುರುರಾಜನೇಱಿದ ಕಲಿದೇವರ ದೇವನು.

balakke muridanu.
pouḷiya uttara bāgilalli talevāgi hokka,
gatiya pavaṇinalli.
dhavaḷāramappa paścimadvāradiṁ
trividhagatiya śūnyasiṁhāsanada mēle
muktakēśada paramagururājanēṟida Kalidēvara devanu.

He turned to the right.
Bending his head, he went with measured gait
Through the courtyard's northern door.
Through the western entrance, which itself
Was the white hall,
The loose-haired Sovereign Guru,
God Kalidēva,
Mounted the Throne of the Absolute
With the triple access.

ಶೂನ್ಯಸಿಂಹಾಸನದ ಮೇಲೆ ಪ್ರಭುದೇವರು ಮೂರ್ತಿಗೊಳಲು, ಬಸವರಾಜ ದೇವರು ನಮಸ್ಕರಿಸಿದ ವಚನ:

śūnyasiṁhāsanada mēle Prabhudēvaru mūrtigoḷalu, Basavarāja-dēvaru namaskarisida vacana:

The vacana which tells how Lord Basavarāja bowed in salutation to Prabhudēva when he sat on the Throne of the Absolute:

೩

ಬಟ್ಟಬಯಲಲ್ಲಿ ಒಂದು ತಲೆಯಿಲ್ಲದ ಆನೆ ಇದ್ದಿತ್ತು.
  ಆನೆ ಬಂದು ಆನೆ ನುಂಗಿ ತಾನೆ ಅಳಿಯಿತ್ತು.
ಅಂತರವಿಲ್ಲದ ಒಳಗು, ಅವಲಂಬವಿಲ್ಲದ ಹೊಱಗು ನೋಡಾ.
ದಳವಿಲ್ಲದ ಕುಸುಮದ ಗದ್ದುಗೆಯಲ್ಲಿ ಒಡಲಿಲ್ಲದ ಘನವು ಮೂರ್ತಿಗೊಂಡರೆ,
  ವಿಚಿತ್ರವಾಯಿತ್ತು ಜಗವೆಲ್ಲಾ !
ಕೂಡಲಸಂಗಮದೇವರ ಶರಣ ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದಕ್ಕೆ
  ಆನು ನಮೋ ನಮೋ ಎಂಬೆನು.

baṭṭabayalalli ondu taleyillada āne iddittu.
  āne bandu āne nuṅgi tāne aḷiyittu.
antaravillada oḷagu, avalambavillada hoṛagu nōḍā.
daḷavillada kusumada gaddugeyalli oḍalillada ghanavu mūrtigoṇḍare,
  vicitravāyittu jagavellā!
Kūḍalasaṅgamadēvara śaraṇa Prabhudēvara śrīpādakke
  ānu namō namō embenu.

There was in the perfect Void
A headless elephant.
The elephant came and, swallowing
Another elephant, was itself destroyed.
Behold the Inner without difference,
The Outer without support.
When the bodiless Supreme assumes his seat
Upon the Throne of a petal-less flower,
It is a wonder to all the worlds!
I say Hail, O hail! to the holy feet
Of Prabhudēva, Lord Kūḍala Saṅgama's
Śaraṇa!

ಅಲ್ಲಿ ಹಡಪದಪ್ಪಣ್ಣಗಳ ವಚನ:

alli Haḍapaḍappaṇṇagaḷa vacana:

Haḍapadappa's vacana in this context:

೪

ನೆಲನ ಹೊದ್ದದು. ಆಕಾಶವ ಮುಟ್ಟದು. ಎಡೆಯಲೊಂದು ರೂಪಿಲ್ಲ.
ಭಾವವೆಂಬ ಜ್ಞಾನವೆ ನಿವಾಸ.
ನಿಲವೆ ಭಿತ್ತಿ. ನಿರಹಂಕಾರವೆ ಶಿಖರಿ. ಮಹದಹಂಕಾರವೆ ಶೃಂಗಾರಕಳಶ.
ಸಹಸ್ರಪತ್ರದ ನವಕಮಲಸಿಂಹಾಸನದ ನಿತ್ಯವೆ ಮಲಗು.
ನಿಜವೆಂಬ ವಿಸ್ತರದಲ್ಲಿ
ನಿತ್ಯನಿರಾಳವೆಂಬ ಮಹಾಘನವು ಬಂದು ಮೂರ್ತಿಗೊಳ್ಳಲು,
ಕಾಯದ ಕಂಗೆ ಕಾಣಬಾರದು;
ಮನದ ಮುಂದೆ ಅಳವಡದು; ಭಾವದ ಬಗೆಗೆ ಮೈದೋಱದು.
ಬಸವಪ್ರಿಯ ಕೂಡಲಚನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎಂಬೆನು.

nelana hoddadu. ākāśava muṭṭadu. eḍeyalondu rūpilla.
bhāvavemba jñānave nivāsa.
nilave bhitti. nirahaṁkārave śikhari. mahadahaṅkārave śṛṅgārakaḷaśa.
sahasrapatrada navakamalasiṁhāsanada nityave malagu.

nijavemba vistaradalli
nityanirāḷavemba mahāghanavu bandu mūrtigoḷḷalu,
kāyada kaṅge kāṇabāradu;
manada munde aḷavaḍadu; bhāvada bagege maidōṟadu.
Basavapriya Kūḍalacennasaṅgayyanalli
Prabhudēvara śrīpādakke namō namō embenu.

He does not touch the earth;
He does not touch the sky;
He has no spatial form;
The knowledge that he's the Spirit, his home;
His majesty are the walls;
His egolessness, its dome;
And his transcendent sense of self
Its stately pinnacle;
His pillow, the eternity
Of the fresh thousand-petalled Lotus throne . . .
When the Great Absolute,
Eternally serene,
Comes to the vastness of Reality
And takes his seat,
He dazzles the body's eye;
You cannot grasp him with your mind;
He does not manifest himself
Unto your heart.
In Basavapriya Kūḍala Cennasaṅga,
I say Hail, O hail!
To Prabhudēva's holy feet!

ಅಲ್ಲಿ ಸೊಡ್ಡಳಬಾಚರಸರ ವಚನ:

alli Soḍḍaḷabācarasara vacana:

Soḍḍaḷa Bācarasa's vacana in this context:

೫

ಆಕಾರವಿಲ್ಲದ ನಿರಾಕಾರದ ಮಠಕ್ಕೆ
ನಿರಾಳವೆಂಬ ಗಂಡ ಬಂದು ಕುಳ್ಳಿರಲು,
ಮೂವರು ಹೆಮ್ಮಕ್ಕಳು ಸೇವೆಯ ಮಾಡುವರು.
ಇಬ್ಬರು ಸಂಗವ ಮಾಡುತ್ತಿರ್ಪರು.
ಒಬ್ಬಾಕೆ ಪುರುಷನ ನುಂಗಿಕೊಂಡಿಪ್ಪಳು.

ಇವರಱುವರ ಕೂಡೆ ಹೊಯಿಕೈಯಾಗಿ ಇಪ್ಪನ ಕಂಡು
ಆನು ಪ್ರಭುವೆಂದಱಿದು, ಆತನ ನಿಜ ಪಾದಕ್ಕೆಱಗಿ,
ಎನ್ನ ಭವವ ಹಱಿದೆನು.
ಮಹಾದಾನಿಸೊಡ್ಡಳನ ಕಂಡ ಕಡುಸುಖವ ಉಪಮಿಸಬಾರದು.

ākāravillada nirākārada maṭhakke
nirāḷavemba gaṇḍa bandu kuḷḷiralu,
mūvaru hemmakkaḷu sēveya māḍuvaru.
ibbaru saṅgava māḍuttirparu.
obbāke puruṣana nuṅgikoṇḍippaḷu.
ivararuvara kūḍe hoyikaiyāgi ippana kaṇḍu
ānu Prabhuvendaṟidu, ātana nijapādakkeṟagi,
enna bhavava haṟidenu.
Mahādānisoḍḍaḷana kaṇḍa kaḍusukhava upamisabāradu.

To the matha of the Formless without form
When the Lord came, called The Serene,
And took his seat,
Three damsels did him service . . .
Two kept him company,
One swallowed the Lord.
Seeing him live long with the six hand in hand,
I knew it to be Prabhu and lay
Prostrate before his feet,
And broke my wheel of births.
The great joy at the sight
Of Mahadāni Soḍḍaḷa
Is past compare!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ವಚನ:

idakke Basavarājadēvara vacana:

Lord Basavarāja's vacana thereon:

೬

ಎನ್ನ ಗಂಡ ಬರಬೇಕೆಂದು
ಆನು ಎನ್ನಂತರಂಗವೆಂಬ ಮನೆಯು ತೆಱಹು ಮಾಡಿ,
ಅಷ್ಟದಳವೆಂಬ ಓವರಿಯೊಳಗೆ ನಿಜನಿವಾಸವೆಂಬ ಹಾಸುಗೆಯು ಹಾಸಿ,
ಧ್ಯಾನವೆಂಬ ಮೇಲುಕಟ್ಟಂ ಕಟ್ಟಿ, ಜ್ಞಾನವೆಂಬ ದೀಪವ ಬೆಳಗಿ,

ನಿಃಕ್ರೀಯೆಂಬ ಉಪಚಾರಂಗಳ ಹರಹಿಕೊಂಡು,
ಪಶ್ಚಿಮದ್ವಾರವೆಂಬ ಬಾಗಿಲ ತೆಗೆದು,
ಕಂಗಳೆ ಪ್ರಾಣವಾಗಿ ಬರವ ಹಾರುತ್ತಿರ್ದೆನಯ್ಯಾ ನಾನು !
ಬಾರನೆಂದು ಉಮ್ಮಳಿಸಿಹಳೆಂದು ತಾನೆ ಬಂದು,
ಎನ್ನ ಹೃದಯಸಿಂಹಾಸನದ ಮೇಲೆ
ಮೂರ್ತಿಗೊಂಡರೆನ್ನ ಮನದ ಬಯಕೆ ಸಯವಾಯಿತ್ತು.
ಹಿಂದೆ ಹನ್ನೆರಡು ವರುಷದಲ್ಲಿದ್ದ ಚಿಂತೆ
ಇಂದು ನಿಶ್ಚಿಂತೆಯಾಯಿತ್ತು.
ಕೂಡಲಸಂಗಮದೇವರು ಕೃಪಾಮೂರ್ತಿಯಾದ ಕಾರಣ
ನಾನು ಬದುಕಿದೆನು !

enna gaṇḍa barabēkendu
ānu ennantaraṅgaveṁba maneya teṟahu māḍi,
aṣṭadaḷaveṁba ōvariyoḷage nijanivāsaveṁba hāsugeya hāsi,
dhyānaveṁba mēlukaṭṭaṁ kaṭṭi, jñānaveṁba dīpava beḷagi,
niḥkrīyeṁba upacāraṅgaḷa harahikoṇḍu,
paścimadvāraveṁba bāgila tegedu,
kaṅgaḷe prāṇavāgi barava hāruttirdenayyā nānu!
bāranendu ummaḷisihaḷendu tāne bandu,
enna hṛdaya siṁhāsanada mēle
mūrtigoṇḍarenna manada bayake sayavāyittu.
hinde hanneraḍu varuṣadallidda cinte
indu niścinteyāyittu.
Kūḍalasaṅgamadēvaru kṛpāmūrtiyāda kāraṇa
nānu badukidenu!

So that my Lord should come
I emptied the mansion of my heart;
Within the inner chamber which they call
The eight-petalled lotus, I spread
The bed which is my real home; I tied
Meditation for a canopy;
Waved knowledge for a lamp; spread out
Non-action for the ritual aids;
Opened the door called western gate;
And, life itself turned eyes, I have
Awaited his arrival! Lest I grieve
At his not coming, he did come,

And when he took his seat
On my heart's throne, my heart's desire
Found its fulfilment. The care
Of twelve past years
Has been today dispelled. Because
Lord Kūḍala Saṅgama is
The incarnation of Grace itself,
I have been saved!

ಮತ್ತಂ ಬಸವರಾಜದೇವರು ಪಾದಾರ್ಚನೆಯಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Basavarājadēvaru pādārcaneyaṁ māḍuva prastāvada vacana:

Again: the vacana which tells how Lord Basavarāja worships his (Prabhudēva's) feet:

೭

ಎನ್ನ ಮನವು ನಿಮ್ಮ ಚರಣವ ಕಂಡ ಬಳಿಕ,
ಬೆರಸಿಯಲ್ಲದೆ ಅಗಲಿ ಸೈರಿಸಲಾಱೆನಯ್ಯಾ.
ತ್ರಾಹಿ ತ್ರಾಹಿ ! ಘನಮಹಿಮ,
ನಿಮ್ಮ ಪಾದಾರ್ಚನೆಗೆ ಎನ್ನ ಪರಮಾನಂದಜಲವ ತುಂಬುವೆನಯ್ಯಾ.
ಪೂಜೆಯ ಮಾಡುವರೆ ಎನ್ನ ಹೃದಯಕಮಲವನರ್ಚಿಸುವೆ.
ಆ ರತಿಯಿಂದ ಆರತಿಯನೆತ್ತುವೆನೆನ್ನ
ಮಹಾಪ್ರಕಾಶಧೂಪವ ಬೀಸುವನೆನ್ನ ಸ್ವಾನುಭಾವದ ಗಂಧವನೀವೆ.
ಈ ತೆಱನಲ್ಲದೆ ಅಷ್ಟವಿಧಾರ್ಚನೆ ಷೋಡಶೋಪಚಾರವೆಂಬುದಕ್ಕೆ
ಬೇಱೆ ತೆಱಹ ನಾ ಕಾಣೆನಯ್ಯಾ.
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ಪ್ರಭುವೆನ್ನ ಪ್ರಾಣಲಿಂಗವೆಂಬುದು
ಎನಗಿಂದು ಕಾಣಬಂದಿತ್ತು ನೋಡಯ್ಯಾ !

enna manavu nimma caraṇava kaṇḍa baḷik ı,
berasiyallade agali sairisalāṟenayyā.
trāhi trāhi! ghanamahima,
nimma pādārcanege enna paramānandajalava tumbuvenayyā.
pūjeya māḍuvare enna hṛdayakamalavanarcisuve.
ā ratiyinda āratiyanettuvenenna
mahāprakāśadhūpava bīsuvanenna svānubhāvada gandhavanīve

ī teṟanallade aṣṭavidhārcane ṣōḍaśōpacāraveṁbudakke
bēṟe teṟaha nā kāṇenayyā.
Kūḍalasaṅgamadēvayyā,
Prabhuvenna prāṇaliṅgaveṁbudu
enagindu kāṇabandittu nōḍayyā!

E'er since my mind has seen Thy feet
I cannot bear this parting, I must unite.
Protect me, O gracious one!
For worshipping Thy feet,
I fill the water of my supreme bliss.
Whenever I worship, the lotus of my heart
Is what I worship; for love I wave the lamp,
And swing the censer of Enlightenment;
My Self-experience
I offer for the sandal-paste.
I see no scope, apart from this, O Lord,
For eightfold worship and
Sixteenfold discipline.
Mark you, Kūḍala Saṅgama Lord,
Today I've come to know
That Prabhu is my Prāṇaliṅga Itself!

ಮತ್ತಂ ದರ್ಶನದ ಸುಖಾನಂದದ ವಚನ:

mattaṁ darśanada sukhānandada vacana:

Again: the vacana expressing joy at seeing him (Prabhudēva):

೮

ನಿಮ್ಮ ನೋಟವನಂತ ಸುಖವು! ನಿಮ್ಮ ಕೂಟ ಪರಮಸುಖವು!
ಅಷ್ಟಕೋಟಿ ರೋಮಂಗಳೆಲ್ಲಾ ಕಂಗಳಾಗಿ ನೋಡುತ್ತಿರ್ದೆನು!
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ನಿಮ್ಮ ನೋಡಿ ನೋಡಿ ಎನ್ನ ಮನದಲ್ಲಿ ರತಿ ಹುಟ್ಟಿ
ನಿಮಿರ್ದವೆನ್ನ ಕಳೆಗಳು.

nimma nōṭavananta sukhavu! nimma kūṭa paramasukhavu!
aṣṭakōṭi rōmaṅgaḷellā kaṅgaḷāgi nōḍuttirdenu!
Kūḍalasaṅgamadēvayyā,
nimma nōḍi nōḍi enna manadalli rati huṭṭi
nimirdavenna kaḷegaḷu.

Infinite the bliss of seeing Thee,
Supreme the bliss of meeting Thee.
I gaze at Thee, with all
My billion hairs transformed to eyes!
O Kūḍala Saṅgama Lord,
As, gazing and gazing at Thee,
Love burgeoned in my heart,
The many marks of love stood out!

೬

ಮತ್ತಂ,

ಎನ್ನ ವಚನದಲ್ಲಿ ನಾಮಾಮೃತ ತುಂಬಿ,
ಎನ್ನ ನಯನದಲ್ಲಿ ಮೂರುತಿ ತುಂಬಿ,
ಎನ್ನ ಮನದಲ್ಲಿ ನಿಮ್ಮ ನೆನಹು ತುಂಬಿ,
ಎನ್ನ ಕಿವಿಯಲ್ಲಿ ನಿಮ್ಮ ಕೀರ್ತಿ ತುಂಬಿ,
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ಚರಣಕಮಲದೊಳಗಾನು ತುಂಬಿ.

mattaṁ,

enna vacanadalli nāmāmṛta tuṁbi,
enna nayanadalli mūruti tuṁbi,
enna manadalli nimma nenahu tuṁbi,
enna kiviyalli nimma kīrti tuṁbi,
kūḍalasaṅgamadēvā,
nimma caraṇakamaladoḷagānu tuṁbi.

Again:

Lord, I am a bee
In the lotus of Thy feet;
Lo, my tongue is sweet,
With nectar of Thy name;
My eyes are all aflame
With beauty of Thy face;
The very thought of Thee
Haunts all my nights and days;
My ears are filled, you see,
With music of Thy praise!

೧೦

ಮತ್ತಂ,
ಕಂಡ ಕನಸುನಿಧಾನವ ಕಂಡೆನಯ್ಯಾ !
ಬಿಡಲಾಱದ ನಿಧಾನವ ಕಂಡೆನಯ್ಯಾ !
ಕೂಡಲಸಂಗಯ್ಯನೆಂಬ ನಿಧಾನವ ಕಂಡು ಬಿಡಲಾಱೆನಯ್ಯಾ !

mattaṁ,
kaṇḍa kanasunidhānava kaṇḍenayyā!
biḍalāṟada nidhānava kaṇḍenayyā!
Kūḍalasaṅgayyanemba nidhānava kaṇḍu biḍalāṟenayyā!

Again:

I've found the treasure that I saw in dream!
I've found the treasure that must not be lost!
Now that I found
The treasure Kūḍala Saṅga,
I cannot let it go!

೧೧

ಮತ್ತಂ,
ಕಾಣಬಾರದ ವಸ್ತು ಕೈಗೆ ಸಾರಿತ್ತಯ್ಯಾ.
ಆನಂದದಿಂದ ಆಡುವೆ, ಹಾಡುವೆ.
ಎನ್ನ ಕಣ್ಣು ತುಂಬಿ ನೋಡುವೆ.
ಎನ್ನ ಮನವೊಲಿದು ಭಕ್ತಿಯ ಮಾಡುವೆ,
ಕೂಡಲಸಂಗಯ್ಯಾ ನಿನಗೆ !

mattaṁ,
kāṇabārada vastu kaige sārittayyā.
ānandadinda āḍuve, hāḍuve.
enna kaṇṇu tuṁbi nōḍuve.
enna manavolidu bhaktiya māḍuve,
Kūḍalasaṅgayyā ninage!

Again:

The thing that never could be seen
Has come unto my hands:
I sing and dance with joy,
I am all eyes!
O Kūḍala Saṅgama Lord, with loving heart
I dedicate my piety to Thee!

೧೨

ಮತ್ತಂ,

ಆಡಿ ಕಾಲು ದಣಿಯವು, ನೋಡಿ ಕಂಗಳು ದಣಿಯವು.
ಹಾಡಿ ಮನ ದಣಿಯದಿನ್ನೇವೆನಿನ್ನೇವೆನಯ್ಯಾ?
ನಿಮ್ಮುವ ಕೈಮುಟ್ಟಿ ಪೂಜಿಸಿ,
ಮನದಣಿಯಲೊಲ್ಲದಿನ್ನೇವೆನಿನ್ನೇವೆ?
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ಉದರವ ಬಗಿದು ಹೊಗುವ ಭರವೆನಗೆ.

mattaṁ,
āḍi kālu daṇiyavu. nōḍi kaṅgaḷu daṇiyavu.
hāḍi mana daṇiyadinnēveninnēvenayyā?
nimmuva kaimuṭṭi pūjisi
manadaṇiyalolladinnēveninnēve?
Kūḍalasaṅgamadēvā,
nimma udarava bagidu hoguva bharavenage.

Again:
My legs tire not with dancing,
My eyes tire not with gazing,
My heart tires not with singing:
What more is there, O Lord, what more?
My heart tires not with worshipping
Thee face to face:
What else is there, O Lord, what else?
What I'd love most to do,
O Kūḍala Saṅgama Lord,
Is burst Thy belly and enter it!

ಇಂತು ಪ್ರಭುದೇವರು ಶೂನ್ಯಸಿಂಹಾಸನದ ಮೇಲೆ ಮೂರ್ತಿಗೊಂಡಿರಲು, ಬಸವರಾಜದೇವರು ಪರಮಾನಂದಯುಕ್ತವಾದ ಸದ್ಭಕ್ತಿಯಿಂದ ಪ್ರಭುದೇವರ ಪೂಜಿಸಿ, ಆಡಿ ಹಾಡಿ ಓಲಾಡುತ್ತಿರಲು, ಇತ್ತಲು ಆರೋಗಣೆಗೆ ಬಂದು ಕುಳ್ಳಿರ್ದ ಲಕ್ಷದ ಮೇಲೆ ತೊಂಬತ್ತಾರು ಸಾವಿರ ಜಂಗಮವೆಲ್ಲವೂ ಕ್ರೋಧದಿಂದ ಬಸವರಾಜದೇವರ ಮೇಲೂ ಪ್ರಭುದೇವರ ಮೇಲೆಯೂ ಡಂಗುರವನಿಕ್ಕಿ ಎದ್ದು ಹೋದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru śūnyasiṁhāsanada mēle mūrtigoṇḍiralu, Basavarājadēvaru paramānandayuktavāda sadbhaktiyinda Prabhudēvara pūjisi, āḍi hāḍi ōlāḍuttiralu, ittalu ārōgaṇege bandu kuḷḷirda

lakṣada mēle tombattārusāvira jaṅgamavellavū krōdhadinda Basavarājadēvara mēlū Prabhudēvara mēleyū ḍaṅguravanikki eddu hōda prastāvada vacana:

The vacana which tells how, when Prabhudēva had thus sat on the Throne of the Absolute, and Lord Basavarāja had worshipped him with sincere devotion coupled with supreme joy, singing, dancing and swaying to and fro, on the other side the one lakh and ninety-six thousand Jaṅgamas who had come and were sitting at dinner, all began from anger to beat the gong in the face of both Lord Basavarāja and Prabhudēva, and getting up, went away:

೧೩

ಅರಳುಗಂಗಳವರಿಗೆ ಹರಳುಗಂಗಳವರು ಸೈರಿಸದಂತೆ,
ತುಱುಬುಳ್ಳವರಿಗೆ ಹಱಿಮಂಡೆಯವರು ಸೈರಿಸದಂತೆ,
ಅರಸನ ಕಂಡು ಪುರುಷನ ಮಱೆದಂತೆ
ಮಾಡಿದನೀ ವ್ರತಗೇಡಿ ಬಸವನು.
ಮಹೇಂದ್ರಜಾಲಿಕನೊಬ್ಬನ ಪ್ರಭುವೆಂದು ಕುಳ್ಳಿರಿಸಿಕೊಂಡು,
ತನ್ನ ಪ್ರಾಣಲಿಂಗವೆಂದು ನಮ್ಮ ತಿರುಗಿ ನೋಡಲೊಲ್ಲ.
ಆತನಲ್ಲಿ ಏನು ಲೇಸಕಂಡನು? ನಮ್ಮಲ್ಲಿ ಏನು ಹೊಲ್ಲಹವ ಕಂಡನು?
ಕಂಚನೊಲ್ಲದೆ ಬಿಟ್ಟು ಹಂಚ ಹಿಡಿದನು.
ಅನಾಚಾರಿಯವನೊಬ್ಬ, ವ್ರತಗೇಡಿ ಬಸವನೊಬ್ಬ.
ಇವರಿಬ್ಬರೂ ದೇವಲೋಕ ಮರ್ತ್ಯಲೋಕಕ್ಕೆ ಹೊಱಗು.
ಇವಂದಿರ ಮುಖವ ನೋಡಲಾಗದು
ಎನ್ನುತ ಹೋದರು ಕಲಿದೇವನ ಶರಣರು.

araḷugaṅgaḷavarige haraḷugaṅgaḷavaru sairisadante,
tuṟubuḷḷavarige haṟimaṇḍeyavaru sairisadante,
arasanakaṇḍu puruṣana maṟedante
māḍidanī vratagēḍi Basavanu.
mahēndrajālikanobbana Prabhuvendu kuḷḷirisikoṇḍu,
tanna prāṇaliṅgavendu namma tirugi nōḍalolla.
ātanalli ēnu lēsakaṇḍanu? nammalli ēnu hollahava kaṇḍanu?
kañcanollade biṭṭu hañca hiḍidanu.
anācāriyavanobba, vratagēḍi Basavanobba.
ivaribbarū dēvalōka martyalōkakke hoṟagu.
ivandira mukhava nōḍalāgadu
ennuta hōdaru Kalidēvana śaraṇaru.

"As those with pebbly eyes can't bear the sight
Of those with flower-like eyes;
As those with bald heads cannot bear the sight
Of those who wear a bun of hair;
As one who, seeing a king, forgets her lord,
This breaker of vows, Basava, has done
In making a mighty sorcerer sit
As though he were Prabhu himself;
Thinking he is Prāṇaliṅga Itself,
He never so much as looked at us!
What wonder did he find in him?
What baseness did he find in us?
He let the copper go, and clung to earthenware!
One is a worthless man,
Basava, the other, a breaker of vows.
Both of them are outside
The mortal and immortal worlds."
Thus said Kalidēva's śaraṇas,
"Their faces are hateful to the sight,"
And went away.

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara:

Prabhudēva's rejoinder thereto:

೧೪

ಅಯ್ಯಾ, ಸಾತ್ವಿಕ ಶರಣರ ನುಡಿ ಹುಸಿಯೆ?
ಅದು ದಿಟ, ಅದು ದಿಟ.
ಒಳಗೆಂಬುದೇ ದೇವಲೋಕ. ಹೊಱಗೆಂಬುದೇ ಮರ್ತ್ಯಲೋಕ.
ಈ ಎರಡು ಲೋಕಕ್ಕೆ ಹೊಱಗಾಗಿ ನಾವಿರಲು,
ಈ ಎರಡು ಲೋಕದೊಳಗೆಯೂ ತಾವೆ ಇರಲಿ ಗುಹೇಶ್ವರಾ !

ayyā, sātvika śaraṇara nuḍi husiye?
adu diṭa, adu diṭa.
oḷagembudē dēvalōka. hoṟagembudē martyalōka.
ī eraḍu lōkakke hoṟagāgi nāviralu
ī eraḍu lōkadoḷageyū tāve irali Guhēśvarā!

Can a śaraṇa's word, good Sir,
Prove false?
It is the truth, the very truth!
The world of gods is what's within;
The mortal world is what's without.
Since we are away
From those two worlds,
Let them, Guhēśvara, be there!

ಮತ್ತಂ ಪ್ರಭುದೇವರುದ್ದಂಡಿಸುತ್ತ ಎದ್ದುಹೋದ ಜಂಗಮವ ವಿಡಂಬಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Prabhudēvaruddaṇḍisutta eddu hōda jaṅgamava viḍaṁbisuva prastāvada vacana:

Again: the vacana which tells how Prabhudēva ridiculed the Jaṅgamas, who, after behaving insolently towards him, got up and went away:

೧೫

ಅಂಗಜಂಗುಳಿಗಳೆಲ್ಲಾ ಅಶನಕ್ಕೆ ನೆರೆದರು.
ಲಿಂಗದ ಹವಣನಿವರೆತ್ತ ಬಲ್ಲರು?
ಕಾಯಜೀವಿಗಳು ಕಳವಳಧಾರಿಗಳು,
ದೇವರ ಸುದ್ದಿಯನಿವರೆತ್ತ ಬಲ್ಲರು?
ಮದ್ಯಪಾನವನುಂಡು ಮದವೆದ್ದ ಜೋಗಿಯಂತೆ ನುಡಿವರು.
ಗುಹೇಶ್ವರನ ನಿಲವನಿವರೆತ್ತ ಬಲ್ಲರು?

aṅgajaṅguḷigaḷellā aśanakke neredaru.
liṅgada havaṇanivaretta ballaru?
kāyajīvigaḷu kaḷavaḷadhārigaḷu,
dēvara suddiyanivaretta ballaru?
madyapānavanuṇḍu madavedda jōgiyante nuḍivaru.
Guhēśvarana nilavanivaretta ballaru?

They all are but a horde of flesh,
Assembled for the sake of food.
How could they know of Liṅga's worth?
How can they know the news of God,
Who live within the flesh and bear
The frets and fevers of this world?
They talk like drunken monks
Whose liquor has gone to their heads:
How can they know Guhēśvara's majesty?

ಆ ಪ್ರಸ್ತಾವದೊಳು ಚಿಕ್ಕದಣ್ಣಾಯಕರು ವಿಡಂಬಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ā prastāvadoḷu Cikkadaṇṇāyakaru viḍaṁbisuva prastāvada vacana:

The vacana in which Cennabasavaṇṇa on this occasion ridicules (the Jaṅgamas):

೧೬

ಅತಿಮಥನವೆಂಬ ಶೂನ್ಯಸಿಂಹಾಸನವನೇಱಿಕೊಂಡು
    ನಾವೆ ಹಿರಿಯರು, ನಾವೆ ದೇವರೆಂಬರು. ತಮ್ಮ ತಾವಱಿಯರು.
ಅದ್ಭುತ ಮನಭುಂಜಕರ ಮೆಚ್ಚ
    ನಮ್ಮ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನು.

atimathanaveṁba śūnyasiṁhāsanavanēṟikoṇḍu
    nāve hiriyaru, nāve dēvareṁbaru. tamma tāvaṟiyaru.
adbhuta manabhuñjakara mecca
    namma Kūḍalacennasaṅgayyanu.

We are the elders, we the gods, they say;
Once having climbed the hollow throne
Of this world's giddy whirl,
They do not know themselves.
Lord Kūḍala Cennasaṅga spurns
The wondrous ones who feed
On their own hearts!

೧೭

ಮತ್ತಂ,
    ಪಥವನಱಿಯದೆ ಮಂಡೆಯ ಬೋಳಿಸಿಕೊಂಡಾತ ಜಂಗಮವಲ್ಲ.
        ಸತ್ತರೆ ತೆಗೆವರಿಲ್ಲೆಂದು ಕಟ್ಟಿಕೊಂಡಾತ ಭಕ್ತನಲ್ಲ.
    ತನು ಮನ ಧನ ಎನ್ನದಲ್ಲ,
        ಲಿಂಗದ ಒಡವೆ ಲಿಂಗಕ್ಕೆಂದು ಮಾಡುವಾತ ಭಕ್ತ.
    ತನುಗುಣ ವಿರಹಿತನಾಗಿ
        ಲಿಂಗದಲ್ಲಿ ಸಯವಾಗಿ ಬಂದು ನಿಂದಾತನೆ ಜಂಗಮ.
    ಅಂಥ ಭಕ್ತನು, ಅಂಥ ಜಂಗಮವು,
        ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಬಸವನು ಪ್ರಭುವಲ್ಲದಿಲ್ಲ.
        ಉಳಿದವರೆಲ್ಲಾ ಲಾಂಛನಧಾರಿಗಳು.

mattaṁ,

pathavanaṟiyade maṇḍeya bōḷisikoṇḍāta jaṅgamavalla.
sattare tegevarillendu kaṭṭikoṇḍāta bhaktanalla.
tanu mana dhana ennadalla,
līṅgada oḍave liṅgakkendu māḍuvāta bhakta.
tanuguṇa virahitanāgi
liṅgadalli sayavāgi bandu nindātane jaṅgama.
antha bhaktanu antha jaṅgamavu,
Kūḍalacennasaṅgayyanalli Basavanu Prabhuvalladilla.
uḷidavarellā lāñchanadhārigaḷu.

Again:

The man who shaves his head and yet
Is ignorant of the path,
Is not a Jaṅgama;
The man who ties a liṅga, lest
They should not bury him when dead,
Is not a devotee. The devotee
Is one who acts in the conviction that
His body, mind and wealth are none of his,
And that the things of God are meant for God.
The Jaṅgama is one who, casting off
The traits of body, comes and stands
As one with Liṅga.
In Lord Kūḍala Cennasaṅga,
Save Basava and Prabhu, none else are
Such Jaṅgamas and devotees:
All wearers of the garb—the rest of them!

೧೮

ಮತ್ತಂ,

ಬಱಿಯ ಬೋಳುಗಳೆಲ್ಲಾ ಜಂಗಮವೆ?
ವೇಷಧಾರಿಗಳೆಲ್ಲಾ ಜಂಗಮವೆ?
ಜಡಜೀವಿಗಳೆಲ್ಲಾ ಜಂಗಮವೆ?
ನಿರ್ಗಮನವೆ ಜಂಗಮ. ನಿಸ್ಸೀಮ ಜಂಗಮ. ನಿಜೈಕ್ಯನೆ ಜಂಗಮ.
ಇಂಥ ಜಂಗಮದ ಸುಳುಹ ಕಾಣದೆ,
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವ
ತಾನೆ ಪ್ರಭುವೆಂಬ ಜಂಗಮವಾದ.

mattaṁ,

bar̤iya bōḷugaḷellā jaṅgamave?
vēṣadhārigaḷellā jaṅgamave?
jaḍajīvigaḷellā jaṅgamave?
nirgamanave jaṅgama. nissīma jaṅgama. nijaikyane jaṅgama.
intha jaṅgamada suḷuha kāṇade,
Kūḍalacennasaṅgamadēva
tāne Prabhuvemba jaṅgamavāda.

Again:

Are those who merely have a shaven head
All Jaṅgamas?
Are those who wear the proper garb
All Jaṅgamas?
Are those who go about with earthy souls
All Jaṅgamas?
He who is without motion is Jaṅgama;
He who is without limit is Jaṅgama;
He who is one with Reality
Is Jaṅgama . . . Because he did not see
The stirring of such Jaṅgama,
Lord Kūḍala Cennasaṅgama Himself
Took on the form of a Jaṅgama,
Prabhu by name.

೧೯

ಮತ್ತಂ,

ಧರೆಯ ಮೇಲೆ ಸುಳಿದಾಡುವ ಲಾಂಛನಧಾರಿಗಳೆಲ್ಲರೂ
ಹದಿನೆಂಟು ಜಾತಿಯ ಮನೆಯಲುಂಡು ಕೆಟ್ಟರಯ್ಯಾ !
ಗಿರಿಯಲ್ಲಿಪ್ಪ ಜಡೆಯ ಧಾರಿಗಳೆಲ್ಲರೂ
ಫಲವೃಕ್ಷಂಗಳನುಂಡು ಕೆಟ್ಟರಯ್ಯಾ !
ತಱಗೆಲೆಯ ಮೆಲಿದು ತಪಸ್ಸಿಪ್ಪವರೆಲ್ಲರೂ
ವಾಯುಭಕ್ಷಣವನುಂಡು ಕೆಟ್ಟರಯ್ಯಾ !
ಅಱಕೆಯ ಇಂದ್ರಿಯಂಗಳಂ ಕಟ್ಟಿ, ಕುಱುಹಿನ ರಾಜ್ಯಕ್ಕೆ ಬಂದು
ನರಕಕ್ಕಿಳಿವವರ ಹಿರಿಯರೆಂದೆನ್ನದೆನ್ನ ಮನವು.
ಇದು ಕಾರಣ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನೊಲ್ಲದಿದ್ದರೆ
ಅವರ ಬೆನ್ನಲ್ಲಿ ಹೋಗಲಿ. ನಾನು ಪ್ರಭುದೇವರ ಬಿಡೆನು.

mattaṁ,

dhareya mēle suḷidāḍuva lāñchanadhārigaḷellarū
hadineṇṭu jātiya maneyaluṇḍu keṭṭarayyā!
giriyallippa jaḍeyadhārigaḷellarū
phalavṛkṣaṅgaḷanuṇḍu keṭṭarayyā!
taṟageleya melidu tapassippavarellarū
vāyubhakṣaṇavanuṇḍu keṭṭarayyā!
aṟakeya indriyaṅgaḷaṁ kaṭṭi, kuṟuhina rājyakke bandu
narakikkiḷivavara hiriyarendennadenna manavu.
idu kāraṇa Kūḍalacennasaṅgayyanolladiddare
avara bennalli hōgali. nānu Prabhudēvara biḍenu.

Again:

All those who wear the emblems of the Faith
And fever on the surface of the earth
Have eaten in the houses of eighteen castes
And have been damned!
All who wear matted hair and live
On mountains, have lived on fruits and herbage, and
Been damned!
All who did penance, chewing dried-up leaves,
Have fed themselves on air and have
Been damned!
My mind declines to call them Elders
Who, binding fast their roving senses, have
Come to the realm of symbols and
Descended into hell. Therefore,
If Lord Kūḍala Cennasaṅga please him not,
Let him go after them : I will not leave
Prabhudēva!

ಆ ಪ್ರಸ್ತಾವದೊಳು ಸೊಡ್ಡಳಬಾಚರಸರ ವಚನ:

ā prastāvadoḷu Soḍḍaḷabācarasara vacana:

Soḍḍaḷa Bācarasa's vacana in this context:

೨೦

ವಿಪಿನದೊಳು ಮದಕರಿಯ ಹಿಂಡು ಆನಂದಲೀಲೆಯೊಳಾಡುತ್ತಿರಲು,
ಕೇಸರಿ ಬರಲು ಮದಕರಿಗಳೆಲ್ಲಾ ಕೆದಱಿ ಓಡುವ ತೆಱನಂತೆ,
ಸಾಕಾರ ಸೊಡ್ಡಳಾ,
ನಿಮ್ಮ ಶರಣ ಪ್ರಭುದೇವರು ಬರಲೊಡನೆ
ಹರೆದುದಯ್ಯಾ ನೆರೆದ ಶಿವಗಣಂಗಳು.

vipinadoḷu madakariya hiṇḍu ānandalīleyoḷāḍuttiralu,
kēsari baralu madakarigalellā kedaṟi ōḍuva teṟanante,
sākāra Soḍḍaḷā,
nimma śaraṇa Prabhudēvaru baraloḍane
haredudayyā nereda śivagaṇaṅgaḷu.

As when a herd of crazy elephants
Are prancing in a wood
In rapturous sport, a lion comes
And scatters all the crazy elephants
Into a run, so when Prabhu,
Soḍḍaḷa incarnate, Thy śaraṇa, came,
The assembled Śiva-śaraṇas dispersed!

ಇಂತು ಜಂಗಮವೆಲ್ಲಾ ಮುಳಿದು ಹೋಗಲು, ಬಸವರಾಜದೇವರು ಅತ್ಯಂತ ಭೀತರಾಗಿ ಪ್ರಭುದೇವರೊಡನೆ ಬಿನ್ನೈಸುವ ವಚನ:

intu jaṅgamavellā muḷidu hōgalu, Basavarājadēvaru atyanta bhītarāgi Prabhudēvaroḍane binnaisuva vacana:

The vacana which tells how, when all the Jaṅgamas thus left in anger, Lord Basavarāja observed to Prabhudēva in great fear:

೨೧

ಅಯ್ಯಾ,
ನಿಮ್ಮ ಶರಣರ ಸಂಗವೆನಗೆ ಪರಮಸುಖವಯ್ಯಾ.
ಅಯ್ಯಾ, ನಿಮ್ಮ ಶರಣರ ಅಗಲಿಕೆ ಎನ್ನ ಪ್ರಾಣವಿಯೋಗವಯ್ಯಾ.
ಶಿವ ಶಿವಾ ! ಸಂತವಿಡುವೆನು ಇನ್ನೆಂತಯ್ಯಾ ! ಎನಗೇನು ಗತಿ?
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ಶರಣರ ಮುನಿಸು ಎನಗೆ ಬಿಡಿಸಬಾರದ ತೊಡಕು.

ayyā,
nimma śaraṇara saṅgavenage paramasukhavayyā.
ayyā, nimma śaraṇara agalike enna prāṇaviyōgavayyā.
śiva śivā! santaviḍuvenu innentayyā! enagēnu gati?
Kūḍalasaṅgamadēvā,
nimma śaraṇara munisu enage biḍisabārada toḍaku.

A great delight to me, O Lord,
Has been Thy śaraṇas' companionship.
The parting from Thy śaraṇas, O Lord,
Has been to me a parting from my life.
Good God! how then can I get comfort, Lord,
What destiny shall be mine?
O Kūḍala Saṅgama Lord,
Thy śaraṇas' anger is to me
A tangle that I cannot loose.

೨೨

ಮತ್ತಂ,
ಗುರು ಮುನಿದರೆ ಒಂದು ದಿನ ತಾಳುವೆ.
ಲಿಂಗ ಮುನಿದರೆ ಅರೆದಿನ ತಾಳುವೆ.
ಜಂಗಮ ಮುನಿದರೆ, ಕ್ಷಣಮಾತ್ರ ತಾಳಿದರೆ
ಎನ್ನ ಪ್ರಾಣದ ಹೋಕು ನೋಡಾ ಕೂಡಲಸಂಗಮದೇವಾ.

mattaṁ,
guru munidare ondu dina tāḷuve.
liṅga munidare aredina tāḷuve.
jaṅgama munidare, kṣaṇamātra tāḷidare
enna prāṇada hōku nōḍā Kūḍalasaṅgamadēvā.

Again:

Should Guru rage, I stand it for one day;
Should Liṅga rage, I stand it half a day;
Should Jaṅgama be angry and I
Should stand it for a moment, then
My breath departs, behold,
O Kūḍala Saṅgama Lord!

೨೩

ಮತ್ತಂ,

ಅರಸು ಮುನಿದರೆ ನಾಡೊಳಗಿರಬಾರದು.
ಪತಿ ಮುನಿದರೆ ಸತಿಗೆ ಇರಬಾರದು.
ಕೂಡಲಸಂಗಮದೇವಾ,
ಜಂಗಮ ಮುನಿದರೆ ನಾನೆಂತು ಬದುಕುವೆನು ?

mattaṁ,

arasu munidare nāḍoḷagirabāradu.
pati munidare satige irabāradu.
Kūḍalasaṅgamadēvā,
jaṅgama munidare nānentu badukuvenu?

Again:

Should a king rage, you must depart
His kingdom; should a husband rage,
The wife must leave.
O Kūḍala Saṅgama Lord,
How can I live
Should a Jaṅgama rage?

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರ ಭಯಮಂ ಸಂತೈಸಿ ಬೋಧಿಸುವ ವಚನ:

idakke Prabhudēvaru Basavarājadēvara bhayamaṁ santaisi bōdhisuva vacana:

The vacana which tells how Prabhudēva allayed Lord Basavarāja's fears and advised him:

೨೪

ಅಂಜಬೇಡ, ಅಳುಕಬೇಡ. ಹೋದವರಾರು ? ಇದ್ದವರಾರು ?
ಎಲೆ ಮರುಳೆ. ಒಂದು ಮುಖದಲ್ಲಿ ಇಪ್ಪ ದೇವನೊಬ್ಬನೆ;
ಹಲವು ಮುಖದಲ್ಲಿ ಇಪ್ಪ ದೇವನೊಬ್ಬನೆ.
ನಾಮ ಹಲವಲ್ಲದೆ ಕಾರ್ಯ ಒಂದೆ ನೋಡಾ.
ಮನದೊಳಗಣ ಘನವು ತನುವನಗಲುವುದೆ ?
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ವಿಯೋಗಕ್ಕೆ ತೆಱಹಿಲ್ಲ ಕೇಳಾ
ಸಂಗನಬಸವಣ್ಣಾ.

anjabēḍa, aḷukabēḍa. hōdavarāru? iddavarāru?
ele maruḷe, ondu mukhadalli ippa dēvanobbane;
halavu mukhadalli ippa dēvanobbane.
nāma halavallade kārya onde nōḍā.
manadoḷagaṇa ghanavu tanuvanagaluvude?
Guhēśvaraliṅgadalli viyōgakke teṟahilla kēḷā
Saṅganabasavaṇṇā.

No need to worry or to fear:
What are these who have left,
And what is he who still remains?
You fool, the God who has one only face
And He with several ones
Is one and same: mark you,
Many the names, the function is but one.
Does the Glory in the heart depart
The body? Hear me:
In Guhēśvaraliṅga, there is no place
For parting, Saṅgana Basavaṇṇa!

೨೫

ಮತ್ತಂ,

ಮತಿಯೊಳಗೆ ದುರ್ಮತಿ ಹುಟ್ಟಿ
ಕಲಿ ಗಸನಿಗೊಳಗಾದ ಪರಿಯ ನೋಡಾ !
ಜ್ಞಾನವನೂ ಅಜ್ಞಾನ ನುಂಗಿದ ಬಳಿಕ,
ಭಾನು ಗ್ರಹಣಕ್ಕೊಳಗಾದಂತೆ ಇದ್ದಿತ್ತು.
ಕ್ಷೀರವುಳ್ಳ ಶಿಶು ತಾಯನಗಲಿ ಅಱಿಯದ ಮೋಹದಂತೆ ಇದ್ದಿತ್ತು.
ಹೇಳುವಲ್ಲಿ ಯುಕ್ತನು, ಕೇಳುವಲ್ಲಿ ಯುಕ್ತನು ಎಂಬುದು
ಅಜ್ಞಾನ ಭಾವಕ್ಕೆ ಬಂದಿತ್ತು.
ನೀರ ಮೇಲಣ ಲಿಪಿಯನೋದಬಲ್ಲವರುಂಟೆ,
ಸಾರಾಯ ವೇದ್ಯರಿಗಲ್ಲದೆ ?
ಕನ್ನಡಿಯೊಳಗೆ ನೋಡಲು ಭಿನ್ನವುಂಟೆ ಅಯ್ಯಾ ?
ತನ್ನ ಕಣ್ಣಿನಲ್ಲಿ ಕಾಣದಂತೆ ಇದ್ದಿತ್ತು ದರ್ಪಣದೊಳಗಣ ಬೆಳಗು.
ಬೆಳಗಿನೊಳಗಣ ಬೆಳಗು ಗುಹೇಶ್ವರನಿಪ್ಪೆಡೆಯ
ತಿಳಿದು ನೋಡಯ್ಯಾ ಸಂಗನಬಸವಣ್ಣಾ.

mattaṁ,

matiyoḷage durmati huṭṭi
kali gasaṇigoḷagāda pariya nōḍā!
jñānavanū ajñāna nuṅgida baḷika,
bhānu grahaṇakkoḷagādante iddittu.
kṣīravuḷḷa śiśu tāyanagali aṟiyada mōhadante iddittu.
hēḷuvalli yuktanu, kēḷuvalli yuktanu eṁbudu
ajñāna bhāvakke banditu.
nīra mēlaṇa lipiyanōdaballavaruṇṭe,
sārāya vēdyarigallade?
kannaḍiyoḷage nōḍalu bhinnavuṇṭe ayyā?
tanna kaṇṇinalli kāṇadante iddittu darpaṇadoḷagaṇa beḷagu.
beḷaginoḷagaṇa beḷagu Guhēśvaranippeḍeya
tiḷidu nōḍayyā Saṅganabasavaṇṇā.

Again:

Look at the way the Kali age
Has fallen a prey
To sorrow, when unreason grows in reason!
Once ignorance had swallowed knowledge,
'Twas like the sun being conquered by eclipse;
Like a babe's folly when it turns away,
In ignorance, from its mother full of milk.
The proud conceit
That one is good at bandying words
Has touched the level of ignorance.
Can one read what is writ on water, save
The learned in the Mystery?
Is it so different that you can
See in the looking-glass?
The light within the mirror was
Already in your eyes, unseen.
Do you explore and see,
O Saṅgana Basavaṇṇa,
The place which holds Guhēśvara—
The Light within all lights!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's rejoinder thereto:

೨೬

ಅದ್ವೈತವ ಅಂತರಂಗದಲ್ಲಿ ಅಱಿದು
  ಹೊಱಗೆ ದಾಸೋಹವ ಮಾಡದಿರ್ದರೆಂತಯ್ಯಾ ?
  ಉಭಯದ ಸಂದೇಹದಲ್ಲಿ ನಿಜವಪ್ಪುದೆ ?
ನಿಮ್ಮ ಶರಣರ ಮನ ನೊಂದಲ್ಲಿ
  ನಾನು ಸೈರಿಸಿಕೊಂಬೆನೆಂತಯ್ಯಾ ?
ಕೂಡಲಸಂಗಮದೇವಾ,
  ಹಾವು ಸಾಯದೆ ಕೋಲು ನೋಯದಂತೆ ಮಾಡಾ ನಿಮ್ಮ ಧರ್ಮ.

advaitava antaraṅgadalli aṟidu,
  hoṟage dāsōhava māḍadirdarentayyā?
  ubhayada sandēhadalli nijavappude?
nimma śaraṇara mana nondalli
  nānu sairisikoṁbenentayyā?
Kūḍalasaṅgamadēvā,
  hāvu sāyade kōlu nōyadante māḍā nimma dharma.

How would it be, good Sir,
If, knowing the unity within,
I could not do my work without?
Can there be Truth where dwells the sense
Of Twain? How can I bear it, Sir,
To see the feelings of Thy śaraṇas hurt?
O Kūḍala Saṅgama Lord, I pray,
Do so contrive
That neither does the serpent die,
Nor the stick break!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara:

Prabhudēva's rejoinder thereto:

೧೭

ಒಂದಾದುದು ಎರಡಪ್ಪುದೆ ? ಎರಡಾದುದು ಒಂದಪ್ಪುದೆ ?
ಪರಿಣಾಮದ ವೇಳೆಯಲ್ಲಿ ಸಂದೇಹ ಹುಟ್ಟಲುಂಟೆ ?
ಬಂದ ಜಂಗಮದ ನಿಲವನಱಿಯದೆ,
ಹಿಂದನೆಣಿಸಿ ಹಲವನೆಣಿಸುವರೆ ?
ಈ ಒಂದು ನಿಲವಿಂಗೆ ಪರಿಣಾಮವ ಮಾಡಬಲ್ಲರೆ,
ನಿನ್ನ ಲಕ್ಷದ ಮೇಲೆ ತೊಂಬತ್ತಾಱುಸಾವಿರ ಜಂಗಮಕ್ಕೆ
ಪರಿಣಾಮವಹುದು ನೋಡಾ.
ಗುಹೇಶ್ವರನೆಂಬ ಲಿಂಗದ ನೆಲೆಯನಱಿಯದೆ
ಮರುಳಾದೆಯಲ್ಲಾ ಸಂಗನಬಸವಣ್ಣಾ !

ondādudu eraḍappude? eraḍādudu ondappude?
pariṇāmada vēḷeyalli sandēha huṭṭaluṇṭe?
banda jaṅgamada nilavanaṟiyade,
hindaneṇisi halavaneṇisuvare?
ī ondu nilaviṅge pariṇāmava māḍaballare,
ninna lakṣada mēle tombattāṟusāvira jaṅgamakke
pariṇāmavahudu nōḍā.
Guhēśvaranemba liṅgada neleyanaṟiyade
maruḷādeyallā Saṅganabasavaṇṇā!

Can what is one be two?
Can what is two be one?
Should at the consummation hour
A doubt arise?
Would you, not valuing the full worth
Of the Jaṅgama that has come,
Think of the past and let your mind drift on
This way and that?
If you should bring repose
To this one worthy soul, your lakh
And six-and-ninety thousand Jaṅgamas,
Mark you, shall find their peace.
You've been so foolish, blinded to
The depth of Liṅga, Guhēśvara named,
Alas, O Saṅgana Basavaṇṇa!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's rejoinder thereto:

೨೮

ದೇವದೇವ, ಮಹಾಪ್ರಸಾದ,
ನಿಮ್ಮಡಿಗಳೆಂದಂತೆಯಲ್ಲದೆ ಎನಗೆ ಬೇಱೆ ಸ್ವತಂತ್ರವುಂಟೆ ?
ಸಂದು ಸಂಶಯವುಂಟೆ ?
ದರ್ಪಣದೊಳಗಣ ಪ್ರತಿಬಿಂಬವ ನೋಡುವ ಮುಖಕ್ಕೆ ಭಿನ್ನಭಾವವುಂಟೆ ?
ಚರಿಸಿ ಬಪ್ಪ ಅನಂತ ಸುಳುಹಿನೊಳಗೆ ನೀನೊಬ್ಬನೆ.
ನಿನ್ನೊಳಗೆ ಅನಂತ ಸುಳುಹು ಅಡಗಿದವು.
ನಿಮಗೆ ಮಾಡಿದ ಸಯಿದಾನವ ನಿಮಗೆ ನೀಡುವೆನು.
ಅವಧರಿಸಬೇಕಯ್ಯಾ ಕೂಡಲಸಂಗಮದೇವಾ.

dēva dēva, mahāprasāda.
nimmaḍigaḷendanteyallade enage bēṟe svatantravuṇṭe?
sandu saṁśayavuṇṭe?
darpaṇadoḷagaṇa pratibiṁbava nōḍuva mukhakke bhinnabhāvavuṇṭe?
carisi bappa ananta suḷuhinoḷage nīnobbane.
ninnoḷage ananta suḷuhu aḍagidavu.
nimage māḍida sayidānava nimage nīḍuvenu.
avadharisabēkayyā Kūḍalasaṅgamadēvā.

Lord, Lord, Exalted Grace!
What freedom can I have apart, except
To speak as Thou dost condescend to speak?
Can there be hesitation or doubt?
Pray, does a face
That gazes at its image in the glass,
Know any difference?
Thou only art within
The movements infinite of those
Who, moving, come.
In Thee the infinite movements melt.
I serve to Thee
The courses made for Thee.
May'st thou accept them, Lord
Kūḍala Saṅgama!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara:

Prabhudēva's rejoinder thereto:

೨೯

ತನಗುಳ್ಳ ನಿಧಾನ ತನಗಿಲ್ಲದಂತೆ
ಬಂಧುಗಳೆಲ್ಲರ ನುಂಗಿ ಅಂಬುಧಿ ಬತ್ತಿತ್ತು;
ಅದ್ಭುತ ಸತ್ತಿತ್ತು; ರಣರಂಗವತ್ತಿತ್ತು.
ಇರುಳು ಮಾಣಿಕವ ನುಂಗಿ ಮರಣವಾದ ಬಳಿಕ,
ಅಮೃತದ ಪುತ್ಥಳಿಯ ಹಾಲ ಕುಡಿಯ ಕರೆದಡೆ,
ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಊಟವೆಂಬುದಿಲ್ಲ ನೋಡಾ ಸಂಗನಬಸವಣ್ಣಾ.

tanagulla nidhāna tanagilladante
bandhugaḷellara nuṅgi aṁbudhi battittu;
adbhuta sattittu; raṇaraṅgavattittu.
iruḷu māṇikava nuṅgi maraṇavāda baḷika,
amṛtada putthaḷiya hāla kuḍiya karedaḍe,
Guhēśvaraliṅgakke ūṭaveṁbudilla nōḍā Saṅganabasavaṇṇā.

The sea dried up,
Devouring all its brethren, as if
The treasure which it had, it had no more.
The marvel died; the field of battle cried.
After the night had swallowed the ruby up
And died, when you invite
A nectar puppet to drink milk,
Guhēśvaraliṅga knows no food:
Mark that, Saṅgana Basavaṇṇa!

೩೦

ಮತ್ತಂ,

ಕಾಯದಲ್ಲಿ ಕಾಯ ಸವೆದು,
ಪ್ರಾಣದಲ್ಲಿ ಪ್ರಾಣ ಸವೆದು ನಿಶ್ಚಿಂತವಾದ ಬಳಿಕ,
ಹಸಿವು ತೃಷೆಗಳೆಂಬವು ಅಳಿದು ಹೋದವು ಕೇಳಾ.
ಉಂಡೆನೆಂಬ ಬಯಕೆಯು, ಒಲ್ಲೆನೆಂಬ ವೈರಾಗ್ಯವು ಇಲ್ಲ.
ಇದು ಸ್ವಭಾವ ತೃಪ್ತಿಯೊಳಡಗಿತ್ತು.
ಇದು ಕಾರಣ ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಆರೋಗಣೆ ಇಲ್ಲ ಕಾಣಾ
ಸಂಗನಬಸವಣ್ಣಾ.

mattaṁ,
kāyadalli kāya savedu,
Prāṇadalli prāṇa savedu niścintavāda baḷika,
hasivu tṛṣegaḷeṁbavu aḷidu hōdavu kēḷā.
uṇḍeneṁba bayakeyu, olleneṁba vairāgyavu illa.
idu svabhāva tṛptiyoḷaḍagittu.
idu kāraṇa namma Guhēśvaraliṅgakke ārōgaṇe illa kāṇā
Saṅganabasavaṇṇā.

Again:

When body has been spent
Out of the body, and breath from breath,
And you at last are free from care,
The thirst and hunger perish—see?—and go.
The hankering and disgust for eating cease:
The satisfaction lies within yourself.
Therefore, our Guhēśvaraliṅga knows no food:
Mark that, Saṅgana Basavaṇṇa!

ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರ ವಚನ:

idakke Cikkadaṇṇāyakara vacana:

Cennabasavaṇṇa's vacana thereon:

೩೧

ಒಲ್ಲೆನೆಂದರೆ ಭಂಗ; ಒಲುವೆನೆಂದರೆ ಅದೆ ಭಂಗ.
ಒಲ್ಲೆನೊಲುವೆನೆಂಬೆರಡನೂ ಅಳಿದು ತೃಪ್ತನಾದೆನೆಂದಡೆ ಅದೆ ಕೊರತೆ.
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯಾ ಭಕ್ತನಾಧೀನವಾಗಿ
ಇಲ್ಲಿಗೆ ನಡೆದು ಬಂದ ಬಳಿಕ ಉಪಚಾರವುಂಟೆ ಅಯ್ಯಾ ?

ollenendare bhaṅga, oluvenendare ade bhaṅga.
ollenoluveneṁberaḍanū aḷidu tṛptanādenendaḍe ade koṟate.
Kūḍalacennasaṅgayya bhaktanādhīnavāgi
illige naḍedu banda baḷika upacāravuṇṭe ayyā?

Alike to want and not to want
Implies a lack; if you destroy
The liking and not liking both at once,
And claim to be content, that too
Is a defect. When Lord Kūḍala Cennasaṅgama
Has hither come, at mercy of his devotee,
Does he need, Sir, formality?

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ;

idakke Prabhudēvara pratyuttara:

Prabhudēva's rejoinder thereto:

೩೨

ಭಕ್ತನಾಧೀನವಾಗಿ ಭಕ್ತಿಯ ಬೇಡ ಬಂದವನಲ್ಲ.
ಮುಕ್ತಿಯಾಧೀನವಾಗಿ ಮುಕ್ತಿಯ ಬೇಡ ಬಂದವನಲ್ಲ.
ಅಶನಾತುರನಾಗಿ ವಿಷಯುವ ಬಯಸಿ ಬಂದವನಲ್ಲ.
ಗುಹೇಶ್ವರನ ಶರಣ ಸಂಗನಬಸವಣ್ಣ ಮಾಡುವ ಭಕ್ತನಲ್ಲಾಗಿ,
ನಾನು ಬೇಡುವ ಜಂಗಮವಲ್ಲ ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ !

bhaktanādhīnavāgi bhaktiya bēḍa bandavanalla.
muktiyādhīnavāgi muktiya bēḍa bandavanalla.
aśanāturanāgi viṣayava bayasi bandavanalla.
Guhēśvarana śaraṇa Saṅganabasavaṇṇa māḍuva bhaktanallāgi,
nānu bēḍuva jaṅgamavalla kāṇā Cennabasavaṇṇā!

Being independent of a devotee
I have not come to beg
For piety;
Being independent of deliverance,
I have not come to ask for it.
Not ravening for food have I come
Nor hankering for joys of sense.
As Saṅgana Basavaṇṇa,
Guhēśvara's śaraṇa, is not
The kind of devotee to make ado,
I'm not the kind of Jaṅgama to beg:
Mark that, Cennabasavaṇṇa!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's rejoinder thereto:

೩೩

ಆನು ನಿಮ್ಮಲ್ಲಿ ಪ್ರಪಂಚಿನ ಉಪಚಾರವನಱಿಯೆನಯ್ಯಾ.
ನಿಮ್ಮ ಪಾದದಲ್ಲಿ ತದ್‌ಗತನಾಗಿಪ್ಪೆ.
ಭಕ್ತಿ ಯುಕ್ತಿ ವಿರಕ್ತಿಯ ಉಪಚಾರವ ನಾನಱಿಯೆನು.
ಕೂಡಲಸಂಗಮದೇವಾ,
ಭಿನ್ನವಿಲ್ಲದ ಭೃತ್ಯಾಚಾರಕ್ಕೆ ಬಂದ ಪದಾರ್ಥವ ನೀನೆಂದೆ ಚಿತ್ತೈಸಯ್ಯಾ.

ānu nimmalli prapañcina upacāravanaṟiyenayyā.
nimma pādadalli tadgatanāgippe.
bhakti yukti viraktiya upacārava nānaṟiyenu.
Kūḍalasaṅgamadēvā,
bhinnavillada bhṛtyācārakke banda padārthava nīnende cittaisayyā.

I do not know, O Lord,
To stand on social forms
Towards you: I am a humble part of you.
I know not of formalities—
Of piety and its ways, detachment too.
O Kūḍala Saṅgama Lord,
Pray now, accept the food
Which comes in service that knows not
Who is that gives and who that takes!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara:

Prabhudēva's rejoinder thereto:

೩೪

ಕಾಯವೆಂಬ ಕಲ್ಪಿತವ ಕಳೆದು, ಪ್ರಾಣವೆಂಬ ಸೂತಕವ ಹಱಿದು,
ನಿಜಭಕ್ತಿ ಸಾಧ್ಯವಾದಲ್ಲದೆ ಲಿಂಗಪರಿಣಾಮ ವೇಧಿಸಬಾರದು.
ಆನು ಮಾಡಿದೆ, ನೀವು ಕೈಕೊಳ್ಳಿ ಎಂದರೆ ಅದೇ ಅಜ್ಞಾನ.
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಕುಱುಹಳಿದು ನಿಜ ಉಳಿದವರಾದಲ್ಲದೆ
ಪದಾರ್ಥವ ನೀಡಬಾರದು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ.

kāyavemba kalpitava kaḷedu, prāṇavemba sūtakava haṟidu,
nijabhakti sādhyavādallade liṅgapariṇāma vēdhisabāradu,
ānu māḍide, nīvu kaikoḷḷi endare adē ajñāna.
namma Guhēśvaraliṅgakke kuṟuhaḷidu nija uḷidavarādallade
padārthava nīḍabāradu kāṇā Saṅganabasavaṇṇā.

Unless you raze
The body's unreality, tear off
The taint of breath, so that
True piety is made possible,

The peace that comes from Liṅga never will
Possess you; to say 'I give, do you receive'
Is merest ignorance;
Save those whose symbol is destroyed,
Their truth alone being left,
Nobody could serve
Our Guhēśvaraliṅga: mark that,
Saṅgana Basavaṇṇa!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಬಿನ್ನಹ:

idakke Basavarājadēvara binnaha:

Lord Basavarāja's request thereon:

೩೫

ಮಱಹಿಂದಲಾದ ಕುಱುಹಿನ ಕಾಯವ ಧರಿಸಿಕೊಂಡು ಬಂದರೆ,
  ಅದು ಎನಗೆ ಕುಂದಲ್ಲ ನೋಡು ದೇವಾ.
ನಿಮ್ಮ ಲೀಲೆಯಿಂದ ಹಿಂದಾಱು ಜನ್ಮದಲ್ಲಿ ಬಂದರೆ,
  ಅದ ನಿಮ್ಮ ಜಂಗಮಭಕ್ತಿಯಿಂದ ಕಳೆದೆ ನೋಡಯ್ಯಾ.
ಕಾಯವಿಲ್ಲದ ಜಂಗಮಕ್ಕೆ ಪ್ರಾಣವಿಲ್ಲದ ಮಾಟ.
  ಒಲ್ಲೆನೆಂಬುದಕ್ಕೆ ಕಾರಣವೇನು ಹೇಳಾ ಕೂಡಲಸಂಗಮದೇವಾ ?

maṟahindalāda kuṟuhina kāyava dharisikoṇḍu bandare,
  adu enage kundalla nōḍu dēvā.
nimma līleyinda hindāṟu janmadalli bandare,
  ada nimma jaṅgamabhaktiyinda kaḷede nōḍayyā.
kāyavillada jaṅgamakke prāṇavillada māṭa.
  ollenembudakke kāraṇavēnu hēḷā Kūḍalasaṅgamadēvā?

If I have come
Wearing the body which signifies
My past forgetfulness—look, Lord,
It is no blot on me.
If I have, through Thy sport, been born
Six times—mark, Sir—I've spent them in
Devotion to Thy Jaṅgama:
A lifeless service for
A disembodied Jaṅgama! . . . Tell me,
O Kūḍala Saṅgama Lord,
What reason can there be for saying No?

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara:

Prabhudēva's rejoinder thereto:

೩೬

ತಾನಿಟ್ಟ ಬೇತಾಳ ತನ್ನ ತಿಂದಿತೆಂಬಂತೆ,
ನಿನ್ನ ಭವಾಳಿಯನೆತ್ತುವನ್ನಕ್ಕರ
ಎನ್ನ ಮಱವೆ ಎನಗೆ ಎಚ್ಚಱಿಕೆಯಾಯಿತ್ತು.
ಎನ್ನ ಪೂರ್ವ ನಿರ್ವಾಹವಾಯಿತ್ತು.
ನಿಮ್ಮ ವರ್ಮ ತಿಳಿಯದೆನಗೆ. ಅದೆಂತೆಂದಡೆ:
ಹಿಂದೆ ನೀನೇನಾಗಿದ್ದೆಯೆಂಬುದನಱಿಯೆನಾಗಿ,
ಇಂದು ನಿಮ್ಮ ಮನೆಯಲಾರೋಗಣೆಯಾಗದು ಕಾಣಾ.
ಸಂಗನಬಸವಣ್ಣಾ ಗುಹೇಶ್ವರಂಗೆ.

tāniṭṭa bētāḷa tanna tinditeṁbante,
ninna bhavāḷiyanettuvannakkara
enna maṟave enage eccaṟikeyāyittu.
enna pūrva nirvāhavāyittu.
nimma varma tiḷiyadenage. adentendaḍe:
hinde nīnēnāgiddeyeṁbudanaṟiyenāgi,
indu nimma maneyalārōgaṇeyāgadu kāṇā,
Saṅganabasavaṇṇā Guhēśvaraṅge.

Even as a goblin one has kept
Gobbles his keeper, so, when
Your chain of births came up,
There was a wakening to my ignorance;
My past had to be known; and yet,
Your secret is to me a mystery.
For, as I do not know
Your former state, today there cannot be
Food in your house for Guhēśvara:
Mark that, Saṅgana Basavaṇṇa!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's rejoinder thereto:

೩೭

ಅಯ್ಯಾ, ಏಳೇಳು ಭವಾಂತರದಲ್ಲಿ ಶಿವಭಕ್ತನಾಗಿ ಬಾರದಿದ್ದರೆ
    ನಿಮ್ಮಾಣೆ, ನಿಮ್ಮ ಪ್ರಮಥರಾಣೆ.
ನಿಮ್ಮ ಪ್ರಸಾದಕ್ಕಲ್ಲದೆ ಬಾಯ್ದೆಱೆಯೆನಯ್ಯಾ.
ಅದೆಂತೆಂದಡೆ:
ಪ್ರಥಮ ಭವಾಂತರದಲ್ಲಿ
    ಶಿಲಾದನೆಂಬ ಗಣೇಶ್ವರನ ಮಾಡಿ ಹೆಸರಿಟ್ಟು ಕರೆದು,
    ನಿಮ್ಮ ಭೃತ್ಯನ ಮಾಡಿಕೊಂಡಿದ್ದಿರಯ್ಯಾ.
ಎರಡನೆಯ ಭವಾಂತರದಲ್ಲಿ
    ಸ್ಕಂದನೆಂಬ ಗಣೇಶ್ವರನ ಮಾಡಿ ಹೆಸರಿಟ್ಟು ಕರೆದು,
    ನಿಮ್ಮ ಕಾರುಣ್ಯವ ಮಾಡಿಕೊಂಡಿದ್ದಿರಯ್ಯಾ.
ಮೂಱನೆಯ ಭವಾಂತರದಲ್ಲಿ
    ನೀಲಲೋಹಿತನೆಂಬ ಗಣೇಶ್ವರನ ಮಾಡಿ ಹೆಸರಿಟ್ಟು ಕರೆದು,
    ನಿಮ್ಮ ಲೀಲಾವಿನೋದದಿಂದಿರಿಸಿ ಕೊಂಡಿದ್ದಿರಯ್ಯಾ.
ನಾಲ್ಕನೆಯ ಭವಾಂತರದಲ್ಲಿ
    ಮನೋಹರನೆಂಬ ಗಣೇಶ್ವರನ ಮಾಡಿ ಹೆಸರಿಟ್ಟು ಕರೆದು,
    ನಿಮ್ಮ ಮನಃಪ್ರೇರಕನಾಗಲೆಂದಿರಿಸಿಕೊಂಡಿದ್ದಿರಯ್ಯಾ.
ಐದನೆಯ ಭವಾಂತರದಲ್ಲಿ
    ಕಾಲಲೋಚನನೆಂಬ ಗಣೇಶ್ವರನ ಮಾಡಿ ಹೆಸರಿಟ್ಟು ಕರೆದು,
    ಸರ್ವಕಾಲ ಸಂಹಾರವ ಮಾಡಿಸುತ್ತಿದ್ದಿರಯ್ಯಾ.
ಆಱನೆಯ ಭವಾಂತರದಲ್ಲಿ
    ವೃಷಭನೆಂಬ ಗಣೇಶ್ವರನ ಮಾಡಿ ಹೆಸರಿಟ್ಟು ಕರೆದು,
    ನಿಮಗೇಱಲು ವಾಹನವಾಗಲೆಂದಿರಿಸಿಕೊಂಡಿದ್ದಿರಯ್ಯಾ.
ಏಳನೆಯ ಭವಾಂತರದಲ್ಲಿ
    ಬಸವದಣ್ಣಾಯಕರೆಂಬ ಗಣೇಶ್ವರನ ಮಾಡಿ ಹೆಸರಿಟ್ಟು ಕರೆದು,
    ನಿಮ್ಮ ಒಕ್ಕುದ ಮಿಕ್ಕುದಕ್ಕೆ ಯೋಗ್ಯನಾಗಲೆಂದಿರಿಸಿಕೊಂಡಿದ್ದಿರಯ್ಯಾ.
ಇದು ಕಾರಣ ಕೂಡಲಸಂಗಮದೇವಾ,
    ನೀವು ಬರಿಸಿದ ಭವಾಂತರದಲ್ಲಿ ನಾನು ಬರುತ್ತಿರ್ದೆನಯ್ಯಾ.

ayyā, ēḷēḷu bhavāntaradalli śivabhaktanāgi bāradiddare
    nimmāṇe, nimma pramatharāṇe.
*nimma prasādakkallade bāyde*ṟ*eyenayyā.*

adentendaḍe:

prathama bhavāntaradalli
śilādaneṁba Gaṇēśvarana māḍi hesariṭṭu karedu,
nimma bhṛtyana māḍikoṇḍiddirayyā.
eraḍaneya bhavāntaradalli
skandaneṁba Gaṇēśvarana māḍi hesariṭṭu karedu,
nimma kāruṇyava māḍikoṇḍiddirayyā.
mūṟaneya bhavāntaradalli
nīlalōhitaneṁba Gaṇēśvarana māḍi hesariṭṭu karedu,
nimma līlāvinōdadindirisi koṇḍiddirayyā.
nālkaneya bhavāntaradalli
manōharaneṁba Gaṇēśvarana māḍi hesariṭṭu karedu,
nimma manaḥprērakanāgalendirisikoṇḍiddirayyā.
aidaneya bhavāntaradalli
kālalōcananeṁba Gaṇēśvarana māḍi hesariṭṭu karedu,
sarvakāla saṁhārava māḍisuttiddirayyā.
āṟaneya bhavāntaradalli
Vṛṣabhaneṁba Gaṇēśvarana māḍi hesariṭṭu karedu,
nimagēṟalu vāhanavāgalendirisikoṇḍiddirayyā.
ēḷaneya bhavāntaradalli
Basavadaṇṇāyakareṁba Gaṇēśvarana māḍi hesariṭṭu karedu,
nimma okkuda mikkudakke yōgyanāgalendirisikoṇḍiddirayyā
idu kāraṇa Kūḍalasaṅgamadēvā,
nīvu barisida bhavāntaradalli nānu baruttirdenayyā.

Thy curse on me, Lord, Thy Ancients' curse,
If I came not in seven births
As Śiva's devotee.
Never did I open my mouth
But for Thy Grace.
This is the way it was:
In my first birth, Thou madest me
Gaṇēśvara, Śilāda by name,
Calling me by my name,
To keep me as Thy servant-man.
In my second birth, Thou madest me
Gaṇēśvara, Skanda by name,
Calling me by my name,
To harbour me in Thy grace.

In my third birth, Thou madest me
Gaṇēśvara, Nīlalōhita by name,
Calling me by my name,
To be a plaything of Thy mirth.
In my fourth birth, thou madest me
Gaṇēśvara, Manōhara by name,
Calling me by my name,
As prompter of the heart.
In my fifth birth, Thou madest me
Gaṇēśvara, Kālalōcana by name,
Calling me by my name,
To make me cancel all of Time.
In my sixth birth, Thou madest me
Gaṇēśvara, Vṛṣabha by name,
Calling me by my name,
As carrier for Thee to ride.
In my seventh birth, Thou madest me
Gaṇēśvara, Basava Daṇṇāyaka by name,
Calling me by my name,
To make me fit
For what is offered, what left over.
Therefore I have come to birth
As often as Thou mad'st me come,
Lord Kūḍala Saṅgama!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara:

Prabhudēva's rejoinder thereto:

೩೮

ಕೆಳಗೇಳು ಲೋಕಂಗಳಿಲ್ಲದ ಮುನ್ನ,
ಮೇಲೇಳು ಲೋಕಂಗಳಿಲ್ಲದ ಮುನ್ನ,
ಸಮಸ್ತ ಬ್ರಹ್ಮಾಂಡಂಗಳಿಲ್ಲದ ಮುನ್ನ,
ಅಲ್ಲಿಂದತ್ತತ್ತ ಬಸವಣ್ಣಾ, ನೀನು ಲಿಂಗಭಕ್ತ, ಜಂಗಮಪ್ರಾಣಿ.
ಶಶಿಧರನ ಶರಣಂಗೆ ವೃಷಧರ ಸ್ವಾಯತವಾಗಿ,
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಬಸವಣ್ಣನೇ ಭಕ್ತನೆಂದು ಇಂದಱಿದೆನಯ್ಯಾ.

keḷagēḷu lōkaṅgaḷillada munna,
mēlēḷu lōkaṅgaḷillada munna,
samasta bramhāṇḍaṅgaḷillada munna,
allindattatta Basavaṇṇā, nīnu liṅgabhakta, jaṅgamaprāṇi.
śaśidharana śaraṇaṅge vṛṣadhara svāyatavāgi,
namma Guhēśvaraliṅgakke Basavaṇṇanē bhaktanendu
indaṟidenayyā.

Before the seven underworlds were,
Before the seven upper worlds,
Before all cosmic eggs were there,
And farther back beyond, Basavaṇṇa,
You were a Liṅga devotee,
And one whose very life was Jaṅgama.
As the Bull-rider was absorbed
In the Moon-holder's Śaraṇa, I came to know
Basavaṇṇa was a devotee
Of our Guhēśvaraliṅga!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's rejoinder thereto:

೩೯

ಅಯ್ಯಾ, ನೀವೆನ್ನ ಬಲ್ಲಿರಲ್ಲದೆ ನಾ ನಿಮ್ಮ ಬಲ್ಲೆನೆ ?
ನಿಮ್ಮ ನಿಲವ ನೋಡಿ ಮಾಡಿಹೆನೆಂದರೆ,
ನಿಮ್ಮ ಘನವೆನ್ನ ಮನಕ್ಕೆ ಸಾಧ್ಯವಾಗದ ಕಾರಣ,
ಅಂತಿಂತೆಂದುಪಮಿಸಲಮ್ಮದೆ ಇದ್ದೆ ನೋಡಯ್ಯಾ.
ನಿತ್ಯತೃಪ್ತ ಮಹಿಮಾ, ನಿಮಗೆಂದಳವಡಿಸಿದ ಪದಾರ್ಥವ
ಸುಚಿತ್ತದಿಂದ ಅವಧರಿಸಿ ಸಲಹಯ್ಯಾ ಪ್ರಭುವೆ ಕೂಡಲಸಂಗಮದೇವಾ.

ayyā, ṅīvenna ballirallade nā nimma ballene?
nimma nilava nōḍi māḍihenendare,
nimma ghanavenna manakke sādhyavāgada kāraṇa,
antintendupamisalammade idde nōḍayyā.
nityatṛptamahimā, nimagendaḷavaḍisida padārthava
sucittadinda avadharisi salahayyā Prabhuve Kūḍala-
saṅgamadēvā.

You know me, Lord,
But do I know you too?

Thinking to treat you as your height deserves,
And failing in my mind to scan
Your greatness, I refrained
From saying you are thus or thus.
O glory ever satisfied,
Do you with a good grace accept
The meal prepared for you
And bless me, O Prabhu—
O Kūḍala Saṅgama Lord!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:
idakke Prabhudēvara pratyuttara:
Prabhudēva's rejoindeı thereto:

೪೦

ಪೌರ್ಣಮಿ ಬಪ್ಪನ್ನಕ್ಕ ಬಾಯಿ ಬಂಧನದಲ್ಲಿದ್ದ
ಚಕೋರನಂತೆ ಇದ್ದೆನಯ್ಯಾ.
ಉಣಲಾಗದೆಂಬ ಶಾಸ್ತ್ರವಿಡಿದು ಇದ್ದವನಲ್ಲ.
ಉಣಲಾಗದೆಂಬ ಶಾಸ್ತ್ರವುಂಟೆ ಲಿಂಗವಂತಂಗೆ ?
ಅಹೋರಾತ್ರಿ ಅಷ್ಟ ಭೋಗಂಗಳ ಲಿಂಗಕ್ಕೆ ಕೊಟ್ಟು ಕೊಳಬೇಕು.
ಮಾಡುವ ನೀಡುವ ನಿಜಭಕ್ತರಿಲ್ಲದ ಕಾರಣ ಬಾಯ್ದೆಱೆಯದಿರ್ದೆನು.
ಮಾಡಿಹೆ, ನೀಡಿಹೆನೆಂಬ ಶಬ್ದಕ್ಕೆ
ಸಂತೋಷದಾಪ್ಯಾಯನ ಹಿರಿದಾಯಿತ್ತು.
ನೀಡೈ ಸಂಗನಬಸವಣ್ಣಾ ಗುಹೇಶ್ವರಂಗೆ.

pourṇami bappannakka bāyi bandhanadallidda
cakōranante iddenayyā.
uṇalāgademba śāstraviḍidu iddavanalla.
uṇalāgademba śāstravuṇṭe liṅgavantaṅge?
ahōrātri aṣṭa bhōgaṅgaḷa liṅgakke koṭṭu koḷabēku.
māḍuva nīḍuva nijabhaktarillada kāraṇa bāydeṟeyadirdenu.
māḍihe, nīḍihenemba śabdakke
santōṣadāpyāyana hiridāyittu.
nīḍai Saṅganabasavaṇṇā Guhēśvaraṅge.

I was like a cakora whose tongue is tied
Until the full moon comes;
I am not one to follow a code
Prescribing that I should not eat;

For one who follows Liṅga is there a code
Prescribing that he should not eat?
Night and day one should accept
The eightfold joys of sense,
First having offered them to Liṅga.
Because there was no real devotee
To serve me piously, I refrained
From opening my mouth; but now
My happy hunger has increased
At hearing 'I am only to serve.'
Do serve Guhēśvara,
O Saṅgana Basavaṇṇa!

೪೧

ಮತ್ತಂ,
ಸಮತೆಯೆಂಬ ಕಂಥೆಯ ತೊಟ್ಟು, ಸುಬುದ್ಧಿಯೆಂಬ ಟೊಪ್ಪರವನಿಕ್ಕಿ,
ವಿಷಯವೆಂಬ ಹಾವುಗೆಯ ಮೆಟ್ಟಿ, ತಮಂಧವೆಂಬ ಕುಣಿಯ ಬೀಳದೆ,
ವೈರಾಗ್ಯವೆಂಬ ಕೊರಡನೆಡಹದೆ, ಮದವೆಂಬ ಚೇಳ ಮೆಟ್ಟದೆ,
ಗುಹೇಶ್ವರನ ಶರಣ ಬಂದೆನು
ಭಕ್ತಿ ಭಿಕ್ಷೆಯನಿಕ್ಕೈ ಸಂಗನಬಸವಣ್ಣಾ.

mattaṁ,
samateyeṁba kantheya toṭṭu, subuddhiyeṁba ṭopparavanikki,
viṣayaveṁba hāvugeya meṭṭi, tamandhaveṁba kuṇiyabīḷade,
vairāgyaveṁba koraḍaneḍahade, madaveṁba cēḷa meṭṭade,
Guhēśvarana śaraṇa bandenu
bhakti bhikṣeyanikkai Saṅganabasavaṇṇā.

Again:
Wearing the robe of equanimity,
Donning right reason's coif
And putting on the clogs of sense;
Not falling into the pit of ignorance,
Not tripping o'er renunciation's log,
Unstung by scorpion pride,
I've come as Guhēśvara's śaraṇa:
Give me the alms of piety,
O Saṅgana Basavaṇṇa!

೪೨

ಮತ್ತಂ,

ಕಡೆಯಿಲ್ಲದ ದೇಶವ ತಿರುಗಿದೆನು.
ಹವಣಿಲ್ಲದ ಕಂಥೆಯ ತೊಟ್ಟೆನು
  ಹಸಿವಿಲ್ಲದ ಕಪ್ಪರವ ಹಿಡಿದು ಭಕ್ತಿಭಿಕ್ಷವ ಬೇಡ ಬಂದೆ.
ಗುಹೇಶ್ವರ ಹಸಿದನು ಉಣಲಿಕ್ಕೇಳಾ ಸಂಗನಬಸವಣ್ಣಾ.

mattaṁ,

kaḍeyillada dēśava tirugidenu.
havaṇillada kantheya toṭṭenu.
hasivillada kapparava hiḍidu bhaktibhikṣava bēḍa bande.
Guhēśvara hasidanu uṇalikkēḷā Saṅganabasavaṇṇā.

Again:

I roamed o'er countries without end;
I wore an immeasurable garb;
Holding my bowl, devoid of appetite,
I've come to beg for alms of piety.
Guhēśvara is hungry: ask me to eat,
Saṅgana Basavaṇṇa!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's rejoinder thereto:

೪೩

ಕಾಯದ ಕುಱುಹುವಿಡಿದು ಬಂದೆನೆಂಬ
  ಆ ಭಾವದ ಇರವೇತಕ್ಕೆ ನಿಮಗೆ ?
ಅಂಬರದ ಚಾಪ ಮುಗಿಲೊಳಗೆ ಹೊಂದಿತೆ ?
  ಬೇಱೊಂದಱಲ್ಲಿ ನಿಂದಿತೇ ಅದಱಂಗದ ಛಾಯೆ ?
ಪ್ರಭುದೇವರ ನಿಂದ ಸುಳುಹು
  ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ಭಿನ್ನವಿಲ್ಲದೆ ನಿಂದ ಕಾಯದಂಗ.

kāyada kuṟuhuviḍidu bandenemba
ā bhāvada iravētakke nimage?
aṁbarada cāpa mugiloḷage hondite?
bēṟondaṟalli ninditē adaṟaṅgada chāye?
Prabhudēvaru ninda suḷuhu
Kūḍalasaṅgamadēvaralli bhinnavillade ninda kāyadaṅga.

Why should you have the thought
That you have come
Wearing the symbol of the flesh?
Did the bow in the sky
E'er mingle with the cloud?
And did its body's shadow dwell
In something else?
The gleam wherein Prabhudēva stands
Is a form of body which abides
Integrally in Lord Kūḍala Saṅgama.

೪೪

ಮತ್ತಂ,

ಏರಂಡದ ಬಿತ್ತಿನಂತೆ, ರಸವಾರಿಯಂತೆ,
ಪಶುವಿನ ಪಿಶಿತದಲ್ಲಿ ತಲೆದೋಱುವ ಅಮೃತದಂತೆ
ಕಾಯವಿಡಿದು ಬಂದಡೆ ನಿನಗಾ ಭವವಿಲ್ಲ.
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ
ಪ್ರಭುದೇವರ ಸುಳುಹು ಅಗಮ್ಯವಾಯಿತ್ತು.

mattaṁ,

ēraṇḍada bittinante, rasavāriyante,
paśuvina piśitadalli taledōṟuva amṛtadante
kāyaviḍidu bandaḍe ninagā bhavavilla.
Kūḍalasaṅgamadēvaralli
Prabhudēvara suḷuhu agamyavāyittu.

Though you have come in body, yet
There is no birth for you:
Even as the castor-seed, even as juice
In water; even as milk
Emerging from the animal flesh:
The gleam of Prabhudēva, in Lord
Kūḍala Saṅgama, is incomprehensible.

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara:

Prabhudēva's rejoinder thereto:

೪೫

ಬಂದು ನಿಂದು ಮೊಲೆ ನೀರ ಮಿಂದವರೆಲ್ಲರು
  ಹೆಂಡತಿಯರಾಗಬಲ್ಲರೆ ?
ಬಂದು ನಿಂದು ಸುಳಿದು ಮಾಡುವರೆಲ್ಲರು
  ಸಂಗನ ಬಸವಣ್ಣನಂತೆ ಗುಹೇಶ್ವರ ಲಿಂಗವ ಬಲ್ಲರೆ ?

bandu nindu mole nīra mindavarellaru
  heṇḍatiyarāgaballare?
bandu nindu suḷidu māḍuvarellaru
  Saṅganabasavaṇṇanante Guhēśvara liṅgava ballare?

Whoever comes and bathes her breast
And stays, can be a wife?
Whoever comes and stays, bustles and serves,
Can he know Guhēśvaraliṅga
As Saṅgana Basavaṇṇa does?

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's rejoinder thereto:

೪೬

ರೂಹಿಲ್ಲದ ಸಯಿಧಾನವ ನೀಡುವೆ.
  ರುಚಿಯಿಲ್ಲದ ಪದಾರ್ಥವ ಮಥನಿಸದೆ ನೀಡುವೆನು.
ಲಿಂಗಕ್ಕೆಂದು ಲಿಂಗಪದಾರ್ಥವನಂಗಮುಖವ ಮಱೆದು
  ನಿಮಗೆ ನೀಡುವೆ.
ಕಾಮಿಸದೆ ಕಲ್ಪಿಸದೆ ಭಾವಿಸದೆ ಭ್ರಮಿಸದೆ
  ನಿಮ್ಮ ಪರಿಯಾಣಕ್ಕೆ ನೀಡುವೆನು.
ಸುಚಿತ್ತ ಸಮಾಧಾನದಿಂದ ಅವಧರಿಸಬೇಕಯ್ಯಾ
  ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ.

rūhillada sayidhānava nīḍuve.
  ruciyillada padārthava mathanisade nīḍuvenu.
liṅgakkendu liṅgapadārthavanaṅgamukhava maṟedu
  nimage nīḍuve.
kāmisade kalpisade bhāvisade bhramisade
  nimma pariyāṇakke nīḍuvenu.
sucitta samādhānadinda avadharisabēkayyā
  Kūḍalasaṅgamadēvayyā.

I serve food-offerings without form; I serve
Unflavoured dishes without mixing them;
For Liṅga's sake, I serve you spiritual food,
Forgetful of my temporal form;
Without desire or fancy, without thought,
Without delusion, I serve
Into your plate; accept it, pray,
With good grace and at ease,
O Kūḍala Saṅgama Lord!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara:

Prabhudēva's rejoinder thereto:

೪೭

ನಿಮ್ಮ ಲೀಲೆ, ನಿಮ್ಮ ವಿನೋದ, ನಿಮ್ಮ ಹಱೆ, ನಿಮ್ಮ ಕೊಳಲು.
ಅದಕ್ಕೆ ಬೇಕೆನ್ನೆ, ಬೇಡೆನ್ನೆ.
ಮೇಘವಹ್ನಿ ಧರೆಗೆಱಗುತ್ತ ಲೋಕವ ಬೆಸಗೊಂಡಿತ್ತೆ ?
ಉದರಾಗ್ನಿ ಧರೆಗೆಱಗುತ್ತ ಭೂತಂಗಳ ಬೆಸಗೊಂಡಿತ್ತೆ ?
ಗುಹೇಶ್ವರಲ್ಲಮನ ನಿರುಪಮಮಹಿಮೆ ಎಂತಿದ್ದಿತ್ತು
ಆ ಹಾಂಗೆ ನೀನು ಮಾಡುವುದಲ್ಲದೆ
ನಾನಿದಕ್ಕೆ ಬೇಕೆನ್ನೆನು, ಬೇಡೆನ್ನೆನು.

nimma līle, nimma vinōda, nimma haṟe, nimma koḷalu.
adakke bēkenne, bēḍenne.
mēghavanhi dharegeṟagutta lōkava besagoṇḍitte?
udarāgni dharegeṟagutta bhūtaṅgaḷa besagoṇḍitte?
Guhēśvarallamana nirupamamahime entiddittu
ā hāṅge nīnu māḍuvudallade
nānidake bēkennenu, bēḍennenu.

Yours is the sport, yours is the mirth,
Yours is the drum and flute: to this
I answer neither yea nor nay.
Pray, does the cloud-fire ask the world
For leave, in swooping to the earth?
And does the under-sea fire, even as it leaps
Upon the earth, consult the living things?

You should behave
In keeping with the peerless glory of
Guhēśvarallama; thereto I say
Neither yea nor nay.

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's rejoinder thereto:

೪೮

ಮಾಡುವ ಮಾಡಿಸಿಕೊಂಬ ಈ ಎರಡರ ನಡುವೆ
ಸಂದು ಭೇದವುಂಟೆ ದೇವಾ,
ಕಾಯ ಪ್ರಾಣದ ಸಂಗದಂತೆ ಇದ್ದುದಲ್ಲದೆ ?
ಬಲ್ಲಂತೆ ಮಾಡು, ಬಲ್ಲಂತೆ ನೀಡು.
ನಾನಱಿಯೆನೆಂಬುದು ನಿಮಗುಚಿತವೆ ?
ಮಾಡುವಲ್ಲಿ ನೀಡುವಲ್ಲಿ ಹೇಳಿ ಮಾಡಿಸಿಕೊಂಬುದಲ್ಲದೆ,
ಕೈಕಲಸಿದರೆ ಬಾಯಿಗೆ ಹಂಗುಂಟೆ ಕೂಡಲಸಂಗಮದೇವಾ ?

māḍuva māḍisikomba ī eraḍara naḍuve
sandu bhēdavuṇṭe dēvā,
kāya prāṇada saṅgadante iddudallade?
ballante māḍu, ballante nīḍu.
nānaṟiyenembudu nimagucitave?
māḍuvalli nīḍuvalli hēḷi māḍisikombudallade,
kaikalasidare bāyige haṅguṇṭe Kūḍalasaṅgamadēvā?

Is there a breach or difference between
The two—serving and being served,
Except it be even as the bond
That binds the body to the soul?
Does it become you to remark
'Do as you will, serve as you will,
I do not know'?
In doing and in serving, get it done
By ordering so;
But when the hand does mix the food,
Does it stop the mouth,
O Kūḍala Saṅgama Lord?

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:
idakke Prabhudēvara pratyuttara:
Prabhudēva's rejoinder thereto:

೪೯

ಉಳ್ಳವರು ಹಗೆಯುವ ತೆಗೆವನ್ನಕ್ಕರ
ಇಲ್ಲದವರ ಹರಣ ಹೋಯಿತ್ತೆಂಬ ಗಾದೆ ಎನಗಾಯಿತ್ತಯ್ಯಾ.
ಮಾತು ಬಣ್ಣಿಸಲು ಹೊತ್ತು ಹೋಯಿತ್ತಯ್ಯಾ.
ನಿನಗದೆ ಹರಿನುಡಿಗೆ ಕಡೆಯಿಲ್ಲ.
ಒಬ್ಬರ ನೋಡುವಾಗ
ಅಱುವತ್ತು ಮನುಷ್ಯರ ನೋಡುವ ಹಾಂಗೆ ಆಗುತ್ತಿದೆ.
ಶೂನ್ಯಸಿಂಹಾಸನ ಬವರಿಗೊಡುತ್ತಿದೆ.
ಪ್ರಾಣ ಹೆಡತಲೆಯಲ್ಲಿ ಹೋಗುತ್ತಿದೆ.
ಗುಹೇಶ್ವರ ಹಸಿದನು,
ಪದಾರ್ಥವ ನೀಡೈ ಸಂಗನ ಬಸವಣ್ಣಾ.

uaḷḷavaru hageyava tegevannakkara
illadavara haraṇa hōyitteṁba gāde enagāyittayyā.
mātu baṇṇisalu hottu hōyittayyā.
ninagade harinuḍige kaḍeyilla.
obbara nōḍuvāga
aṟuvattu manuṣyara nōḍuva hāṅge āguttide.
śūnyasiṁhāsana bavarigoḍuttide.
prāṇa heḍataleyalli hōguttide.
Guhēśvara hasidanu,
padārthava nīḍai Saṅganabasavaṇṇā.

'The while the wealthy open up
Their corn-pits, the poor man's life
Is gone'! I find the proverb true of me.
While words are picturing a thing,
The time has flown, good Sir!
There is no ending to your flow of words!
Looking at one, it is as if
I saw, oh, sixty men:
The Throne of the Absolute is reeling round!
My breath is going through my nape!
Guhēśvara is hungry, serve your food,
Saṅgana Basavaṇṇa!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ವಚನ:

idakke Basavarājadēvara vacana:

Lord Basavarāja's vacana thereon:

೫೦

ಶುದ್ಧವಾಯಿತ್ತೆಂಬೆನೆ? ಸುಯಿಧಾನಿ ನಾನಲ್ಲ.
ಅನುವಾಯಿತ್ತೆಂಬೆನೆ? ಅವಧಾನಿ ನಾನಲ್ಲ.
ಸುಯಿಧಾನ ಅವಧಾನ ಅರ್ಪಿತವ ಮುನ್ನಱಿಯೆ.
ಇದ್ದ ಪರಿಯಲ್ಲಿ ನೀಡಿದರೆ
ಬಂದ ಪರಿಯಲ್ಲಿ ಕೈಕೋ ಕೂಡಲಸಂಗಮದೇವಾ.

śuddhavāyittembene? suyidhāni nānalla.
anuvāyittembene? avadhāni nānalla.
suyidhāna avadhāna arpitava munnaṟiye.
idda pariyalli nīḍidare
banda pariyalli kaikō Kūḍalasaṅgamadēvā.

Should I say it is pure?
I'm not fastidious.
Should I say it is good?
Not nice am I.
I do not know these niceties
Nor yet what offering is!
So if I serve it as it is,
Accept it as it comes,
O Kūḍala Saṅgama Lord!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara:

Prabhudēva's rejoinder thereto:

೫೧

ಅಹುದಹುದು ಕಿಂಕುರ್ವಾಣ! ಮಝ್ಝುಭಾಪು!
ಬಲ್ಲವರು ಬಲ್ಲೆವೆಂದೆಂಬರೆ?
ಲಿಂಗವಂತರ ಮಹಿಮೆ ಈ ಹೀಂಗಿರಬೇಡಾ?
ಗುಹೇಶ್ವರನ ಆಪ್ಯಾಯನವನಡಗಿಸುವ ಅನುಮಾನವನು
ನೀನಲ್ಲದೆ ಮಹೀತಳದೊಳು ಮತ್ತೆ ಬಲ್ಲವರಾರು ಹೇಳಾ
ಸಂಗನಬಸವಣ್ಣಾ?

ahudahudu kiṅkurvāṇa! majhabhāpu!
ballavaru ballevendembare?
liṅgavantara mahime ī hīṅgirabēḍā?
Guhēśvarana āpyāyanavanaḍagisuva anumānavanu
nīnallade mahītaḷadoḷu matte ballavarāru hēḷā
Saṅganabasavaṇṇā?

Here's for your modesty! well done!
Do they who know say that they know?
Should not the glory of a Liṅgavanta
Be even such? Tell me, Saṅgana Basavaṇṇa,
Who else but you upon this earth
Knows how to appease Guhēśvara's hunger?

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ವಚನ:

idakke Basavarājadēvara vacana:

Lord Basavarāja's vacana thereon:

೫೨

ಅಗ್ಘವಣಿಯುಪಸರ ಸದಾಚಾರ ಸತ್ಕ್ರೀಯೆಂಬ ಭೂಮಿಯ ಮೇಲೆ
ಸರ್ವಶುದ್ಧವೆಂಬ ಗೋಮಯಮಂ ತಂದು,
ವಿನಯಾರ್ಥವೆಂಬ ಉದಕದಿಂದ ಸಮ್ಮಾರ್ಜನೆಯಂ ಮಾಡಿ,
ತನುವಿನ ಅವಗುಣಂಗಳ ಹುಡಿಗುಟ್ಟಿ ರಂಗವಾಲೆಯನಿಕ್ಕಿ,
ಅಕ್ಷಯವೆಂಬ ಬಿಂದಿಗೆಯಲ್ಲಿ ಪರಮಾನಂದವೆಂಬ ಅಗ್ಘವಣಿಯ ತುಂಬಿ,
ಸಮರಸದಿಂದ ಮಜ್ಜನಕ್ಕೆಱೆಯಲು,
ಹೃದಯಕಮಲವೆಂಬ ಪುಷ್ಪವಂ ಸಲಿಸಿ,
ಸೌಖ್ಯತರ ಶಾಂತಿಯೆಂಬ ಗಂಧವನಿಟ್ಟು,
ಅಕ್ಷಯವೆಂಬ ಅಕ್ಷತೆಯನಳವಡಿಸಿ,
ಸದ್ಭಾವವೆಂಬ ಧೂಪಮಂ ಬೀಸಿ,
ಸುಜ್ಞಾನವೆಂಬ ನಿವಾಳಿಯನೆತ್ತಿ,
ನಿತ್ಯ ನಿರಂಜನವೆಂಬ ನೀರಾಜನಮಂ ಬೆಳಗಲು,
ಬ್ರಹ್ಮನಾದವೆಂಬ ಘಂಟೆಯಂ ಬಾರಿಸಲು,
ನಿತ್ಯಲಿಂಗಾರ್ಚನೆಗೆಡೆಮಾಡಲು,
ಇದಱ ಮರ್ಮ ಕರ್ಮ ಸ್ಥಿತಿಯನಱಿದು
ಶಿವಲಿಂಗಾರ್ಚನೆಯ ಮಾಡಬಲ್ಲರೆ,
ಮರ್ತ್ಯದಲ್ಲಿ ನಾನಾರನೂ ಕಾಣೆನು.

ಕೂಡಲಸಂಗಮದೇವಪ್ರಭು ಶಿವಲಿಂಗಾರ್ಚನೆಯ ಮಾಡಲು
ನಾನೆ ಪರಿಚಾರಕನು.

agghavaṇiyavasara sadācāra satkrīyeṁba bhūmiya mēle
sarvaśudhaveṁba gōmayamaṁ tandu,
vinayārthaveṁba udakadinda sammārjaneyaṁ māḍi,
tanuvina avaguṇaṅgaḷa huḍiguṭṭi raṅgavāleyanikki,
akṣayaveṁba bindigeyalli paramānandaveṁba agghaviṇiyatuṁbi,
samarasadinda majjanakkeṟeyalu,
hṛdayakamalaveṁba puṣpamaṁ salisi,
soukhyatara śāntiyeṁba gandhavaniṭṭu,
akṣayaveṁba akṣateyanaḷavaḍisi,
sadbhāvaveṁba dhūpamaṁ bīsi,
sujñānaveṁba nivāḷiyanetti,
nityanirañjanaveṁba nīrājanamaṁ beḷagalu,
bramhanādaveṁba ghaṇṭeyaṁ bārisalu,
nityaliṅgārcanegeḍemāḍalu,
idaṟa varma karma sthitiyanaṟidu
śivaliṅgārcaneya māḍaballare,
martyadalli nānāranū kāṇenu.
Kūḍalasaṅgamadēvaprabhu śivaliṅgārcaneya māḍalu
nāne paricārakanu.

I know none else upon this mortal earth
Who can do worship of the Śivaliṅga,
Hurrying for water to render service;
Bringing the cow-dung of All-purity
To spread upon the floor of virtuous deeds;
Sprinkling it with water of Modesty;
Drawing patterns on the floor
With dust made of the body's vices;
Filling the pitcher of the Inexhaustible
With water of the Supreme Bliss;
Pouring the perfect Union for the bath;
Offering the lotus of the heart for flower;
Putting the sandal-paste of joyous Peace;
Preparing the rice of the Indestructible;
Swinging the censer of the sincere heart;
Waving the lamp of true Enlightenment
And the light of the immaculate and eterne;

Ringing the bell of the Cosmic Sound;
Making the worship of the eternal Liṅga
Ready—and knowing well
Its secret and its functioning. . . .
When Lord Kūḍala Saṅgama Prabhu does
The worship of Śivaliṅga, I but
Attend on him!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ತಮ್ಮ ಕರಸ್ಥಲದ ಲಿಂಗಕ್ಕೆ ಅಷ್ಟವಿಧಾರ್ಚನೆ ಷೋಡಶೋಪಚಾರವ ಮಾಡುತ್ತ ನಿವಾಳಿಯನೆತ್ತುವ ಪ್ರಸ್ತಾವದ ಪದಂಗಳು:

idakke Prabhudēvaru tamma karasthalada liṅgakke aṣṭavidhārcane ṣōḍaśōpacārava māḍutta nivāḷiyanettuva prastāvada padaṅgaḷu:

The songs sung when Prabhudēva waved the light in doing the eightfold worship and sixteenfold service to the Liṅga on his palm:

ರಾಗ: ದೇಶಿ

ಮಂಗಳಂ ಮಂಗಳಂ ಗುಹೇಶ್ವರನಾ
ಶರಣ ಲಿಂಗೈಕ್ಯಂಗೆ ಮಂಗಳಂ ॥ ಪಲ್ಲವಿ ॥

ಜಗವೆಲ್ಲವನೂರ ಮಾಡಿ ಊರೆಲ್ಲವ ಮನೆಯ ಮಾಡಿ
ಹೋಗದೆಸೆಯಿಲ್ಲದ ಸುಳುಹು ನೋಡಾ
ಸುಳುಹಿನ ಭೇದವನಱಿಯದ ಕಾರಣ
ದೇವಲೋಕ ಮರ್ತ್ಯಲೋಕವೆಲ್ಲಾ ಭ್ರಮೆಗೊಂಡಿತ್ತಲ್ಲಾ ॥ ೧ ॥

ಎಂಬತ್ತುನಾಲ್ಕು ಲಕ್ಷ ಯೋನಿಮುಖಜೀವಿಗಳಿಗೆ
ಎಂಬತ್ತುನಾಲ್ಕು ಲಕ್ಷಾರಾಧನೆ
ಒಂದೊಂದಱಾರಾಧನೆಯನೊಂದಂದಱಿಯದೆ
ಗೊಂದಣಗೊಂಡು ಲಯವಾದುದಲ್ಲಾ ॥ ೨ ॥

ಭಕುತಿ ಯುಕುತಿಯನಱಿಯೆ ಷೋಡಶೋಪಚಾರವಱಿಯೆ
ಭಾವ ಸಂಕಲ್ಪ ವಿಕಲ್ಪವನಱಿಯೆ
ನಾಮಸೀಮೆಗಳೆಲ್ಲವ ನೇಮಿಸಿ ಕಳೆದಂಗೆ
ಆವ ಲೋಕ ಕಲ್ಪಿತವಾದಂಗೆ ॥ ೩ ॥

ಕುಲವಳಿದು ಛಲವಳಿದು ಬಲುಹಳಿದು ನಿಲಲು
ಸೂತ್ರದ ಜಂತ್ರವಳಿಯಲು
ಫಲಸಿದ್ಧಿಯೆನಿಸಿ ನಿಷ್ಫಲಸಿದ್ಧಿಯನೆ ಬಿಟ್ಟು
ಭಕ್ತ್ಯಂಗನೆಯ ಮರ್ತ್ಯಕ್ಕೆ ತಂದಂಗೆ ॥ ೪ ॥

ಮಧ್ಯಸ್ಥಾನದ ಲೋಕಕ್ಕೆ ಹೋಗಿ ಮಱುವಾಳ
ನಱಿಯದ ಪರಿಯ ನೋಡಿರೆ
ತನುರುಚಿಯನೆ ಮಱೆದು ಘನರುಚಿಯಱಿದನ
ತನ್ನಂತೆ ಮಾಡಿದ ಗುಹೇಶ್ವರಲಿಂಗಾ ॥ ೫ ॥

ಪದ ಸಹ ವಚನ: ೫೭

rāga : dēśi

maṅgaḷaṁ maṅgaḷaṁ Guhēśvaranā
śaraṇa liṅgaikyaṅge maṅgaḷaṁ *pallavi*

jagavellavanūra māḍi ūrellava maneya māḍi
hōgadeseyillada suḷuhu nōḍā
suḷuhina bhēdavanaṟiyada kāraṇa
dēvalōka martyalōkavellā bhramegoṇḍittallā 1

embattunālku lakṣa yōnimukhajīvigaḷige
eṁbattunālku lakṣārādhane
ondondaṟārādhaneyanondandaṟiyade
gondaṇagoṇḍu layavādudallā 2

bhakuti yukutiyanaṟiye ṣōḍaśōpacāravaṟiye
bhāva saṅkalpa vikalpavanaṟiye
nāmasīmegaḷellava nēmisi kaḷedaṅge
āva lōka kalpitavādaṅge 3

kulavaḷidu chalavaḷidu baluhaḷidu nilalu
sūtrada jantravaḷiyalu
phalasiddhiyenisi niṣphalasiddhiyane biṭṭu
bhaktyaṅganeya martyakke tandaṅge 4

madhyasthānada lōkakke hōgi maṟuvāḷa
naṟiyada pariya nōḍire
tanuruciyane maṟedu ghanaruciyaṟidana
tannante māḍida Guhēśvaraliṅgā. 5

pada saha vacana: 57

Tune: Dēśi

Praise be, praise be
To Guhēśvara's śaraṇa united with Liṅga, praise!
Behold him moving with nowhere to go,
Who made a village of the entire world
And of the entire village made a home!

Not knowing the secret of his gait, the worlds,
Both mortal and immortal, alas! are dazed.
For offspring of four and eighty lakhs of wombs
As many forms of worshipping exist:
Since each was not aware of other forms,
Baffled they perished and, alas, are gone!

I do not know Devotion's ways,
Nor yet the sixteen modes of service know,
Nor have the feeling of resolve and doubt.
For one who has razed all formal bonds;
For whom no world has any reality—

One who has shed both caste and stubborn pride
And all the mechanism of the strings,
Left off all fruitless toil as bearing fruit;
Who brings upon this mortal earth
The Maiden of Devotion—

Who, having gone into the middle world,
Is, mark you, ignorant of rebirth;
Him who forgets the body's taste
And knows the savour of the Absolute—
Guhēśvaraliṅga makes like unto Him!

ಆ ಪ್ರಸ್ತಾವದಲ್ಲಿ ಮೋಳಿಗಯ್ಯಗಳ ವಚನ:

ā prastāvadalli Mōḷigayyagaḷa vacana:

Mōḷigeyya's vacana in this context:

೫೮

ಮುತ್ತೊಡೆದ ಚಿಪ್ಪಿನಲ್ಲಿ ನಿವಾಳಿಗಳ ಮಾಡಿ,
ಹೊನ್ನ ಪರಿಯಾಣಂಗಳ ನಡುವೆ ತಂದು ಮೇಳೈಸಿ,
ಉಟ್ಟಪಟ್ಟಾವಳಿಯ ದೇವಾಂಗದ ಸರ್ವಾಂಗವುಯ ಶೃಂಗಾರದಿಂದ
ಕಳಸಕನ್ನಡಿಯು ಕನ್ನಿಕೆಯರ ಜವಳಿಪಂಕ್ತಿ ಶೋಭಿಸುತ್ತಿರಲು,
ಶಿವಭಕ್ತಜನ ಸತಿಯರು ನಡೆದು ಬಂದು
ಶೂನ್ಯಸಿಂಹಾಸನದ ಮುಂದೆ ನಿಂದಿರ್ದರು,
ನಿಷ್ಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನ ಪ್ರಭುವಿಂಗೆ ಆರತಿಯನೆತ್ತಿಹೆವೆಂದು.

muttoḍeda cippinalli nivāḷigaḷa māḍi,
honna pariyāṇaṅgaḷa naḍuve tandu mēḷaisi,
uṭṭapaṭṭāvaḷiya dēvāṅgada sarvāṅgamaya śṛṅgāradinda
kaḷasakannaḍiya kannikeyara javaḷipaṅkti śōbhisuttiralu,
śivabhaktajanasatiyaru naḍedu bandu
śūnyasiṁhāsanada munde nindirdaru,
Niskaḷaṅkamallikārjuna Prabhuviṅge āratiyanettihevendu.

When, lighting the flame in shells wherefrom
The pearl has broken out;
Collecting in the centre the golden plates,
A double row of damsels, wrapped
All over in silken sarees and bedecked
With pots and mirrors, shone with grace,
The Śivabhaktas' wives came stepping in
And stood before the Throne of the Absolute,
To wave their lamps about Prabhu,
To Niṣkaḷaṅka Mallikārjuna.

ಮತ್ತಂ ನಾಗಲಾಂಬಿಕೆಯಮ್ಮನು ನಿವಾಳಿಯನೆತ್ತುವ ಪ್ರಸ್ತಾವದಲ್ಲಿ ಮೋಳಿ-ಗಯ್ಯಗಳ ವಚನ:

mattaṁ Nāgalāṁbikeyammanu nivāḷiyanettuva prastāvadallī Mōḷigayyagaḷa vacana:

Again: Moligeyya's vacana on the occasion of the lady Nāgalāṁbika waving the light:

೫೯

ಕೊಟ್ಟ ದ್ರವ್ಯವನು ತಮ್ಮ ತಮ್ಮ ಲಿಂಗಕ್ಕೆ ಸಮರ್ಪಣೆಯ ಮಾಡಿಕೊಂಡು,
ತನುಭೋಗಾದಿ ಭೋಗಂಗಳ ಭೋಗಿಸುತ್ತಿರ್ದರಲ್ಲಾ
ಹೊನ್ನ ಪರಿಯಾಣಂಗಳಲ್ಲಿ !
ಅನಂತಪರಿಯ ಗುಗ್ಗುಳ ಧೂಪದಶಾಂಗವೆಸೆಯಲು,
ಭರದಿಂದ ನಡೆತಂದು ಶೂನ್ಯಸಿಂಹಾಸನದ ಮುಂದೆ ನಿಂದಿರ್ದರು.
ಪಂಚಮಹಾವಾದ್ಯ ಮೊಳಗುತ್ತಿರಲು,
ಆವರವರ ಕೈಯ ನಿವಾಳಿಗಳನೀಸಿಕೊಂಡು
ನಾಗಾಯವ್ವೆಗಳು ನಿಃಕಳಂಕ ಮಲ್ಲಿಕಾರ್ಜುನ ಪ್ರಭುವಿಂಗೆ
ಆರತಿಯನೆತ್ತುತ್ತಿರ್ದರಲ್ಲಾ !

koṭṭa dravyavanu tamma tamma liṅgakke samarpaṇeya māḍikoṇḍu,
tanubhōgādibhōgaṅgaḷa bhōgisuttirdarallā
honna pariyāṇaṅgaḷalli!
anantapariya gugguḷa dhūpadaśāṅgaveseyalu,
bharadinda naḍetandu śūnyasiṁhāsanada munde nindirdaru.
pañcamahāvādya moḷaguttiralu,
avaravara kaiya nivāḷigaḷanīsikoṇḍu
Nāgāyavvegaḷu Niḥkaḷaṅka Mallikārjuna prabhuviṅge
āratiyanettuttirdarallā!

Each offering to his Liṅga
The articles that had been given to them,
They relish all the several joys of sense
In golden platters. They display
Bedellium, incense, tenfold scent,
And coming eagerly they stand
Before the Throne of the Absolute;
And as the five great instruments
Resound, taking the lamps from several hands,
Nāgāyavve waves the light around
Prabhu Niṣkaḷaṅka Mallikārjuna.

ಇಂತೀ ಶ್ರೀಮತ್ ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು
ಮಹಾನುಭಾವಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್
ಪ್ರಭುದೇವರು ಶೂನ್ಯಸಿಂಹಾಸನದ ಮೇಲೆ ಮೂರ್ತಿಗೊಂಡುದು
ಅಷ್ಟಾದಶೋಪದೇಶಂ ಸಮಾಪ್ತಂ

ಅಂತು ವಚನ ೧೨೧೩ಕ್ಕಂ ಮಂಗಳಮಹಾ

ಶ್ರೀ

intī śrīmat sakalagaṇa purātanaroḷ Prabhudēvaru
mahānubhāvasadgōṣṭhiyaṁ māḍida Śūnyasaṁpādaneyoḷ
Prabhudēvaru śūnyasiṁhāsanada mēle mūrtigoṇḍudu
aṣṭādaśōpadēśaṁ samāptaṁ

antu vacana 1213 *kkaṁ maṅgaḷamahā*

śrī

Thus ends
the eighteenth of the mystic discourses
of the *Śūnyasaṁpādane*
—Chapter on Prabhudēva's taking his seat on the
Throne of the Absolute—
held with his ancient and esteemed Saints.

Thus it ends auspiciously with Vacana No. 1213.

INTRODUCTION

to the

SAṀPĀDANE OF PRABHUDĒVA'S FEAST

The present Chapter takes up the thread of the 18th Chapter. At the conclusion of Prabhudēva's Liṅga-worship Basavaṇṇa is ready to serve the Jaṅgama. The plate he places before him is worthy of the Jaṅgama. Here is the way Prabhudēva enjoys the dishes as they are being served:

When one kind of food was made ready
In an enormous plate,
And various courses came in various ways,
Before they were seen, the look itself
Became an offering:
Before they were touched, the touch itself
Became an offering;
Before they were tasted, the relish itself
Became an offering: take it, take it!
O Liṅga, should you yourself
Offer to your own majesty the food
Dear to your heart, I offer you
The food that is dear to my heart.
O Guhēśvara, since he has
Made ready plenty of food for you
And serves it as he can,
Do eat Saṅgana Basavaṇṇa's gift, O Lord,
Both for myself and you!

This is true to the śaraṇa conception of offering and Prasāda: the senses, inner or outer, are not permitted to touch anything before it is offered to the Liṅga enshrined in all the senses. It is the servant's to give all things to his master, because they are indeed his master's, and take whatever comes from Him. This lends the term *liṅga-bhōgōpabhōga* its full significance.

Prabhudēva, as we have seen at the end of the last Chapter, is or pretends to be, extremely hungry, and as Basavaṇṇa serves him without a pause, Prabhudēva gobbles it all up in no time. Basavaṇṇa is grieved to see that his Lord has perhaps gone without food for days together; so he goes on serving him more and more of it without intermission and he thanks his luck for the opportunity to serve this hungry Jaṅgama. The food prepared for one hundred and ninetysix thousand Jaṅgamas goes rapidly into that capacious maw and still the food seems to vanish even before it is served. Prabhudēva seems to have many faces on all sides and to eat through mouths cropping up all around:

. . . .
Whichever way you brought and served,
In that direction he became a mouth
And took it all. Wherever you look,
His mouths are as close together
As seeds you cast for sprouts!
. . . .

Cennabasavaṇṇa, watching with keen interest, sees deeper into what is going on: He can see that the formed Kūḍala Cennasaṅga, with Basavaṇṇa and Maḍivāḷa for his arms, is trying to feed the formless Brahma that Prabhudēva is,[1] with Maḍivāḷayya helping Basavaṇṇa in his service of the Lord. Cennabasavaṇṇa, here speaks of the identity between the feeder and the fed, which is the fundamental concept of Śivādvaita Bhakti or Nijabhakti. When all the food has been consumed, and even the chaff and husk, as well as the enormous quantities of food brought by the bhaktas from their homes are not found enough to satiate the hunger of the Lord, Basavaṇṇa, at a loss to know what to do, turns for advice to Maḍivāḷayya, who asks him to dare and carry on. Basavaṇṇa falls back on the large quantities of stored-up grains and other available articles of food, and offers it all to Prabhudēva, but to no avail. Even his final desperate effort to produce more and more food with the help of his alchemic sight, alchemic touch, word, mind and will, proves unequal to the situation:

1. SS(K), Ch. XVIII, Vs. 3-5.

Things touched with the hand
Dissolve in the hand;
Things touched with the eyes
Dissolve in the eyes;
Things touched with the tongue
Dissolve on the tongue;
The lackeys who serve are tired, but then
The feasting God does not know how.
How to describe the loss I bore
Through my conceit that I would entertain
A God come hiding in Himself
The cosmic egg? Tell us,
Maḍivāḷayya, if you know, the way
To satisfy Lord Kūḍala Saṅgama.

Basavaṇṇa is utterly helpless and requests Maḍivāḷayya to help him out of the situation; and Maḍivāḷayya refers him to Cennabasavaṇṇa.

Cennabasavaṇṇa, as we are aware, has been watching and knows full well that Basavaṇṇa's method is ineffective; and it is so because the Jaṅgamaliṅga seated on the Throne of the Absolute is the Godhead holding all the fourteen worlds within his being. How absurd, he says, to know the truth and yet not know it when you see it. This is not the way at all to satisfy the Infinity of God.

The nine-zoned earth, yea, the round world
Five-hundred billions wide, is all hid
In this one universe . . . What shall I say
About the madness of His Mastership
Presuming to serve food to the Absolute
Who has incorporated in Himself
Fourteen such worlds?
If you would have the key
To Kūḍala Cennasaṅga's content,
It's you should be the main dish,
The side-dish I . . . There's nought
Higher than this—mark you,
Saṅgana Basavaṇṇa!

It is only Infinite Love that can feed an Infinite God. That is what he means by the words, "You should be the main dish, the side dish I". You may go on offering food in heaps; but without this love all offerings are charged with egoism. It is only when the 'I' is offered that love becomes perfect and with it all that love offers.

The Jaṅgama feeds on the bhakta and is fully satisfied; and the bhakta finds his fulfilment in offering his self to the Jaṅgama. The one without the other is incomplete. Fire feeds on camphor and sustains itself; and camphor offers itself to fire, and so realises itself. Vs. 38 and 39 speak of the true relation between the bhakta and the Jaṅgama. According to Prabhudēva, Guhēśvaraliṅga has bodied himself forth, with Bhakta Basavaṇṇa for his body, and Jaṅgama Prabhudēva for his soul. The one without the other is unthinkable. Prabhudēva's feast reveals a great spiritual truth. Man hungers for God, and God is equally hungry for man's love.

Basavaṇṇa, having at last satiated his Lord, soon awakes from his joy to the disconcerting fact of the Community's displeasure; and requests Prabhudēva to soothe their feelings. He says:

What if the moon is nectar-rayed
Unless it sheds the spots it has?
What if the sun is a great light unless
It rids itself of one defect—
Of setting in the west?
Of what avail to earn your grace, good Sir,
When your own śaraṇas have gone away
Incensed against me? O Kūḍala Saṅgama Lord,
Make that compassion towards me
Should grow within your śaraṇas' hearts
And make them come to me!

But Prabhudēva only thinks of the conceited folly of the Jaṅgamas:

They do not know themselves,
They do not listen to what you say,
Nor know the manner of the Six,
Nor yet the hazards of the Eight,

What shall I call them, Guhēśvara,
Who know not how to come
Down from the mountain they have climbed.

Basavaṇṇa, however, pleads that, in the eyes of the all-prevading and all-compassionate Divine, there is no room for fault-finding; and Prabhudēva, yielding to the logic of Basavaṇṇa's heart, bids him recall the Jaṅgamas to their meal; he must make amends:

Should they give you a left-foot kick,
The right foot is what you should hold;
Should they give you a right-foot kick,
The left foot is what you should hold.
Go, own your fault and beg them to forgive,
And bring with you Guhēśvara's śaraṇas,
Saṅgana Basavaṇṇa.

Basavaṇṇa proceeds to pacify the Jaṅgamas, who return with him, and are filled with Basavaṇṇa's Bhakti-Prasāda:

. . . .
Taking Basavaṇṇa's Prasāda, Allama Prabhu
Became content; while this content,
Deriving from the food consumed
By Allama Prabhu, became content for one
Lakh six-and-ninety thousand Jaṅgamas,
And when it was said, in the content of those
One lakh and six-and-ninety thousand ones,
The entire animate and inanimate world
Became fully content,
Bijjaḷa contended that it was not so,
Did not Basavaṇṇa show the grace of Prabhu
Within the belly of a frog?
Therefore, in Kūḍala Cennasaṅgama,
The glory of Basavaṇṇa's and Prabhudēva's grace
In the three worlds flourished and grew.

This idea is reinforced in a series of similes; for example, a tank drinks of the water of a river, and the fields below, fed by the tank's

water, pass it on to crops, and so to the birds and insects and animals. Again, the child in the womb is fed by the food consumed by the expectant mother. Likewise, whenever we eat, the billions of the living cells of the body are nourished. There is also a Sanskrit couplet to the point:

śivayōgini saṁtṛptē tṛptōbhavati śaṅkaraḥ
tat tṛptyā tanmayaṁ viśvaṁ tṛptimēti carācaraṁ

Which means that, when a Śivayōgi is contented, Lord Śaṅkara is contented and, in His contentment, the universe, permeated by Him, finds its contentment.

This Chapter, in which we find Basavaṇṇa put to a most severe ordeal, presents us with a picture of his courageous, loyal and all-loving personality, and he emerges from his ordeal a greater, nobler and more purified bhakta than ever. And we also get at the same time a better insight into śaraṇas like Prabhudēva, Cennabasavaṇṇa and Maḍivāḷayya.

ಏಕೋನವಿಂಶತ್ಯುಪದೇಶ

ಪ್ರ ಭು ದೇ ವ ರ ಆ ರೋ ಗ ಣೆ

ಶೂನ್ಯಪೀಠದೊಳು ಮಂಡಿಸಿ
ಚಿನ್ಮಯ ಗುರುಮೂರ್ತಿ ಪ್ರಭುವರನು ಅತಿಶಯುವ
ಪ್ರುನ್ನತದಾರೋಗಣೆಯಂ
ನನ್ನಿಯೊಳರ್ಪಿಸಿದ ಪರಿಯದೆಂತೆನಲುಸುರ್ವೆಂ

ĒKŌNAVIṀŚATYUPADĒŚA

PRABHUDĒVARA ĀRŌGAṆE

śūnyapīṭhadoḷu maṇḍisi
cinmaya gurumūrti Prabhuvaranu atiśayava
ppunnatadārōgaṇeyaṁ
nanniyoḷarpisida pariyadentenalusurveṁ

THE NINETEENTH LESSON

Prabhudēva's Feast

I tell how great Prabhu, the wise Guru,
Now settled on the seat of the Absolute,
Out of love partook of a feast
Which was sumptuous and opulent.

ಅದೆಂತೆಂದೊಡಾ ಪ್ರಭುದೇವರು ಶೂನ್ಯಸಿಂಹಾಸನದ ಮೇಲೆ ಮೂರ್ತಿಗೊಂಡಿರಲು, ಬಸವರಾಜದೇವರು ಅಷ್ಟವಿಧಾರ್ಚನೆ ಷೋಡಶೋಪಚಾರಂಗಳಂ ಮಾಡಿಸಿ ಅತ್ಯಂತ ಸಂತೋಷದಿಂದಿರಲು, ಆ ಪಟ್ಟಣದಲ್ಲಿಹ ಸಕಲಶರಣರ ಸತಿಯರೆಲ್ಲರು ನಿವಾಳಿಗಳನೆತ್ತಿ ಕೊಂಡಾಡುತ್ತಿರೆ, ಪಂಚಮಹಾವಾದ್ಯರಭಸದಿಂ ಶರಣರೆಲ್ಲರು 'ಜಯ ಜಯ' ಎಂದು ಹರುಷಾಂಬುಧಿಯೊಳ್ ತೇಂಕಾಡುತ್ತಮಿರಲಾ ಪ್ರಸ್ತಾವದೊಳು, ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರಿಗೆ ಆರೋಗಣೆಯ ಮಾಡಿಸಬೇಕೆಂದು ಪರಿಯಾಣವ ತಂದಿಳುಹಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

adentendoḍā Prabhudēvaru śūnyasiṁhāsanada mēle mūrtigoṇḍiralu, Basavarājadēvaru aṣṭavidhārcane ṣōḍaśōpacāraṅgaḷaṁ māḍisi atyanta santōṣadindiralu, ā paṭṭaṇadalliha sakalaśaraṇara satiyarellaru nivāḷigaḷanetti koṇḍāḍuttire, pancamahāvādyarabhasadiṁ saraṇarellaru 'jaya jaya' endu haruṣāṁbudhiyoḷ tēṅkāḍuttamiralā prastāvadoḷu, Basavarājadēvaru Prabhudēvarige ārōgaṇeya māḍisabēkendu pariyāṇava tandiḷuhida prastāvada vacana:

This is how: The vacana which tells how, when Prabhudēva had seated himself on the Throne of the Absolute and Lord Basavarāja had made him perform the eightfold worship and the sixteenfold service, and was moved to exceeding joy, the wives of all the śaraṇas in the city sang his praises as they waved lights around him and all the śaraṇas amidst the clangour of the five great instruments swam in an ocean of delight, shouting hosannas; when Lord Basavarāja, that Prabhudēva might eat, brought a plate and set it down:

೧

ಅಂಗದಲಳವಟ್ಟ ಲಿಂಗಕ್ಕೆ ಅಂಗವೆ ಭಾಜನ.
ಪ್ರಾಣದ ಮೇಲಣ ಲಿಂಗಕ್ಕೆ ಮನವೆ ಭಾಜನ.
ಅಱಿವಿನ ಮೇಲಣ ಲಿಂಗಕ್ಕೆ ನಿರ್ಭಾವವೆ ಭಾಜನ.
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ಪ್ರಭುದೇವರು ಆರೋಗಣೆಯ ಮಾಡುವರೆ
ಭಕ್ತಿಪರಿಯಾಣವಲ್ಲದೆ ಬೇಱೆ ಭಾಜನವ ಕಾಣೆನು.

aṅgadalaḷavaṭṭa liṅgakke aṅgave bhājana.
prāṇada mēlaṇa liṅgakke manave bhājana.
aṟivina mēlaṇa liṅgakke nirbhāvave bhājana.
Kūḍalasaṅgamadēvayyā,
Prabhudēvaru ārōgaṇeya māḍuvare
bhaktipariyāṇavallade bēṟe bhājanava u.kāṇen

For the embodied Liṅga, the body is the plate;
For the Liṅga in the soul, the mind;
For the Liṅga in consciousness, the plate
Is will-lessness . . . O Kūḍala Saṅgama Lord,
When Prabhudēva is to eat, I see
No other plate
Than that of piety.

ಮತ್ತಂ. ಪರಿಯಾಣದಲ್ಲಿ ಸಕಲಪದಾರ್ಥಂಗಳ ನೀಡುವ ಪ್ರಸ್ತಾವದಲ್ಲಿ ಪ್ರಭುದೇವರ ವಚನ:

mattaṁ, pariyāṇadalli sakalapadārthaṅgaḷa nīḍuva prastāvadalli Prabhudēvara vacana:

Again: Prabhudēva's vacana at the time of serving all the courses in his platter:

೨

ಘನವಪ್ಪ ಪರಿಯಾಣದಲ್ಲಿ ಒಂದನುವಿನ ಬೋನವನಳವಡಿಸಿ,
ಪರಿಪರಿಯ ಪಥಾರ್ಥಂಗಳು ಬಗೆಬಗೆಯಿಂದ ಬರಲು,
ನೋಡದ ಮುನ್ನವೆ ರೂಪರ್ಪಿತವಾಯಿತ್ತು;
ಮುಟ್ಟದ ಮುನ್ನವೆ ಸೋಂಕರ್ಪಿತವಾಯಿತ್ತು;
ರುಚಿಸದ ಮುನ್ನವೆ ಸುಖವರ್ಪಿತವಾಯಿತ್ತು.
ಅವಧಾರು, ಅವಧಾರು ಲಿಂಗ.
ನಿಮ್ಮ ಮನಕ್ಕೆ ಬಂದ ಪದಾರ್ಥವ ನಿನ್ನ ಘನಕ್ಕೆ ನೀನರ್ಪಿಸಿದರೆ,
ಎನ್ನ ಮನಕ್ಕೆ ಬಂದ ಪದಾರ್ಥವ ನಿನಗರ್ಪಿಸುವೆನು.
ಗುಹೇಶ್ವರಾ,
ನಿನಗೆ ಭರಿತಬೋನವನಳವಡಿಸಿ ನೀಡಬಲ್ಲವನಾಗಿ,
ಎನಗೂ ನಿನಗೂ ಸಂಗನಬಸವಣ್ಣನ ಪ್ರಸಾದವನಾರೋಗಿಸು ದೇವಾ.

ghanavappa pariyāṇadalli ondanuvina bōnavanaḷavaḍisi,
pari pariya padārthaṅgaḷu bagebageyinda baralu,
nōḍada munnave rūparpitavāyittu;
muṭṭada munnave sōṅkarpitavāyittu;
rucisada munnave sukhavarpitavāyittu.
avadhāru, avadhāru liṅga.
nimma manakke banda padārthava ninna ghanakke nīnarpisidare,
enna manakke banda padārthava ninagarpisuvenu,

Guhēśvarā,
ninage bharitabōnavanaḷavaḍisi nīḍaballavanāgi,
enagū ninagū Saṅganabasavaṇṇana prasādavanārōgisu dēvaā.

When one kind of food was made ready
In an enormous plate,
And various courses came in various ways,
Before they were seen, the form itself
Became an offering:
Before they were touched, the touch itself
Became an offering;
Before they were tasted, the relish itself
Became an offering: take it, take it!
O Liṅga, should you yourself
Offer to your own majesty the food
Dear to your heart, I offer you
The food that is dear to my heart.
O Guhēśvara, since he has
Made ready plenty of food for you
And serves it as he can,
Do eat Saṅgana Basavaṇṇa's gift, O Lord,
Both for myself and you!

ಮತ್ತಂ, ಪ್ರಭುದೇವರಾರೋಗಣೆ:

mattaṁ, Prabhudēvarārōgaṇe:

Again: Prabhudēva's feast:

೩

ಕಾಯದಲಾದ ಅರ್ಪಿತ ಅರ್ಪಿತವಲ್ಲ.
ಪ್ರಾಣದಲಾದ ಅರ್ಪಿತ ಅರ್ಪಿತವಲ್ಲ.
ಭಾವದಲಾದ ಅರ್ಪಿತ ಅರ್ಪಿತವಲ್ಲ.
ಅಱಿವಿನಲಾದ ಅರ್ಪಿತ ಅರ್ಪಿತವಲ್ಲ.
ನೆನಹಿಲ್ಲದ ಅವಧಾನ, ಮಱಹಿಲ್ಲದಾರೋಗಣೆ,
ತಟ್ಟದ ಮುಟ್ಟದ ಅರ್ಪಿತ.
ಗುಹೇಶ್ವರಲಿಂಗದ ಆರೋಗಣೆಯನಿಂದು
ಸಂಗನಬಸವಣ್ಣನಿಂದ ಕಂಡೆನು.

kāyadalāda arpita arpitavalla.
prāṇadalāda arpita arpitavalla.
bhāvadalāda arpita arpitavalla.
aṟivinalāda arpita arpitavalla.
nenahillada avadhāna, maṟahilladārōgaṇe,
taṭṭada muṭṭada arpita.
Guhēśvaraliṅgada ārōgaṇeyanindu
Saṅganabasavaṇṇaninda kaṇḍenu.

What's offered in the body
Is not an offering;
What's offered in the soul
Is not an offering; nor what
Is offered in the will and consciousness.
Attentive service without thought of giving,
Eating without forgetfulness,
That is an offering
That's not touched at all.
Today I have seen Guhēśvaraliṅga's feast
By way of Saṅgana Basavaṇṇa.

ಆ ಪ್ರಸ್ತಾವದೊಳು ಬಸವರಾಜದೇವರ ವಚನ:

ā prastāvadoḷu Basavarājadēvara vacana:

Lord Basavarāja's vacana on this occasion:

ೞ

ಕೈ ಹಾರ ನೀಡಿದರೆ ಮನಹಾರ ಕೊಳುತ್ತೈದಾನೆ.
ಅಹುದಹುದು. ಸ್ವಾಮಿಯ ಹಸಿವು ಲೋಕಕ್ಕೆ ಹೊಸತು.
ಕೂಡಲಸಂಗಮದೇವ ನೆಱೆಹಸಿದ.
ಮೊಱೆಮೊಱೆದಲ್ಲಿ ನೀಡಿ.

kaihāra nīḍidare manahāra koḷuttaidāne.
ahudahudu, svāmiya hasivu lōkakke hosatu.
Kūḍalasaṅgamadēva neṟehasida.
moṟamoṟadalli nīḍi.

If you serve him with the well-filled hand,
He takes it till his heart is full.
Yea, yea, the Master's hunger
Is novel to this world.

Lord Kūḍala Saṅgama is ravenous:
Serve him in winnowing-fans
On winnowing-fans!

೫

ಮತ್ತಂ,
ಮೊಱಹಾರ ನೀಡಿದರೆ ತೆಱಹಾರ ಕೊಳುತ್ತೈದಾನೆ.
ಅಹುದಹುದು, ಮತ್ತೇನು ?
ದೇವರ ಹಸಿವು ನಮಗೆ ಹೊಸತಲಾ !
ದೆಸೆದಿಕ್ಕೆಲ್ಲಾ ವಿಶ್ವತೋಮುಖದ ಕೂಡಲಸಂಗಮದೇವಂಗೆ
ದೆಸೆದೆಸೆಯಲ್ಲಿ ನೀಡಿ.

mattaṁ,
moṟahāra nīḍidare teṟahāra koḷuttaidāne.
ahudahudu, mattēnu?
dēvara hasivu namage hosatalā !
desedikkellā viśvatōmukhada Kūḍalasaṅgamadēvaṅge
desedeseyalli nīḍi.

Again:
If you would serve him food by the winnowing-fan
He is all mouth!
Yea, yea, what else?
Strange is God's hunger indeed!
Do serve in different ways
Lord Kūḍala Saṅgama
Whose universal mouth is turned
In all the different ways.

ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರ ವಚನ:

idakke Cikkadaṇṇāyakara vacana:

Cennabasavaṇṇa's vacana on this:

೬

ಅನಾಹತದಲ್ಲಿ ಶಿವ ತನ್ನ ಲೀಲಾವಿನೋದದಿಂದ
ನೀವು ಸಹಿತ ಮೂರ್ತಿಯಾದನು.
ಹೊಱಗೆ ಆಕಾರವ ಧರಿಸಿ,
ಒಳಗೆ ನಿರವಯಕ್ಕೆ ಆರೋಗಣೆಯ ಮಾಡಿಸಲು,

ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವ
ಪ್ರಭುದೇವರ ಅಪರಮಿತದಾರೋಗಣೆಗೆ
ಬಸವಣ್ಣ ಮಡಿವಾಳನೆಂಬೆರಡು ತೋಳ ಧರಿಸಿದನು.
ಏನೆಂದುಪಮಿಸುವೆನು !

anāhatadalli śiva tanna līlāvinōdadinda
nīvu sahita mūrtiyādanu.
hoṟage ākarava dharisi
oḷage niravayakke ārōgaṇeya māḍisalu,
Kūḍalacennasaṅgamadēvā,
Prabhudēvara aparamitadārōgaṇege
Basavaṇṇa Maḍivāḷaneṁberaḍu tōḷa dharisidanu.
ēnendupamisuvenu!

Within the unstruck sound Śiva has made
Himself a form along with you
For His own mirth and sport.
When, putting on a form without,
Lord Cennasaṅgama to feed
The formlessness within,
Has put on two arms
Called Basavaṇṇa and Maḍivāḷa
For Prabhudēva's endless feast—
How, I cannot tell!

ಮಡಿವಾಳಯ್ಯಗಳ ವಚನ:

Maḍivāḷayyagaḷa vacana:

Lord Maḍivāḷa's vacana:

೭

ತನುಮುಖಕ್ಕೆ ನೀಡಿದ ಬೋನ ಅನುವಾಗಿ ಅಳವಡದ ಮುನ್ನ
ಮನಮುಖಕ್ಕೆ ಸರಿಯಾಯಿತ್ತು.
ಮನಮುಖಕ್ಕೆ ಅನುವಾಗಿ ಅಳವಡದ ಮುನ್ನ
ನೋಡ ನೋಡಲೈಕ್ಯವಾಯಿತ್ತು.
ಆಕಾಶ ಬಾಯ್ದೆಗೆದಂತೆ ಆರೋಗಣೆಯ ಮಾಡುತ್ತಿದ್ದನು.
ಮಾಡಿಸುವ ಗರುವರಾರೋ ?
ಕಲಿದೇವರದೇವನ ಅನುವಱಿದು ನೀಡುವರೆ,
ಸಂಗನಬಸವಣ್ಣಂಗಲ್ಲದೆ ಮತ್ತಾರಿಗೂ ಅಳವಡದು.

tanumukhakke nīḍida bōna anuvāgi aḷavaḍada munna
manamukhakke sariyāyittu.
manamukhakke anuvāgi aḷavaḍa munna
nōḍa nōḍalaikyavāyittu.
ākāśa bāydegedante ārōgaṇeya māḍuttiddanu.
māḍisuva garuvarārō?
Kalidēvaradēvana anuvaṟidu nīḍuvare,
Saṅganabasavaṇṇaṅgallade mattārigū aḷavaḍadu.

Before the courses meant for body's mouth
Are done and ready, they suffice
The mind's mouth: and before
They're ready for the mouth of the mind,
Even as you look, they have disappeared!
He eats as if the heavens had
Opened its mouth: who is the mighty one
Who can serve him? If you would serve
Lord Kalidēva, knowing what he is,
None else but Saṅgana Basavaṇṇa can
Arrange for it.

ಹಡಪದಪ್ಪಣ್ಣಗಳ ವಚನ:

Haḍapadappaṇṇagaḷa vacana:

Haḍapada Appaṇṇa's vacana:

೮

ಹೆಡಗೆಹಾರ ಮೊಱಹಾರ ಗೆರಸಿಹಾರ ಮಡಕೆಹಾರ
ದೆಸೆದೆಸೆಯಲ್ಲಿ ತಂದು ನೀಡುತ್ತಿರಲು,
ಹೊಸಪರಿಯಲಾರೋಗಣೆಯನವಧರಿಸುತ್ತಿರ್ದನು.
ಆವ ದೆಸೆಯಲ್ಲಿ ತಂದು ನೀಡುತ್ತಿದ್ದರೆ,
ಆ ದೆಸೆ ದೆಸೆಗಳೆಲ್ಲಾ ಬಾಯಾಗಿ ಕೊಳುತ್ತಿರ್ದನು.
ಎತ್ತೆತ್ತ ನೋಡಿದಡತ್ತತ್ತ
ಮುಖವಗೆಯ ಹೊಯ್ದಂತೆ ತೆಱಹಿಲ್ಲ.
ಒಂದು ನಿಮಿಷ ಎಡಹಿದರೆ
ಅಕ್ಕಿಗಚ್ಚು ನುಚ್ಚು ತೌಡು ಮೊದಲಾಗಿ ಹೆಚ್ಚಿದವು ನಿಮಿಷದೊಳು.
ಭಕ್ತಿಬಂಧುಗಳೆಲ್ಲಾ ತಮ್ಮ ತಮ್ಮ ಮಠದ
ಸಯಧಾನವ ತಂದು ಸಾರೆಗಟ್ಟಿ ನೀಡುತ್ತಿದ್ದರೆ,

ಅದ್ಭುತದಾರೋಗಣೆಯ ಕಂಡು,
ಹರಿಹರಿದು ಪಾಕಪ್ರಯತ್ನಮಂ ಮಾಡಿ ಎನುತ್ತೆ,
ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಸಂತೋಷದಲೋಲಾಡುತ್ತಿರ್ದನು
ಎನ್ನ ಪರಮಗುರು ಬಸವಣ್ಣನು.

heḍagehāra moṟahāra gerasihāra maḍakehāra
desedeseyalli tandu nīḍuttiralu,
hosa pariyalārōgaṇeyanavadharisuttirdanu.
āva deseyalli tandu nīḍuttiddare,
ā desedesegaḷellā bāyāgi koḷuttirdanu.
ettetta nōḍidaḍattatta
mukhavageya hoydante teṟahilla.
ondu nimiṣa eḍahidare
akkigaccu nuccu touḍu modalāgi heccidavu nimiṣadoḷu.
bhaktibandhugaḷellā tamma tamma maṭhada
sayadhānava tandu sāregaṭṭi nīḍuttiddare,
adbhutadārōgaṇeya kaṇḍu,
hariharidu pākaprayatnamaṁ māḍi enutte,
Basavapriya Kūḍalacennasaṅgayyanalli santōṣadalōlāḍuttirdanu
enna paramaguru Basavaṇṇanu.

As they did bring and serve him food
In various ways: in baskets big and small,
In winnowing-fans and pots, he took it all
In most surprising ways.
Whichever way you brought and served,
In that direction he became a mouth
And took it all. Wherever you look,
His mouths are as close together
As seeds you cast for sprouts!
Should you halt for a second, chaff,
Rice-water, broken grain and all
Are all in a second gone!
When all the pious brethren bring
Each from his maṭha food and serve
In a row
Seeing this marvellous feast,

My Supreme teacher Saṅgana Basavaṇṇa,
Saying, Make haste,
Exert yourselves in cooking food,
Revels with joy in
Lord Basavapriya Kūḍalacennasaṅga.

ಬಸವರಾಜದೇವರ ವಚನ:

Basavarājadēvara vacana:

Lord Basavarāja's vacana:

೯

ಅರಿದರಿದು ! ಎನಗಿಂದು ಕಂಗೆ ಮಂಗಳವಾಯಿತ್ತು.
ಒಂದಹುದು, ಒಂದಾಗದೆಂಬ ಭ್ರಮೆಯುವನಲ್ಲ.
  ಬೇಕು ಬೇಡೆಂಬ ಜಂಜಡದವನಲ್ಲ.
ಎಡವಱಿಯದ ನೋಟ,
  ನುಡಿಯ ಸಡಗರವಱತು ಎಡೆಯಾಟ ಕೋಟಲೆಯ ಕಳೆಯ ಬಂದನು.
ನೋಡುವರ ಮನದ ಸುಖದ ಸಾಗರ ನಿಧಿಯನೇನೆಂದುಪಮಿಸುವೆನು ?
ಎನ್ನ ಉಭಯ ಕರ್ಮವ ಕಳೆದು,
  ತನ್ನೊಳಗೆ ಇಂಬಿಟ್ಟುಕೊಳಬಂದನು
  ಕೂಡಲಸಂಗಮದೇವ ಕೃಪಾಮೂರ್ತಿ !

aridaridu! enagindu kaṅge maṅgaḷavāyittu.
ondahudu, ondāgademba bhrameyavanalla.
  bēku bēḍemba janjaḍadavanalla.
eḍavaṟiyada nōṭa,
  nuḍiya saḍagaravaṟatu eḍeyāṭa kōṭaleya kaḷeya bandanu.
nōḍuvara manada sukhadasāgara nidhiyanēnendupamisuvenu?
enna ubhaya karmava kaḷedu,
  tannoḷage iṁbiṭṭukoḷabandanu
  Kūḍalasaṅgamadēva kṛpāmūrti!

O wonder! my eyes
Are blessed today!
Here's no empty choice of this and that,
Here's no ado
Of 'I want this' or 'do not want!'
Shedding all marks of a distracted gaze
And pomp of speech, he's come

To wipe out trouble and turmoil:
How can I tell the seas on seas of joy
Within the hearts of those who watch?
Lord Kūḍala Saṅgama, embodiment of grace,
Has come to raze this curse of Twain
And take me to His heart of hearts!

೧೦

ಮತ್ತಂ,
ಬೆದಱಿಸುವ ಸಂಗ. ಬೆಚ್ಚಿಸುವ ಸಂಗ. ಬಿಚ್ಚಿ ಬಿಸುಡುವ ಸಂಗ.
ತನ್ನ ನಚ್ಚಿ ಮಚ್ಚಿ ಮುಯ್ಯಾಂತೆನೆಂದರೆ ಮೇಳವಾಡುವ ಸಂಗ.
ಬೋಳೈಸುವ ಸಂಗ. [ಆಳಿ]ಗೊಳಿಸುವ ಸಂಗ.
ಇದಿರ ಕೈಯಲಿ ಅಳಲಿಸುವ ಸಂಗ, ಬಳಲಿಸುವ ಸಂಗ.
ಒತ್ತಿ ನೋಡುವ ಸಂಗ ಒಳಹೊಱಗೆನ್ನದೆ.
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ಮಡಿವಾಳಮಾಚಿತಂದೆಯ ಕೃಪೆಯುಳ್ಳನ್ನಕ್ಕರ ನಾನಂಜೆನು.

mattaṁ,
bedaṟisuva saṅga. beccisuva saṅga. biccibisuḍuva saṅga.
tanna nacci macci muyyāntenendare mēḷavāḍuva saṅga.
bōḷaisuva saṅga. āḷigoḷisuva saṅga.
idira kaiyali aḷalisuva saṅga, baḷalisuva saṅga.
otti nōḍuva saṅga oḷahoṟagennade.
Kūḍalasaṅgamadēvayyā,
Maḍivāḷamācitandeya kṛpeyuḷḷannakkara nānañjenu.

Again:
He is the God who mazes and alarms;
Who tears you from his clasp to fling;
Who, if you dote on him, will play with you;
The God to court as well as spurn;
He is the God to make to grieve
At other's hands; the God to make you weep;
To put you to the test, without
Distinguishing your In and Out—
Thus, Lord Kūḍala Saṅgama, so long as I have
Father Maḍivāḷa Mācayya's grace,
I do not fear.

ಇದಕ್ಕೆ ಮಡಿವಾಳಯ್ಯಗಳ ಪ್ರತ್ಯುತ್ತರ:

idakke Maḍivāḷayyagaḷa pratyuttara :

Maḍivāḷayya's rejoinder thereto:

೧೧

ಮಾಚಿತಂದೆಯ ಕೈಲಾಗದು, ಹೋಚಿತಂದೆಯ ಕೈಲಾಗದು.
ಇಚ್ಛೆಗೆಟ್ಟಂತೆ ಇರಲಾಗದು, ಅಚ್ಚೊತ್ತಿದಂತೆ ಇರಬೇಕು.
ಅತಿಚೋದ್ಯವಾಗಿ ಎಚ್ಚಱಿಕೆಯ
ಮಚ್ಚುಮಱಹಿಲ್ಲದೆ ಬೆಚ್ಚಂತಿರಬೇಕು.
ಮಚ್ಚು ಪಲ್ಲಟವಾಗದೆ ಆಶ್ಚರ್ಯ ಭಕ್ತಿಭರಿತನಾಗಿರಬೇಕು.
ಕಲಿ ಕರುಳನೊತ್ತಿ ಮುಂದಕ್ಕೆ ಹರಿವನಲ್ಲದೆ,
ಎಡೆಗೋಲನಾಸೆ ಮಾಡುವನೆ ಹೇಳಾ ?
ಕಲಿದೇವರದೇವನ ಅಂಕೆಗೆ ಝಂಕೆಗೆ ಬೆಚ್ಚಿ ಬೆದರಿ ಓಡದಿರು.
ವೀರಗಂಕಣವ ಕಟ್ಟು, ಸಂಗನಬಸವಣ್ಣಾ.

mācitandeya kailāgadu, hōcitandeya kailāgadu.
icchegeṭṭante iralāgadu, accottidante irabēku.
aticōdyavāgi eccaṟikeya
maccumaṟahillade beccantirabēku.
maccu pallaṭavāgade āścarya bhaktibharitanāgirabēku.
kali karuḷanotti mundakke harivanallade,
eḍegōlanāse māḍuvane hēḷā?
Kalidēvaradēvana aṅkege jhaṅkege becci bedari ōḍadiru.
vīragaṅkaṇava kaṭṭu Saṅganabasavaṇṇā.

It's not in Father Mācayya's hands,
Nor any other Father's too!
One cannot be as if the will is lost,
But steadfast, and of purpose firm.
One must be soldered unto it
In mighty wonder all intent,
Beyond emotion or indifference.
One has to brim with wonderful devotion,
Constant in piety.
The warrior, pressing his guts, will rush
Ahead, but does he crave a crutch?

Do you not run, alarmed and scared
By Lord Kalidēva's
Chiding command: tie up the warrior's wristlet,
O Saṅgana Basavaṇṇa!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara :

Lord Basavarāja's rejoinder thereto:

೧೨

ಸಯಧಾನ ಸವೆಯಿತ್ತೆಂದು ಬೆದಱಿದೆನಾದರೆ
ನಿಮ್ಮಾಣೆ, ನಿಮ್ಮ ಪ್ರಮಥರಾಣೆ.
ಪಡಿಪದಾರ್ಥಂಗಳು ಅವಸರಕ್ಕೆ ಒದಗದೆ ಇದ್ದಲ್ಲಿ,
ಮನವಳುಕಿ ಬೆದರಿದೆನಾದರೆ ನಿಮ್ಮ ಭಕ್ತರಿಗೆ ಸಲ್ಲೆನು.
ಒಡವೆ ಸವೆದರೆ ಒಡಲನೆ ಸಲಿಸುವೆನು.
ಕಡೆಮುಟ್ಟ ಪೂರೈಸದಿದ್ದೆನಾದರೆ,
ಮಡಿವಾಳಮಾಚಿತಂದೆಯ ಪಾದಸಾಕ್ಷಿಯಾಗಿ
ಕೂಡಲಸಂಗಮದೇವರಿಗೆ ದೂರವಹೆನು.

sayadhāna saveyittendu bedaṟidenādare
nimmāṇe, nimma pramatharāṇe.
paḍipadārthaṅgaḷu avasarakke odagade iddalli,
manavaḷuki bedaridenādare nimma bhaktarige sallenu.
oḍave savedare oḍalane salisuvenu.
kaḍemuṭṭa pūraisadiddenādare,
Maḍivāḷamācitandeya pādasākṣiyāgi
Kūḍalasaṅgamadēvarige dūravahenu.

If I am scared because
The courses may give out,
Thy curse upon me, Thy saints' curse!
If dishes fail to come in time of need
And I am scared, with heart aquake,
I am not worthy of Thy devotees!
When dishes do give out,
I'll offer my body itself.
Should I fail to provide unto the end—
Be witness Father Maḍivāḷa Mācayya's feet—
Let Lord Kūḍala Saṅgama spurn me!

೧೩

ಮತ್ತಂ,

ಅಳವಡಿಸಿದ ಪದಾರ್ಥ ಅರ್ಪಿತಕ್ಕೆ ಸರಿಯಾಯಿತ್ತು.
ಅಳವಡಸದ ಮುನ್ನವೆ ಕೈಕೊಳುತ್ತೈದಾನೆ ಶಿವನು.
ಸಂದ ಪದಾರ್ಥ ಸಲ್ಲಲಿ.
ಕೂಡಲಸಂಗಮದೇವರ ಆರೋಗಣೆಯ ಅವಸರಕ್ಕೆ
ಸಂಚಿತ ಸಯಧಾನವ ತೆಗೆಸಿರೆ ಸೊಡ್ಡಳಬಾಚರಸರೆ.

mattaṁ,

aḷavaḍisida padārtha arpitakke sariyāyittu.
aḷavaḍasada munnave kaikoḷuttaidāne śivanu.
sanda padārtha sallali.
Kūḍalasaṅgamadēvara ārōgaṇeya avasarakke
sañcita sayadhānava tegesire Soḍḍaḷabācarasare.

Again:

The ready courses are enough
For offering; before they're ready,
Śiva has taken them. Let be
The already eaten things.
O Soḍḍaḷa Bācarasa, bring out
The stored provisions for the present need
Of Lord Kūḍala Saṅgama's feast!

ಇದಕ್ಕೆ ಸೊಡ್ಡಳಬಾಚರಸರ ವಚನ:

idakke Soḍḍaḷabācarasara vacana:

Soḍḍaḷa Bācarasa's vacana thereon:

೧೪

ಬನ್ನಿ ಕರಣಿಕರು ನೀವು ಲೆಕ್ಕವ ಹೇಳಿ, ಧಾನ್ಯ ಧಾನ್ಯ ಸಂಚವನು.
ಹೊಸ ಜೋಳ ಅಱುವತ್ತು ಲಕ್ಷ ಖಂಡುಗ.
ಸಾಲಿಧಾನ್ಯ ಮೂವತ್ತು ಲಕ್ಷ ಖಂಡುಗ.
ಗೋದಿ ಹನ್ನೆರಡು ಲಕ್ಷ ಖಂಡುಗ. ಕಡಲೆ ಬತ್ತೀಸ ಲಕ್ಷ ಖಂಡುಗ.
ಹೆಸಱು ಮೂವತ್ತು ಲಕ್ಷ ಖಂಡುಗ.
ನವಣೆ ಹಾರಕ ಬರಗು ಸಾವೆ ಮಾಷಿಗಳೆಂಬ ಧಾನ್ಯಂಗಳು
ಐವತ್ತು ಲಕ್ಷ ಖಂಡುಗ.
ಹೊಸ ಸುಗ್ಗಿ ಈ ವೇಳೆಗೆ ಬಹ ಭತ್ತ ಅಗಣಿತ:
ಮಹಾದಾನಿ ಸೊಡ್ಡಳನ ಆರೋಗಣೆಯ ಅವಸರಕ್ಕೆ
ಅಳವಟ್ಟ ಸಯಧಾನ ವಿನಿತನವಧರಿಸಯ್ಯಾ ಸಂಗನಬಸವಣ್ಣಾ.

banni karaṇikaru nīvu lekkava hēḷi, dhānya dhānya sañcavanu.
hosa jōḷa aṟavattu lakṣa khaṇḍuga.
sālidhānya mūvattu lakṣa khaṇḍuga.
gōdi hanneraḍu lakṣa khaṇḍuga. kaḍale battīsa lakṣa khaṇḍuga.
hesaṟu mūvattu lakṣa khaṇḍuga.
navaṇe hāraka baragu sāve māṣigaḷemba dhānyaṅgaḷu
aivattu lakṣa khaṇḍuga.
hosa suggi ī vēḷege baha bhatta agaṇita.
Mahādāni Soḍḍaḷana ārōgaṇeya avasarakke
aḷavaṭṭa sayadhānavinitanavadharisayyā Saṅganabasavaṇṇā.

Accountants, come and tell
The reckoning of the various grains in stock.
New millet: khandis sixty lakhs;
Rice: thirty lakhs; wheat: twelve;
Black gram: two-and-thirty; thirty, the green,
And fifty, other several grains and beans;
Paddy of the latest harvest season,
Without count or measure . . . For the use
Of Mahādāni Soḍḍaḷa's feast,
Note down–this much of ready articles,
O Saṅgana Basavaṇṇa!

ಬಸವರಾಜದೇವರ ವಚನ:

Basavarājadēvara vacana:

Lord Basavarāja's vacana:

೧೫

ಎಣಿಕೆಗೆ ಬಂದ ಸಯಧಾನ ಕ್ಷಣಕ್ಕೆ ಪಾಕವಾಗಲು,
ಗಣನೆಯಿಲ್ಲದೆ ನೀಡುತ್ತಿರಲು,
ತೋಱದ ಮುನ್ನವೆ ಅರ್ಪಿತವಾದವು.
ಇಂತು ಎಣಿಸಿ ನೋಡಿಹೆನೆಂದರೆ ಮನಕ್ಕೆ ಸಾಧ್ಯವಲ್ಲ.
ಬಯಲು ಬಾಯ್ದೆಗೆದಂತೆ ಉಣುತ್ತಿದ್ದಾನು
ಕೂಡಲಸಂಗಮದೇವನು.

eṇikege banda sayadhāna kṣaṇakke pākavāgalu,
gaṇaneyillade nīḍuttiralu,
tōṟada munnave arpitavādavu.
intu eṇisi nōḍihenendare manakke sādhyavalla.

bayalu bāydegedante uṇuttiddānu
Kūḍalasaṅgamadēvanu.

When articles that come to account
Were in a moment turned to food,
And it was served up without count,
Before it could be seen, it was
Consumed. Thus, should you care
To count, it is beyond the power of mind.
Lord Kūḍala Saṅgama is eating, as if
The heavens had gaped a mouth!

೧೬

ಮತ್ತಂ,

ಖಂಡ ಮಂಡಗೆ ಬೆಲ್ಲ ದ್ರಾಕ್ಷೆ ಸಕ್ಕರೆ
ಸರಿಭಾಗವಾದ ಹೊಸ ಹೆಸಱ ಭಕ್ಷ ಪನ್ನಿ ಖಂಡುಗ.
ಸುಲಿಗಡಲೆಯ ಕಜ್ಜಾಯ ಹದಿನೆಂಟು ಖಂಡುಗ.
ಅಕಾಲ ಮಾವಿನಹಣ್ಣು ಇಪ್ಪತ್ತುನಾಲ್ಕು ಲಕ್ಷ.
ಕಡೆಯಿಲ್ಲದ ಕದಳಿಯ ಫಲ. ಚಾರಬೀಜ ಎಂಭತ್ತು ಖಂಡುಗ.
ತವರಾಜ ಹೆತ್ತತುಪ್ಪ ಹಲಸಿನ ಹಣ್ಣು ಮನ ಮೇರೆ.
ಹಾಲಕೆನೆ ಹದಿನೆಂಟು ಖಂಡುಗ.
ಉತ್ತುತ್ತೆ ಚಿಲುಪಾಲ ಘಟ್ಟಿ ಕಟ್ಟಣೆಯಿಲ್ಲ.
ಮನ ಒಲಿದ ಕಜ್ಜಾಯವನಾರೋಗಣೆಯ ಮಾಡು
ದೇವಾ ಕೂಡಲಸಂಗಮದೇವಾ.

mattaṁ,

khaṇḍa maṇḍage bella drākṣe sakkare
saribhāgavāda hosa hesaṟa bhaksa panni khaṇḍuga.
suligaḍaleya kajjāya hadineṇṭu khaṇḍuga.
akāla māvinahaṇṇu ippattunālku lakṣa.
kaḍeyillada kadaḷiya phala. cārabīja eṁbattu khaṇḍuga.
tavarāja hettatuppa halasinahaṇṇu mana mēre.
hālakene hadineṇṭu khaṇḍuga.
uttutte cilupāla ghaṭṭi kaṭṭaṇeyilla.
mana olida kajjāyavanārōgaṇeya māḍu
dēvā Kūḍalasaṅgamadēvā.

Again:

A candy-sugar pastry-pie—
Raisins and sugar, brown and white,
Mixed equally, a pudding of green gram:
Ten khandis; bread of husked gram,
Eighteen khandis; off-season mangoes
Lakhs four-and twenty; plaintains numberless,
Cashew-nuts, eighty khandis;
Congealed ghee, sugar, jackfruits
As much as you can think;
Khandis eighteen of cream of milk;
No limit to dried dates
Or fresh milk cakes. O Kūḍala Saṅgama Lord,
Do have Thy heart's fill of sweetmeats,
Dear Lord!

೧೭

ಮತ್ತಂ,

ಕಯ್ಯಲ್ಲಿ ಮುಟ್ಟಿದ ಪದಾರ್ಥ ಕೈಯೊಳಗೆ ಐಕ್ಯ.
ಕಂಗಳು ತಾಗಿದ ಪದಾರ್ಥ ಕಂಗಳೊಳೈಕ್ಯ.
ನಾಲಗೆ ತಾಗಿದ ಪದಾರ್ಥ ನಾಲಗೆಯೊಳೈಕ್ಯ.
ನೀಡುತ ಪರಿಚಾರಕರು ಬೇಸತ್ತರಲ್ಲದೆ,
ಆರೋಗಣೆಯು ಮಾಡುವ ದೇವನೆತ್ತಲೆಂದಱಿಯನು.
ಬ್ರಹ್ಮಾಂಡವನೊಡಲೊಳಗಡಗಿಸಿಕೊಂಡು ಬಂದ ದೇವಂಗೆ
ಆರೋಗಣೆಯ ಮಾಡಿಸಿಹೆನೆಂಬ ಅಹಂಕಾರದಲ್ಲಿ ಇದ್ದೆನಾಗಿ,
ನಾನು ಕೆಟ್ಟ ಕೇಡನೇನೆಂಬೆನಯ್ಯಾ ?
ಕೂಡಲಸಂಗಮದೇವರ ತೃಪ್ತಿಯ ತೆಱನ ಬಲ್ಲರೆ
ಹೇಳಾ ಮಡಿವಾಳಮಾಚಯ್ಯಾ.

mattaṁ,

kaiyalli muṭṭida padārtha kaiyoḷage aikya.
kaṅgaḷu tāgida padārtha kaṅgaḷoḷaikya.
nālage tāgida padārtha nālageyoḷaikya.
nīḍuta paricārakaru bēsattarallade,
ārōgaṇeya māḍuva dēvanettalendaṟiyanu.

brahmāṇḍavanoḍaloḷagaḍagisikoṇḍu banda dēvaṅge
ārōgaṇeya māḍisihenemba ahaṁkāradalli iddenāgi,
nānu keṭṭakēḍanēnembenayyā ?
Kūḍalasaṅgamadēvara tṛptiya teṟana ballare
hēḷā Maḍivāḷamācayyā.

Again:

Things touched with the hand
Dissolve in the hand;
Things touched with the eyes
Dissolve in the eyes;
Things touched with the tongue
Dissolve on the tongue;
The lackeys who serve are tired, but then
The feasting God does not know how.
How to describe the loss I bore
Through my conceit that I would entertain
A God come hiding in Himself
The cosmic egg? Tell us,
Maḍivāḷayya, if you know, the way
To satisfy Lord Kūḍala Saṅgama.

ಇದಕ್ಕೆ ಮಡಿವಾಳತಂದೆಗಳ ವಚನ:

idakke Maḍivāḷatandegaḷa vacana:

Father Maḍivāḷa's vacana thereon:

೧೮

ಮರುಳುಗೊಂಡೆಯಲ್ಲಾ ಬಸವಣ್ಣ ! ಪಿತ್ತ ತಲೆಗೇಱಿತ್ತೆ ನಿನಗೆ ?
ನೆಱೆಯಱಿದವರು ಮರುಳಹರೆಂಬ ನಾಣ್ನುಡಿ ದಿಟವಾಯಿತ್ತು.
ಜಗದಗಲಕ್ಕೆ ಮಿಗೆಯಗಲದ ದೇವಂಗೆ
ಕುಱುಹಿನ ಪದಾರ್ಥಂಗಳು ನಿಲುಕಲಾಪವೆ ?
ಎಡೆಯಲೊಬ್ಬರಲಾಗದು ಮಾಡುವರೆ,
ಕಡೆಯಲ್ಲಿ ಕೆಡುವದು ನಿನ್ನ ಭಕ್ತಿ.
ಕಲಿದೇವರದೇವನ ತೃಪ್ತಿಯನು ಚೆನ್ನಬಸವಣ್ಣ ಬಲ್ಲ.
ಕೇಳಿ ನೋಡಾ ಸಂಗನಬಸವಣ್ಣಾ.

maruḷugoṇḍeyallā Basavaṇṇa ! pitta talegēṟitte ninage?
neṟeyaṟidavaru maruḷaharemba nāṇṇuḍi diṭavāyittu.
jagadagalakke migeyagalada dēvaṅge
kuṟuhina padārthaṅgaḷu nilukalāpave?
eḍeyalobbaralāgadu māḍuvare,
kaḍeyalli keḍuvadu ninna bhakti.
Kalidēvaradēvana tṛptiyanu Cennabasavaṇṇa balla.
kēḷi nōḍā Saṅganabasavaṇṇā.

Why, you have gone mad, Basavaṇṇa!
Has the gall mounted to your head?
The adage has come true which says
'The very wise are mad.'
You thought that courses come to form
For a god who's wider than
The wideness of the worlds, would do?
Another cannot, even if he will,
Replace you now:
Your piety shall run to waste at last.
Cennabasavaṇṇa knows
Kalidēva's contentment: ascertain from him,
Saṅgana Basavaṇṇa!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ವಚನ:
idakke Basavarājadēvara vacana:
Lord Basavarāja's vacana thereon:

೧೯

ಧನಮದದಿಂದ, ಸಯಧಾನಮದದಿಂದ
ಮಾಡಿದೆನೆಂಬುದು ಕಡೆ ಮುಟ್ಟದೆ ಹೋಯಿತ್ತು.
ಹಸ್ತಪರುಷದಿಂದ ಮುಟ್ಟಿ ಮಾಡಿದುದೆಲ್ಲವೂ ಅಂತರಿಸಿತ್ತು.
ದೃಷ್ಟಿಪರುಷದಿಂದ ನೋಡಿ ಮಾಡಿದೆನೆಂಬುದೆಲ್ಲವೂ ಹೆಚ್ಚಿತ್ತು.
ವಾಕ್‌ಪರುಷದಿಂದ ನುಡಿದು ಮಾಡಿದುದೆಲ್ಲವೂ ಸವೆಯಿತ್ತು.
ಮನಪರುಷದಿಂದ ನೆನೆದು ಮಾಡಿದುದೆಲ್ಲವೂ ನಿಂದಿತ್ತು.
ಭಾವಪರುಷದಿಂದ ಭಾವಿಸಿದ ಪದಾರ್ಥವೆಲ್ಲವೂ
ನಿರ್ಭಾವದತ್ತ ವೇಧಿಸದಾಯಿತ್ತು.
ಇಂತೀ ಪಂಚಪರುಷದಿಂದ ಮುಟ್ಟಿ ನೀಡಿದ ಪದಾರ್ಥ
ತೋಱದ ಮುನ್ನ ಅಮಳೋಕ್ಯವಾದವು.
ಕೂಡಲಸಂಗಮದೇವರ ತೃಪ್ತಿಯನಱಿದೆಹೆನೆಂದು ಕೆಟ್ಟೆನು.

dhanamadadinda, sayadhānamadadinda
māḍidenembudu kaḍe muṭṭade hōyittu.
hastaparuṣadinda muṭṭi māḍidudellavū antarisittu.
dṛṣṭiparuṣadinda nōḍi māḍidenembudellavū heccittu.
vākparuṣadinda nuḍidu māḍidudellavū saveyittu.
manaparuṣadinda nenedu māḍidudellavū ninditu.
bhāva paruṣadinda bhāvisida padārthavellavū
nirbhāvadatta vēdhisadāyittu.
intī pancaparuṣadinda muṭṭi nīdida padārtha
tōṟada munna amaḷōkyavādavu.
Kūḍalasaṅgamadēvara tṛptiyanaṟidehenendu keṭṭenu.

To claim, for pride of wealth and eatables,
That one has served, must trip before the goal.
All that was touched with the alchemic hand
Has vanished; all that I made
With the alchemic eye is gone;
All that was done with the alchemic voice
Is wasted away; and what I loved to do
With the alchemic mind has come to a stop.
All articles conceived
With the alchemic will, don't penetrate
Towards will-lessness.
The dishes that were served
With touch of all these alchemies,
Were, ere they could be seen,
Engorged. I am lost,
Thinking I knew the way to satisfy
Lord Kūḍala Saṅgama.

೨೦

ಮತ್ತಂ,
ತೋಱಲಿಲ್ಲದ ಸಿಂಹಾಸನದ ಮೇಲೆ
ಹೇಳಬಾರದ ಘನವು ಬಂದೆಱಗಿದರೆ,
ತೋಱಿ ಮೆಱೆವ ಸಂಗಮನಾಥನು ಎದ್ದು ಹೋದನು.
ನೀಡ ನೀಡ ಸಯಧಾನವೆಲ್ಲವೂ ನಿರ್ವಯಲವಾಯಿತ್ತು.
ಮಾಡ ಮಾಡ ಸಯಧಾನವ ಮರಳಿ ನೋಡಲಿಲ್ಲ.

ಇದೇನ ಹೇಳುವೆ ಅನಿಯಮ ಚರಿತ್ರವನು !
ಇದೆಂತುಪಮಿಸುವೆನು ವಿಸ್ಮಯವನು ?
ಕೂಡಲಸಂಗಮದೇವರ ತೃಪ್ತಿಯ ತೆಱನ ಬಲ್ಲರೆ
ಹೇಳಯ್ಯಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

mattaṁ,

tōṟalillada siṁhāsanada mēle
hēḷabārada ghanavu bandeṟagidare,
tōṟi meṟeva Saṅgamanāthanu eddu hōdanu.
nīḍa nīḍa sayadhānavellavū nirvayalavāyittu.
māḍa māḍa sayadhānava maraḷi nōḍalilla.
idēna hēḷuve aniyama caritravanu!
identupamisuvenu vismayavanu?
Kūḍalasaṅgamadēvara tṛptiya teṟana ballare
hēḷayyā Cennabasavaṇṇā.

Again:

When the inenarrable Absolute
Sat on the invisible throne,
Saṅgamanātha, splendorous to see,
Got up and went away. All things,
As they were served, vanished to nought,
And each successive dish
Was never seen again . . . What shall I say
Of this uncommon happening?
What way describe this miracle?
Tell us, Cennabasavaṇṇa, if you know,
The way to satisfy
Lord Kūḍala Saṅgama:

ಇಂತು ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರಿಗೆ ತೃಪ್ತಿಯ ಮಾಡುವ ಬುದ್ಧಿ ಯಾವುದೆಂದು ಕೇಳಲು, ಅದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಪ್ರತ್ಯುತ್ತರ:

intu Basavarājadēvaru Prabhudēvarige tṛptiya māḍuva buddhī yāvudendu kēḷalu, adakke Cikkadaṇṇāyakara pratyuttara:

When Lord Basavarāja thus asked what is the art of satisfying Prabhudēva, thereon Cennabasavaṇṇa's vacana:

೨೧

ಅನಂತ ವರುಷದ ಹಿರಿಯರೆಂದೆಂಬೆನೆ ?
ಎನ್ನೆನು, ಅವರು ಭೂಭಾರಕರಾಗಿ.
ಏಳು ವರುಷದ ಹಿರಿಯ ಚೀಲಾಳ.
ಹನ್ನೆರಡು ವರುಷದ ಹಿರಿಯಳು ಮಹಾದೇವಿಯಕ್ಕ.
ಅಂಡಜ ಪಿಂಡಜ ಮೀನಜರೆಂಬವರೆಲ್ಲಾ ಅಂದಂದಿನ ಬಾಲಕರು.
ನಿಮಗೆ ಬುದ್ಧಿಯ ಹೇಳುವರೆ
ಎನಗೆ ಬುದ್ಧಿಯಿಲ್ಲ ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ.

ananta varuṣada hiriyarendembene?
ennenu, avaru bhūbhārakarāgi.
ēḷu varuṣada hiriya cīlāḷa.
hanneraḍu varuṣada hiriyaḷu Mahādēviyakka.
aṇḍaja piṇḍaja mīnajarembavarellā andandina bālakaru.
nimage buddhiya hēḷuvare
enage buddhiyilla Kūḍalacennasaṅgamadēvā.

Can I call them great who live
Infinite years? I cannot say, because
They are a burden to the earth.
Cīlāḷa was great though seven years old;
Mahādēvi, too, though twelve.
All creatures born of egg or embryo or fish
Are children of their day.
I have no skill to tell what is the art,
O Kūḍala Saṅgama Lord!

೨೨

ಮತ್ತಂ,

ಪಂಚಾಶತಕೋಟಿ ವಿಸ್ತೀರ್ಣಭೂಮಂಡಲ ಮೊದಲಾದ
ನವಖಂಡ ಪೃಥ್ವಿಯೆಲ್ಲವು ಒಂದು ಭುವನದೊಳಗಡಗಿತ್ತು.
ಇಂತಹ ಈರೇಳು ಭುವನವನೊಳಕೊಂಡ ಮಹಾಘನಕ್ಕೆ
ಸಯಧಾನವ ನೀಡಿಹೆನೆಂಬ ಸ್ವಾಮಿಯ ಮರುಳತನವನೇನೆಂಬೆನು ?
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರ ತೃಪ್ತಿಯ ತೆಱನನೊಲಿವರೆ,
ನೀವು ಬೋನ, ನಾನು ಪದಾರ್ಥ.
ಇದರಿಂದಂ ಮೇಲೇನೂ ಘನವಿಲ್ಲ ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ.

mattaṁ,

pañcāśatakōṭi vistīrṇabhūmaṇḍala modalāda
navakhaṇḍa pṛthviyellavu ondu bhuvanadoḷagaḍagittu.
intaha īrēḷu bhuvanavanoḷakoṇḍa mahāghanakke
sayadhānava nīḍihenemba svāmiya maruḷatanavanēnembenu?
Kūḍalacennasaṅgamadēvara tṛptiya teṟananolivare,
nīvu bōna, nānu padārtha.
idaṟindaṁ mēlēnu ghanavilla kāṇā Saṅganabasavaṇṇa.

Again:

The nine-zoned earth, yea, the round world
Five-hundred billions wide, is all hid
In this one universe . . . What shall I say
About the madness of His Mastership
Presuming to serve food to the Absolute
Who has incorporated in Himself
Fourteen such worlds?
If you would have the key
To Kūḍala Cennasaṅga's content,
It's you should be the main dish,
The side-dish I . . . There's nought
Higher than this—mark you,
Saṅgana Basavaṇṇa!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ವಚನ:

idakke Basavarājadēvara vacana:

Lord Basavarāja's vacana thereon:

೨೩

ಎನ್ನ ಕಾಯದ ಕತ್ತಲೆ ಹಿಂಗಿತ್ತು ಚೆನ್ನಬಸವಣ್ಣಾ ಇಂದಿನಲ್ಲಿ
ಎನ್ನ ತನು ಮನ ಧನದ ಲೋಭವಳಿದು
ತಳವೆಳಗಾಯಿತ್ತು ಚೆನ್ನಬಸವಣ್ಣಾ, ಇಂದಿನಲ್ಲಿ.
ಎನ್ನನೆಡೆಗೊಂಡ ಅಹಂಕಾರ
ನಿರ್ವಯಲವಾಯಿತ್ತು ಚೆನ್ನಬಸವಣ್ಣಾ, ಇಂದಿನಲ್ಲಿ.
ಕೂಡಲಸಂಗಮದೇವರ ತೃಪ್ತಿಯ ತೆಱನ
ನೀನು ತೋಱಿದೆಯಾಗಿ ನಾನು ಬದುಕಿದೆನು ಕಾಣಾ ಚೆನ್ನಬಸವಣ್ಣಾ.

enna kāyada kattale hiṅgittu Cennabasavaṇṇā, indinalli.
enna tanu mana dhanada lōbhavaḷidu
taḷaveḷagāyittu Cennabasavaṇṇā, indinalli.
ennaneḍegoṇḍa ahaṁkāra
nirvayalavāyittu Cennabasavaṇṇā, indinalli.
Kūḍalasaṅgamadēvara tṛptiya teṟana
nīnu tōṟideyāgi nānu badukidenu kāṇā, Cennabasavaṇṇā.

My body's darkness is dispelled
Today, Cennabasavaṇṇa; my lust
Of body, mind and wealth
Was routed in amaze, today.
The pride that had possessed me vanished quite,
Today, Cennabasavaṇṇa,
As you have shown the way to satisfy
Lord Kūḍala Saṅgama, I have been saved—
Mark that, Cennabasavaṇṇa!

ಇದಕ್ಕೆ ಚೆನ್ನಬಸವರಾಜದೇವರ ವಚನ:

idakke Cennabasavarājadēvara vacana:

Lord Cennabasavarāja's vacana thereon:

೨೪

ಎನ್ನ ಹೊಗಳಲಿಕೆ ನಿಮಗೆ ತೆಱಹಿಲ್ಲ.
ನಿಮ್ಮ ಹೊಗಳಲಿಕೆ ಎನಗೆ ತೆಱಹಿಲ್ಲ.
ಒಬ್ಬರನೊಬ್ಬರ ಹೊಗಳಲಿಕೆ ಹೊತ್ತು ಹೋಯಿತಲ್ಲದೆ,
ಸಂಗಮನಾಥನ ಆಪ್ಯಾಯನಕ್ಕೆ ಪದಾರ್ಥವ ನೀಡಲಿಲ್ಲ.
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯಂಗೆ
ಪದಾರ್ಥವನಳವಡಿಸಿ ನಡೆಯಿಸಿರೆ ಸಂಗನಬಸವಣ್ಣಾ.

enna hogaḷalike nimage teṟahilla.
nimma hogaḷalike enage teṟahilla.
obbaranobbara hogaḷalike hottu hōyittallade,
Saṅgamanāthana āpyāyanakke padārthava nīḍalilla.
Kūḍalacennasaṅgayyaṅge
padārthavanaḷavaḍisi naḍeyisire Saṅganabasavaṇṇā.

There is no time for you to flatter me,
Nor any time for me to flatter you.
Time has passed
In mutual praising, each to each,
While we have failed to serve
Food to appease Saṅgamanātha.
O Saṅgana Basavaṇṇa,
Go on preparing courses for
Lord Kūḍala Cennasaṅga.

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ವಚನ:

idakke Basavarājadēvara vacana:

Lord Basavarāja's vacana thereon:

೨೫

ಧನ ಸವೆದರೆ ತನುವನರ್ಪಿಸುವೆನು.
ತನು ಸವೆದರೆ ಮನವನರ್ಪಿಸುವೆನು.
ಮನ ಸವೆದರೆ ಭಾವವನರ್ಪಿಸುವೆನು.
ಭಾವ ಸವೆದರೆ ನಿರ್ಭಾವವನರ್ಪಿಸುವೆನು.
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ಚೆನ್ನಬಸವಣ್ಣ ತೆತ್ತಿಗನಾದ ಬಳಿಕ
ನಾನು ನಿಮ್ಮಲ್ಲಿ ಕೂಡಿ ಅರ್ಪಿಸಿ ಶುದ್ಧನಪ್ಪೆನಯ್ಯಾ.

dhana savedare tanuvanarpisuvenu.
tanu savedare manavanarpisuvenu.
mana savedare bhāvavanarpisuvenu.
bhāva savedare nirbhāvavanarpisuvenu.
Kūḍalasaṅgamadēvayyā,
Cennabasavaṇṇa tettiganāda baḷika
nānu nimmalli kūḍi arpisi śuddhanappenayyā.

When wealth is spent out, I offer my body;
When body's spent out, I offer my mind;
When mind is spent out, I offer my will;
When will is spent out, I offer will-lessness.
O Kūḍala Saṅgama Lord, since
Cennabasavaṇṇa became my trusty kin,
I'll be united and, all-dedicate to Thee,
Be purified.

೨೬

ಮತ್ತಂ,

ಆದಿಯ ಲಿಂಗವ ತಂದಾತನಲ್ಲಯ್ಯನು.
  ಅನಾದಿಯ ಲಿಂಗವ ತಂದಾತನಲ್ಲಯ್ಯನು.
ಭಾಪುರೆ ಜಂಗಮವೆ! ನಿರವಯಲನವಗ್ರಹಿಸಿದಿರಿ.
  ನಿಮಗೋಸುಕರ ಮಾಡುವ ಸಯಧಾನವನು
  ನಡೆಗೆಟ್ಟು ಮಾಡುವೆನು; ನುಡಿಗೆಟ್ಟು ಮಾಡುವೆನು.
ಸರ್ವಕುಳಕ್ಕೆ ನೀನೆಂದು ಅಲ್ಲಯ್ಯನ ಪ್ರಸಾದಕ್ಕೆ ಕೈಯಾನುವೆನು.
ನವಬ್ರಹ್ಮರ ಕೇರಿಯೊಳಗೆ ಅಲ್ಲಯ್ಯನ ಪ್ರಭೆ!
  ರುದ್ರಭೂಮಿಯೊಳಗೆ ಅಲ್ಲಯ್ಯನ ಪ್ರಭೆ!
  ಬಂದು ನಿಂದ ನಿಲವಿಂಗೆ ಅಲ್ಲಯ್ಯನ ಪ್ರಭೆ!
ಸಯಧಾನವಿಲ್ಲದಿರೆ ಎನ್ನ ನೀಡುವೆನು ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ!

mattaṁ,

ādiya liṅgava tandātanallayyanu.
  anādiya liṅgava tandātanallayyanu.
bhāpure jaṅgamave! niravayalanavagrahisidiri.
  nimagōsukara māḍuva sayadhānavanu
  naḍegeṭṭu māḍuvenu; nuḍigeṭṭu māḍuvenu.
sarvakuḷakke nīnendu Allayyana prasādakke kaiyānuvenu.
navabrahmara kēriyoḷage Allayyana prabhe!
  rudrabhumiyoḷage Allayyana prabhe!
  bandu ninda nilaviṅge Allayyana prabhe!
sayadhānavilladire enna nīḍuvenu Kūḍalasaṅgamadēvayyā!

Again:

Allayya is he who brought the primal Liṅga,
Who brought the timeless Liṅga too;
Well done, O Jaṅgama, you have attained
The Spaceless; for Thy sake
I furnish dishes, not taking thought
Of doing or of speech; I stretch my hand
For Allayya's prasāda, because Thou art
For all mankind. Upon the street
Of the nine Brahmas, Allayya's splendour shines;
On Rudra's ground, Allayya's radiance;

Allayya's the splendour for the greatness
That, having come, is here with us!
If no food is forthcoming, I will serve
Myself, O Kūḍala Saṅgama Lord!

೨೭

ದೇವದೇವ, ಮಹಾಪ್ರಸಾದ. ಅವಧರಿಸಯ್ಯಾ ಎನ್ನ ಬಿನ್ನಪವ.
ಅತಳ ವಿತಳ ಸುತಳ ತಳಾತಳ ರಸಾತಳ
  ಮಹೀತಳ ಪಾತಾಳಾದಿ ಲೋಕದಿಂದತ್ತತ್ತ ನಿಮ್ಮ ಶ್ರೀಚರಣ.
ಭೂಲೋಕ ಭುವರ್ಲೋಕ ಸ್ವರ್ಲೋಕ ಮಹರ್ಲೋಕ
  ಜನೋಲೋಕ ತಪೋಲೋಕ ಸತ್ಯಲೋಕದಿಂದತ್ತತ್ತ ನಿಮ್ಮುತ್ತಮಾಂಗ.
ತರುವಿನೊಳಗೆ ಅನಲ ಭರಿತವಾಗಿರ್ದು
  ಮಥನದಿಂದ ತೋಱಿ ಆಹುತಿಗೊಂಬಂತೆ,
  ಸರ್ವಕರ್ತ ನಿತ್ಯಾನಂದಮಯನೆ,
  ಭಕ್ತಿಲೀಲಾವಿನೋದನೆ, ಕೂಡಲಸಂಗಮದೇವಾ,
  ಸುಚಿತ್ತದಲ್ಲಿ ಮನಮೀಸಲ ಬೋನವನಾರೋಗಿಸಯ್ಯಾ.

dēvadēva, mahāprasāda. avadharisayyā enna binnapava.
ataḷa vitaḷa sutaḷa taḷātaḷa rasātaḷa
  mahītaḷa pātāḷādi lōkadindattatta nimma śrīcaraṇa.
bhūlōka bhuvarlōka svarlōka maharlōka
  janōlōka tapōlōka satyalōkadindattatta nimmuttamāṅga.
taruvinoḷage anala bharitavāgirdu
  mathanadinda tōṟi āhutigombante,
  sarvakarta nityānandamayane,
  bhaktilīlāvinōdane, Kūḍalasaṅgamadēvā,
  sucittadalli manamīsala bōnavanārōgisayyā,

Great God! Exalted Grace,
Do hearken to my prayer. Thy holy feet
Are far below the several lower worlds.
Thy head transcends the several upper worlds.
Like fire that, lurking in the tree,
Sparks as you rub and sets
The tree on fire, consuming it,
O Kūḍala Saṅgama Lord, who art
The universal maker, eternal joy,
Who hast Thy mirth in sport of piety,
Do Thou with gracious mind
Partake of the dishes set apart for Thee!

೨೮

ಕಾಲ ಮುಟ್ಟಲಮ್ಮದ ಸಯಧಾನ. ಕಲ್ಪಿತವಲ್ಲದ ಸಯಧಾನ.
ಅನಂತರತಿಯೆಂಬ ಹೆಂಗೂಸು ಮುಟ್ಟದ ಸಯಧಾನ.
ಭಾಳಲೋಚನನೆಂಬ ಜಂಗಮ ಮುಟ್ಟದ ಸಯಧಾನ !
ಎಲ್ಲಿಯೂ ಮುಟ್ಟದ ಸಯಧಾನವ ನಿಮಗರ್ಪಿಸಿದೆನು.
ಆರೋಗಿಸಯ್ಯಾ ಪ್ರಭುವೆ ಕೂಡಲಸಂಗಮದೇವಾ.

kāla muṭṭalammada sayadhāna. kalpitavallada sayadhāna.
anantaratiyeṁba heṅgūsu muṭṭada sayadhāna.
bhāḷalōcananeṁba jaṅgama muṭṭada sayadhāna !
elliyū muṭṭada sayadhānava nimagarpisidenu.
ārōgisayyā Prabhuve Kūḍalasaṅgamadēvā.

Food that time can never reach;
Food that has not the fancy's touch;
Food that the maiden, Infinite Desire,
Can never taste, nor Jaṅgama
Fitted with forehead eye; I offer Thee
Food never touched at any place:
Eat it, Prabhu
O Kūḍala Saṅgama Lord!

ಇದಕ್ಕೆ ಚಿಕ್ಕದಣ್ಣಾಯಕರ ವಚನ:

idakke Cikkadaṇṇāyakara vacana:

Cennabasavaṇṇa's vacana thereon:

೨೯

ಅಂಗ ಲಿಂಗಕ್ಕೆ ಭಾಜನವೆಂಬರು. ಅಂಗ ಲಿಂಗಕ್ಕೆ ಭಾಜನವಲ್ಲ.
ಕಾಯಗುಣಂಗಳ ಕಳೆದುಳಿದು,
ಮಾಯಾಮದವ ಹಿಂಗಿಸಿ,
ಮನವೆಂಬ ಘನ ಪರಿಯಾಣವ ಬೆಳಗಿ,
ಷಡಾಧಾರಚಕ್ರವೆಂಬ ಅಡ್ಡಣಿಗೆಯನಿಟ್ಟು,
ಸಕಲ ಇಂದ್ರಿಯಂಗಳೆಂಬ ಕೆಲವಟ್ಟಲನಳವಡಿಸಿ,
ಜ್ಞಾನಪ್ರಕಾಶವೆಂಬ ದೀಪಸ್ತಂಭವಂ ಬೆಳಗಿ,
ಸಕಲ ಕರಣಂಗಳೆಂಬ ಮೇಲುಸಾಧನಂಗಳಂ ಹಿಡಿದು,
ಸದ್ಭಕ್ತ್ಯಾನಂದವೆಂಬ ಬೋನವಂ ಬಡಿಸಿ,
ವಿನಯ ವಿವೇಕವೆಂಬ ಅಭಿಘಾರವಂ ಗಡಣಿಸಿ,

ಪ್ರಸನ್ನ ಪರಿಣಾಮದ ಮಹಾರುಚಿಯೆಂಬ
ಚಿಲುಪಾಲ ಘಟ್ಟಿಯಂ ತಂದಿಳುಹಿ,
ಸುಚಿತ್ತ ಸುಯಿಧಾನದಿಂದ ನಿಮ್ಮ ಹಸ್ತದ ಅವಧಾನವೆ ಅನುವಾಗಿ,
ಬಸವಣ್ಣನೆ ಬೋನ, ನಾನೇ ಪದಾರ್ಥವಾಗಿ
ನಿಮ್ಮ ಪರಿಯಾಣಕ್ಕೆ ನಿವೇದಿಸಿದೆನು.
ಆರೋಗಣೆಯ ಮಾಡಯ್ಯಾ ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ.

aṅga liṅgakke bhājanavembaru. aṅga liṅgakke bhājanavalla.
kāyaguṇaṅgaḷa kaḷeduḷidu,
māyāmadava hiṅgisi,
manavemba ghana pariyāṇava beḷagi,
ṣaḍādhāracakravemba aḍḍaṇigeyaniṭṭu,
sakala indriyaṅgaḷemba kelavaṭṭalanaḷavaḍisi,
jñānaprakāśavemba dīpastambhamaṁ beḷagi,
sakala karaṇaṅgaḷemba mēlusādhanaṅgaḷaṁ hiḍidu,
sadbhaktyānandavemba bōnamaṁ baḍisi,
vinaya vivēkavemba abhighāramaṁ gaḍaṇisi,
prasanna pariṇāmada mahāruciyemba
cilupāla ghaṭṭiyaṁ tandiḷuhi,
sucitta suyidhānadinda nimma hastada avadhānave anuvāgi,
Basavaṇṇane bōna, nānē padārthavāgi
nimma pariyāṇakke nivēdisidenu.
ārōgaṇeya māḍayyā Kūḍalacennasaṅgamadēvā.

They say that Aṅga is a plate
For Liṅga : it is not so . . .
I shed the traits of body,
Cast off the pride of Māya, washed
The immense platter they call mind,
Set up the Six-centre stand,
Arranged the bowls of every carnal sense,
Lighted the lamp-stand of intellectual light,
I held all other aids of faculties,
I served the dish of joy of piety,
And ghee of modesty and good sense,
I brought and placed the fresh-milk cake
Which is the wondrous taste of flawless Peace:
I serve into Thy plate
Basavaṇṇa as main, me the side dish:
Partake of the feast, O Kūḍala Cennasaṅgama Lord!

೩೦

ಮತ್ತಂ,

ಕಾಯವೆಂಬ ಘಟಕ್ಕೆ ಕರಣಾದಿಗಳೆ ಸಯಧಾನ.
ಅದಕ್ಕೆ ಚೈತನ್ಯವೆ ಜಲವಾಗಿ,
ಸಮತೆಯೆಂಬ ಮುಚ್ಚಳಮಂ ಮುಚ್ಚಿ,
ಧೃತಿಯೆಂಬ ಸಮಿತೆಯನೊಡ್ಡಿ,
ಮತಿಯೆಂಬ ಅಗ್ನಿಯನಿಕ್ಕಿ,
ಜ್ಞಾನವೆಂಬ ದರ್ವಿಯಲ್ಲಿ ಘಟ್ಟಿಸಿ ಪಕ್ವಕ್ಕೆ ತಂದು,
ಭಾವದಲ್ಲಿ ಕುಳ್ಳಿರಿಸಿ ಪರಿಣಾಮದೋಗರವ ನೀಡುವೆನಯ್ಯಾ
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ.

mattaṁ,

kāyavemba ghaṭakke karaṇādigaḷe sayadhāna.
adakke caitanyave jalavāgi,
samateyemba muccaḷamaṁ mucci,
dhṛtiyemba samiteyanoḍḍi,
matiyemba agniyanikki,
jñānavemba darviyalli ghaṭṭisi pakvakke tandu,
bhāvadalli kuḷḷirisi pariṇāmadōgarava nīḍuvenayyā
Kūḍalacennasaṅgamadēvā.

Again:

For body the pot the senses are the food.
Thereto the spirit is the water, whereon
The lid of equanimity is laid;
Purpose as fuel is piled up,
With reason for the fire;
Churning it with the ladle of Light
And bringing it to boiling-point,
I make you sit upon the will
And serve the dish of Peace,
O Kūḍala Cennasaṅgama Lord!

೩೧

ಮತ್ತಂ,

ಕಂಗಳಾಶ್ರಯದ ಸೋಂಕಿನ ಸುಖಸಂಬಂಧವನು
ಮಹದಾಶ್ರಯಕ್ಕೆ ತಂದು ಸೂಸಲೀಯದೆ ನಿಮಗರ್ಪಿಸುವೆ.
ನಾಸಿಕದಾಶ್ರಯವನು ತಟ್ಟುಮುಟ್ಟಲ್ಲದೆ ನಿಮಗರ್ಪಿಸುವೆನು.

ಆಪ್ಯಾಯನದಲ್ಲಿ ಅಂಗವಿಸುವ ಸಚರಾಚರ ಚೈತನ್ಯ ಮಧ್ಯಕ್ಕೆ ತಂದು
ನಿಮಗರ್ಪಿಸುವೆ.
ಪ್ರಸಾದಿ, ಅನುಭವಪ್ರಸಾದಿ, ಶರಣಪ್ರಸಾದಿ
ಜಂಗಮವೆ ಲಿಂಗವೆಂಬುದನಱಿದೆನಾಗಿ
ಕೂಡಲಚೆನ್ನಸಂಗಾ, ಬಸವಣ್ಣನ ಪ್ರಸಾದದಿಂದ ನಾನು ಪ್ರಸಾದಿಯಾದೆನಾಗಿ,
ಆನು ನಿನಗೆ ಪ್ರಸಾದಿಯಾದೆನು.
ಆರೋಗಿಸಯ್ಯಾ ಪ್ರಭುವೆ.

mattaṁ,
kaṅgaḷāśrayada sōṅkina sukhasaṁbandhavanu
mahadāśrayakke tandu sūsalīyade nimagarpisuve.
nāsikadāśrayavanu taṭṭumuṭṭallade nimagarpisuvenu.
āpyāyanadalli aṅgavisuva sacarācara caitanya madhyakke tandu
nimagarpisuve.
prasādi, anubhavaprasādi, śaraṇaprasādi
jaṅgamave liṅgaveṁbudanaṟidenāgi
Kūḍalacennasaṅga, Basavaṇṇana prasādadinda nānu prasādiyādenāgi,
ānu ninage prasādiyādenu.
ārōgisayyā Prabhuve.

Again:

The happy bond of touch with that
Which comes within the province of the eye,
I bring unto the Great Resort
And offer it to you entire,
With no drop lost.
What comes within the province of the nose
I offer you untainted with the touch.
I offer unto you
The movable and the immovable,
Hunger-beset, reducing it
Unto the centre of Energy.
Because I know that Jaṅgama,
Prasādi, Anubhavaprasādi, Śaraṇaprasādi,
Is Liṅga, O Kūḍala Cennasaṅga,
I, a prasādi by Basavaṇṇa's grace,
Am now a prasādi to you:
Eat, then, Prabhu!

೩೨

ಮತ್ತಂ,

ನೀನಳವಡಿಸಿಕೊಟ್ಟ ಪದಾರ್ಥ ನಿಮಗರ್ಪಿತವಯ್ಯಾ.
ನಿಮ್ಮ ಆರೋಗಣೆ ಮಹಾ ಆರೋಗಣೆ,
ಸಕಲಕರಣಂಗಳಿಗೆ ಹಿತಾರ್ಥ.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ,
ನಿನಗೆ ಕ್ಷುತ್ತಿಲ್ಲಾಗಿ ನಾನು ಅರ್ಪಿತವ ಮಾಡಲಿಲ್ಲವಯ್ಯಾ.

mattaṁ,

nīnaḷavaḍisikoṭṭa padārtha nimagarpitavayyā.
nimma ārōgaṇe mahā ārōgaṇe,
sakalakaraṇaṅgaḷige hitārtha.
Kūḍalacennasaṅgamadēvā,
ninage kṣuttillāgi nānu arpitava māḍalillavayyā.

Again:

What's offered Thee, O Lord,
Is but what Thou hast given.
Thy feast, thy banquet, is
Most wholesome to all senses.
O Kūḍala Cennasaṅga Lord, because Thou knowst
No hunger, I need not make
My offering to Thee, O Lord!

೩೩

ಮತ್ತಂ,

ಗುರುವೇ ಬೋನ, ಶಿಷ್ಯನೇ ಮೇಲೋಗರ.
ಲಿಂಗಕ್ಕೆ ಪದಾರ್ಥವರ್ಪಿತವಯ್ಯಾ.
ಘನಕ್ಕೆ ಮನವೇ ಅರ್ಪಿತ, ಮನಕ್ಕೆ ಮಹವೇ ಅರ್ಪಿತ.
ಘನದೊಳಗೆ ಮನವು ತಲ್ಲೀಯವಾದ ಬಳಿಕ
ಅರ್ಪಿಸುವ ಭಕ್ತರಾರು ? ಆರೋಗಿಸುವ ದೇವರಾರು ?
ನಿತ್ಯತೃಪ್ತ ಉಣಕಲಿತನೆಂದರೆ ಅರ್ಪಿಸಲುಂಟೆ ದೇವಾ ಮತ್ತೊಂದನು ?
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ,
ಬಸವಣ್ಣನೆ ಬೋನ, ನಾನೇ ಪದಾರ್ಥ.
ಸುಚಿತ್ತದಿಂದ ಆರೋಗಿಸಯ್ಯಾ ಪ್ರಭುವೆ.

mattaṁ,

guruvē bōna, śiṣyanē mēlōgara.
liṅgakke padārthavarpitavayyā.
ghanakke manavē arpita, manakke mahavē arpita.
ghanadoḷage manavu tallīyavāda baḷika
arpisuva bhaktarāru? ārōgisuva dēvarāru?
nityatṛpta uṇakalitanendare arpisaluṇṭe dēvā mattondanu?
Kūḍalacennasaṅgamadēvā,
Basavaṇṇane bōna, nāne padārtha.
sucittadinda ārōgisayyā Prabhuve.

Again:

Guru is food, disciple is side-dish;
This is an offering for Liṅga; but
The mind is offering for the Absolute;
And Light, an offering for mind;
And when mind is incorporate
In the Absolute, who is the devotee
To serve and who the God to eat?
If you say that the Ever-content
Has learnt to eat, then is it possible,
O God, to serve aught else?
O Kūḍala Cennasaṅgama Lord,
Basavaṇṇa is the main dish, the side dish I:
Eat, then, with good cheer, O Prabhu!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ತೃಪ್ತಿಯಾಗಿ ನಿರೂಪಿಸಿದ ವಚನ:

idakke Prabhudēvaru tṛptiyāgi nirūpisida vacana:

The vacana which tells what Prabhudēva said when he was satisfied:

೩೪

ಮನಮುಕ್ತಿವಿವೇಕವೆಂಬ ಅಕ್ಕಿಯನು, ಗುಪಿತವೆಂಬ ಒರಳೊಳಗಿಕ್ಕಿ,
ಅಭಿನ್ನಮಥನವೆಂಬ ಒನಕೆಯಲ್ಲಿ ಥಳಿಸಿ,
ಕಲ್ಮಷವೆಂಬ ತೌಡ ಹಾಱಿಸಿ, ಸಮತೆಯೆಂಬ ಸಲಿಲದಲ್ಲಿ ಜಾಲಿಸಿ,
ಅಳುಪೆಂಬ ಹರಳಂ ಕಳೆದು,
ದಯಾಮೃತವೆಂಬ ಹಾಲು ಬೋನಮಂ ಮಾಡಿ,
ಸಮರಸವೆಂಬ ರುಚಿಕರದಿಂದ ಶಾಕ ಪಾಕಂಗಳಂ ಮಾಡಿ,

ನೆನಹದ ಲವಲವಿಕೆಯೆ ಅಭಿಗಾರವಾಗಿ,
ನಿರ್ಮಲವೆಂಬ ಶಿವದಾನವ ಗಡಣಿಸಿ,
ಕಾಯ್ದಿರ್ದರಯ್ಯಾ ಪಂಚೇಂದ್ರಿಯವೆಂಬ ಸೊಣಗ ಮುಟ್ಟದಂತೆ.
ಕಾಯ್ದಿರ್ದರಯ್ಯಾ ಷಡುವರ್ಗವೆಂಬ ತೊತ್ತಿರು ಮುಟ್ಟದಂತೆ.
ಕಾಯ್ದಿರ್ದರಯ್ಯಾ ಅಷ್ಟಮದವೆಂಬ ಮಕ್ಕಳು ಮುಟ್ಟದಂತೆ.
ಇನಿತು ಮುಖ್ಯವಾದ ಹೀನಂಗಳಾವವೂ ಮುಟ್ಟದಂತೆ ಕಾಯ್ದಿರ್ದರಾಗಿ,
ಈ ಬೋನ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಅರ್ಪಿತವಾಯಿತ್ತು ಕಾಣಾ
ಚೆನ್ನಬಸವಣ್ಣಾ !

manamuktivivēkavemba akkiyanu, gupitavemba oraḷoḷagikki,
abhinnamathanavemba onakeyalli thaḷisi,
kalmaṣavemba touḍa hāṟisi, samateyemba saliladalli jālisi,
alupemba haraḷam kaḷedu,
dayāmṛtavemba hālu bōnamam māḍi,
samarasavemba rucikaradinda śāka pākaṅgaḷam māḍi,
nenahada lavalavikeye abhigāravāgi,
nirmalavemba śivadānava gaḍaṇisi,
kāydirdarayyā pañcēndriyavemba soṇaga muṭṭadante.
kāydirdarayyā ṣaḍuvargavemba tottiru muṭṭadante.
kāydirdarayyā aṣṭamadavemba makkaḷu muṭṭadante.
initu mukhyavāda hīnaṅgaḷāvavū muṭṭadante kāydirdarāgi,
ī bōna Guhēśvaraliṅgakke arpitavāyittu kāṇā
Cennabasavaṇṇā!

Putting into the mortar called Mystery
Rice of the conscience free of mind;
Pounding it with the pestle of
Undifferentiated meditation; winnowing
The chaff that is the taint of sin;
Washing it in the water of equanimity;
Picking the grit of cravings out;
Baking a pudding made of milk, that is
Compassion's nectar; cooking a dish
Of vegetables seasoned with
Consubsantial union, with ghee
Of unthinking ardent longing; and
Pouring the butter-milk of purity—
They kept watch, lest the dog
Of the five senses touch it;

They kept watch, lest the servant-maids
Called the six passions should touch;
They kept watch, lest the brood
Of the eight prides should touch.
And as they watched, lest nothing mean,
These above all, should touch it,
This food became
To Guhēśvaraliṅga an offering:
Mark that, Cennabasavaṇṇa!

೩೫

ಮತ್ತಂ,
ಭರಿತಬೋನ ಭರಿತಬೋನವೆಂದು ಭ್ರಮೆಗೊಂಡು
ಭ್ರಮಿತರಾದಿರಿ ಲೋಕವೆಲ್ಲ.
ಭರಿತಬೋನವೆ ದಿಟವಾದರೆ
ಮರ್ತ್ಯದಲ್ಲಿ ಸುಳಿಯಲುಂಟೆ ?
ಚತುರ್ವಿಧ ಅರ್ಪಿತದೊಳಗೆ ಆವುದು ಭರಿತವೆಂಬುದನಱಿಯರಾಗಿ,
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಭರಿತಬೋನದ ಅನು
ಚೆನ್ನಬಸವಣ್ಣಂಗಾಯಿತ್ತು.

mattaṁ,
bharitabōna bharitabōnavendu bhramegoṇḍu
bhramitarādiri lōkavella.
bharitabōnave diṭavādare
martyadalli suḷiyaluṇṭe?
caturvidha arpitadoḷage āvudu bharitaveṁbudanaṟiyarāgi,
Guhēśvaraliṅgadalli bharitabōnada anu
Cennabasavaṇṇaṅgāyittu.

Again:

Insisting on a well-filled measure of food,
You were deluded and went crazy, ye
All worlds! If full food should be right,
How could you move upon this earth?
As they were ignorant what is full within
The fourfold offering,
Cennabasavaṇṇa could grasp
The import of a well-filled measure of food,
In Guhēśvaraliṅga.

ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರೊಡನೆ ನಿರೂಪಿಸಿದ ಪ್ರತ್ಯುತ್ತರ:

Prabhudēvaru Basavarājadēvaroḍane nirūpisida pratyuttara:

The rejoinder given by Prabhudēva to Lord Basavarāja:

೩೬

ಭಕ್ತಿಯೆ ಓಗರವಾಗಿ, ಸತ್ಯವೆ ಮೇಲೋಗರವಾಗಿ,
ನಿಜತತ್ತ್ವವೆ ಸವಿಯಾಗಿ,
ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕಿಕ್ಕಬಲ್ಲವ ಸಂಗನಬಸವಣ್ಣನಲ್ಲದಿಲ್ಲಾ.

bhaktiye ōgaravāgi, satyave mēlōgaravāgi,
nijatattvave saviyāgi,
Guhēśvaraliṅgakkikkaballava Saṅganabasavaṇṇanalladillā.

As Piety was the course, and Truth
The trimmings, Reality the sweet,
There is none else but Saṅgana Basavaṇṇa
To know the way to serve
Guhēśvaraliṅga.

೩೭

ಮತ್ತಂ,
ಭೂಮಿಯಿಂದ ಹುಟ್ಟಿ ಅಂತರದಲ್ಲಿ ಬೆಳೆವ ಫಲವೃಕ್ಷದಂತೆ,
ಸರ್ವರಿಗೆ ಭೂತಹಿತವಾಗಿ ಫಲರಸವನೀವಂತೆ,
ನೀ ಭೂಮಿಯಾಗಿ ನಾ ಸಸಿಯಾಗಿ ಬೆಳೆದ ಬೆಂಬಳಿಯಲ್ಲಿ
ಗುಹೇಶ್ವರಲಿಂಗವೆಂಬುದು ಫಲವಾಯಿತ್ತು.
ಅಱಿದಱಿಕೆ ರಸವಾಯಿತ್ತು.
ಸಂಗನಬಸವಣ್ಣನಿಂದ ಎನ್ನಂಗ ಬಯಲಾಯಿತ್ತು.

mattaṁ,
bhūmiyinda huṭṭi antaradalli beḷeva phalavṛkṣadante,
sarvarige bhūtahitavāgi phalarasavanīvante,
nī bhūmiyāgi nā sasiyāgi beḷeda bembaḷiyalli
Guhēśvaraliṅgavembudu phalavāyittu.
aṟidaṟike rasavāyittu,
Saṅganabasavaṇṇaninda ennaṅga bayalāyittu.

Again:

Even as a fruit-tree born of earth
And grown in space,
Is generous of its juice for common good—

You being the earth and I the plant,
Guhēśvaraliṅga, in the course of growth,
Became the fruit; Illumination became
The juice; and so my body, thanks
To Saṅgana Basavaṇṇa, became a void.

೩೮

ಮತ್ತಂ,

ಅಂದು ನೀ ಬಂದ ಬೆಂಬಳಿಯಲ್ಲಿ ನಾ ಬಂದೆ.
ಅಂದಂದಿನ ಸಂದೇಹ ಹಱಿಯಿತ್ತು.
ನೀ ಭಕ್ತನಾಗಿ ನಾ ಜಂಗಮವಾಗಿ
ಗುಹೇಶ್ವರಲಿಂಗವೆಂಬುದಕ್ಕೆ ಅಂಗವಾಯಿತ್ತು.

mattaṁ,

andu nī banda beṁbaḷiyalli nā bande.
andandina sandēha haṟiyittu.
nī bhaktanāgi nā jaṅgamavāgi
Guhēśvaraliṅgaveṁbudakke aṅgavāyittu.

Again:

The day you came, soon after did I come:
All doubt of day after day was torn to bits!
That you became a devotee, and I
A Jaṅgama, itself was bodying forth
Of what one calls Guhēśvaraliṅga!

೩೯

ಮತ್ತಂ,

ಕಾಯ ಉಭಯಭೇದವಾಗಿ, ಆತ್ಮನೇಕವಾಗಿ,
ಕಾಯ ಭಕ್ತನಾಗಿ, ಪ್ರಾಣ ಜಂಗಮವಾಗಿ.
ನಾ ಹಿಡಿದ ರೂಪು ಬಸವಣ್ಣನಾಗಿ,
ಅಱಿದಱಿವು ಗುಹೇಶ್ವರಲಿಂಗವಾಗಿ ನೆನೆವುತ್ತಿದ್ದೆನು,

mattaṁ,

kāya ubhayabhēdavāgi, ātmanēkavāgi,
kāya bhaktanāgi, prāṇa jaṅgamavāgi.
nā hiḍida rūpu Basavaṇṇanāgi,
aṟidaṟivu Guhēśvaraliṅgavāgi nenevuttiddenu.

Again:

When body was the difference of Twain,
And when the soul was one;
When body was a devotee
And soul was Jaṅgama;
When, too, the form assumed by me
Was Basavaṇṇa, and knowledge was
Guhāśvaraliṅga, I kept remembering.

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ವಚನ:

idakke Basavarājadēvara vacana:

Lord Basavarajā's vacana thereon:

೪೦

ಆತ್ಮನ ಸುಳಹಿನಿಂದ ಮತ್ತೆ ಕಾಯದ ಅವತಾರವಳಿಯಿತ್ತು.
ನೀನೆಂಬ ಭಾವವಱತಲ್ಲಿ
ಕೂಡಲಸಂಗಮದೇವರ ಭಾವ
ಪ್ರಭುದೇವರಲ್ಲಿ ಐಕ್ಯವಾಯಿತ್ತು.

ātmana suḷuhininda matte kāyada avatāravḷiyittu.
nīnemba bhāvavaṟatalli
Kūḍalasaṅgamadēvara bhāva
Prabhudēvaralli aikyavāyittu.

The incarnation of the body again
Perished through movement of the soul.
And when the sense of You dried up,
The sense of Lord Kūḍala Saṅgama
Was turned to oneness in Prabhudēva.

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ವಜನ:

idakke Prabhudēvara vacana:

Prabhudēva's vacana thereon:

೪೧

ಅನ್ನಬರ ಹಾಗೆನ್ನದಿರು ಸಂಗನಬಸವಣ್ಣಾ.
ನಿನಗೆ ಬೇಱೆ ಅಡಗುವ ಕುಱುಹೆಂಬುದೊಂದೊಡಲುಂಟೆ ?
ಎನಗೆ ಅಂಗೈಯ ನಾಮ, ಕಾಯವೆಂಬ ಕದಳಿ,
ಗುಹೇಶ್ವರನೆಂಬ ಭ್ರಮೆ ಬಿಡದು.

annabara hāgennadiru Saṅganabasavaṇṇā.
ninage bēṟe aḍaguva kuṟuheṁbudondoḍaluṇṭe?
enage aṅgaiya nāma, kāyaveṁba kadaḷi,
Guhēśvaraneṁba bhrame biḍadu.

Do not till then speak so,
Saṅgana Basavaṇṇa. Have you
A body that's a sign apart
Wherein to hide?
As for me, there cling—
The word palm, the body's plantain-grove,
And the illusion called Guhēśvara Himself!

ಮತ್ತಂ ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರ ಸ್ತುತಿಸಿದ ವಚನ:

mattaṁ Prabhudēvaru Basavarājadēvara stutisida vacana:

Prabhudēva's vacana in praise of Lord Basavarāja:

೪೨

ತನು ಶುದ್ಧವಾಯಿತ್ತು ಬಸವಾ ಇಂದೆನ್ನ.
ಮನ ಶುದ್ಧವಾಯಿತ್ತು ಬಸವಾ ಇಂದೆನ್ನ.
ಭಕ್ತಿ ಯುಕ್ತಿ ಮುಕ್ತಿ ಶುದ್ಧವಾಯಿತ್ತು ಬಸವಾ ಇಂದೆನ್ನ.
ಇವೆಲ್ಲ ಶುದ್ಧವಾದವು ಬಸವಾ ಇಂದೆನ್ನ.
ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಆಧಿಯಾಧಾರವಾದೆಯಲ್ಲಾ ಬಸವಣ್ಣಾ !

tanu śuddhavāyittu Basavā indenna.
mana śuddhavāyittu Basavā indenna.
bhakti yukti mukti śuddhavāyittu Basavā indenna.
ivella śuddhavādavu Basavā indenna.
namma Guhēśvaraliṅgakke ādiyādhāravādeyallā Basavaṇṇā!

Again:

Today, Basava, my body was purified;
Today, Basava, my mind was purified;
Today, Basava, my piety, and all
My efforts for salvation were purified;
Today, all these were purified.
Thou hast been, O Basavaṇṇa, for sure,
For our Guhēśvaraliṅga
Both ground and origin.

ಮತ್ತಂ, ಚೆನ್ನಬಸವಣ್ಣನ ಸ್ತುತಿಸಿದ ವಚನ:

mattaṁ, Cennabasavaṇṇana stutisida vacana:

Again, the vacana in praise of Cennabasavaṇṇa:

೪೩

ಪಂಚವರ್ಣದ ಬಿಂದು ಪ್ರಪಂಚನಳಿದುಳಿದಿರಲು,
  ಸಂಚಲಿಸುವರೆ ಆವೆಡೆಯೂ ಇಲ್ಲ.
ನಿಂದ ಚಿತ್ತಿನ ಪ್ರಭೆ ಅಂಗವನು ನೆಱೆ ನುಂಗಿ,
  ಹಿಂದುಮುಂದು ಎಡಬಲ ಅಡಿಯಾಕಾಶವೆಂಬುದಿಲ್ಲ.
  ಕೆಳಗೆ ನಿಲಲಾಧಾರ ಮೊದಲಿಂಗಿಲ್ಲ.
  ಕಡೆಗೆ ಸಾರುವೆನೆನಲು ಊರ್ಧ್ವವಿಲ್ಲ.
  ನಡುವೆ ನಾನಿದ್ದೆಹೆನೆಂದರೆ ತನ್ನೊಡಲೊಳಗೆ ಒಡೆದು ಮೂಡಿತ್ತು.
ಅದು ತನ್ನಂತೆ ಬಯಲು.
  ಈ ಬೆಡಗು ಬಿನ್ನಾಣವ ಬಡವರಱಿವರೆ ?
ಇದನಱಿದು ನುಡಿದು ತೋಱಿದನು
  ಗುಹೇಶ್ವರನ ಶರಣ ಚೆನ್ನಬಸವಣ್ಣನು.

pañcavarṇada bindu prapañcanaḷiduḷidiralu,
  sañcalisuvare āveḍeyū illa.
ninda cittina prabhe aṅgavanu neṟe nuṅgi,
  hindumundu eḍabala aḍiyākāśavembudilla.
  keḷage nilalādhāra modaliṅgilla.
  kaḍege sāruvenenalu ūrdhvavilla.
  naḍuve nāniddehenendare tannoḍaloḷage oḍedu mūḍittu.
adu tannante bayalu.
  ī beḍagu binnāṇava baḍavaraṟivare?
idanaṟidu nuḍidu tōṟidanu
  Guhēśvarana śaraṇa Cennabasavaṇṇanu.

If, after the five-hued drop has shed
The worldly taint, you would move around,
There is no room.
When once the splendour of the stilled
Intelligence has swallowed the body, then
There's no such thing as hind or front,
No right or left, no high or low,
Nor ever basis to stand on.
If I would reach the end, there is no top.

If I would be between,
It has already burst and risen within.
That void is like Himself.
Although we poor fools try to grasp
This riddling secret, Cennabasavaṇṇa alone,
Guhēśvara's śaraṇa, has made it clear
By way of knowledge and of speech.

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ವಚನ:

idakke Basavarājadēvara vacana:

Lord Basavarāja's vacana thereon:

೪೪

ಕಾಣಬಾರದ ಘನವ ಕರಸ್ಥಲದಲ್ಲಿ ತೋಱಿದ.
ಹೇಳಬಾರದ ಘನವ ಮನಸ್ಥಲದಲ್ಲಿ ತೋಱಿದ.
ಉಪಮಿಸಬಾರದ ಘನವ
ನಿಮ್ಮ ತೃಪ್ತಿಯ ಮುಖದಲ್ಲಿ ತೋಱಿದ.
ಇಂತೀ ತ್ರಿವಿಧವು ಏಕಾರ್ಥವಾಗಿಹ ಭೇದವ
ಚೆನ್ನಬಸವಣ್ಣ ತೋಱಿದನಾಗಿ,
ಆನು ಬದುಕಿದೆನು ಕಾಣಾ ಕೂಡಲಸಂಗಮದೇವಾ!

kāṇabārada ghanava karasthaladalli tōṟida.
hēḷabārada ghanava manasthaladalli tōṟida.
upamisabārada ghanava
nimma tṛptiya mukhadalli tōṟida.
intī trividhavu ēkārthavāgiha bhēdava
Cennabasavaṇṇa tōṟidanāgi,
ānu badukidenu kāṇā Kūḍalasaṅgamadēvā!

The invisible Great he showed upon the palm,
The ineffable Great he showed within the mind,
The incomparable Great he showed
Upon the face of Thy content.
As Cennabasavaṇṇa has shown
The secret of these three becoming one,
I have been saved.
Mark that, Kūḍala Saṅgama Lord!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರ ಸ್ತುತಿಸುವ ವಚನ:

idakke Prabhudēvaru Cennabasavarājadēvara stutisuva vacana:

The vacana in which Prabhudēva praises Lord Cennabasavarāja:

೪೫

ಗುರುಶಿಷ್ಯರಿಬ್ಬರ ಮಧ್ಯದಲ್ಲಿ ಒಂದು ಮಗು ಹುಟ್ಟಿತ್ತು ನೋಡಾ.
ಗುರುವಿಂಗೆ ಗುರುವಾದ ಪರಿ ಎಂತೋ ?
ಶಿಷ್ಯಂಗೆ ಶಿಷ್ಯನಾದ ಪರಿ ಎಂತೋ ?
ಆದಿಯ ಲಿಂಗವ ಸಾಧ್ಯವ ಮಾಡಿ ತೋಱಿದ
ಗುಹೇಶ್ವರನ ಶರಣ ಚೆನ್ನಬಸವಣ್ಣಂಗೆ
ಶರಣೆಂದು ಬದುಕಿದೆನು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ !

guruśiṣyaribbara madhyadalli ondu magu huṭṭittu nōḍā.
guruviṅge guruvāda pari entō?
śiṣyaṅge śiṣyanāda pari entō?
ādiya liṅgava sādhyava māḍi tōṟida
Guhēśvarana śaraṇa Cennabasavaṇṇaṅge
śaraṇendu badukidenu kāṇā Saṅganabasavaṇṇā!

The Master and disciple—between these two,
Behold, a child was born.
How is it he became his Master's master?
How is it, a disciple to his disciple?
By saying Hail to Cennabasavaṇṇa,
Guhēśvara's śaraṇa, who showed
How one should realise the primal Liṅga,
I have been saved: mark that,
Saṅgana Basavaṇṇa!

೪೬

ಮಂತ್ರಂ,
ಅದೃಷ್ಟ ಕರಣದ ಮೇಲಣ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆದು,
ಗುರುವಿನ ಹಸ್ತ ಮುಟ್ಟಿತ್ತೆಂಬ ಸಂದಣಿಯಲ್ಲಿ ಹೋ (ಹೊ ?) ಗದು.
ಪಂಚೇಂದ್ರಿಯಲಿಖಿತವ ತೊಡೆದು ಲಿಂಗಲಿಖಿತವ ಬರೆವುದು
ಶಿಷ್ಯನ ಕೈಯಲಲ್ಲದೆ ಗುರುವಿನ ಕೈಯಲಾಗದು.
ಭವಿ ಮಾಡುವ ಬೋನವ ಭಕ್ತ ಕಾಣದ ಹಾಂಗೆ ಅರ್ಪಿಸುವ ಭೇದವಱಿದು,
ಪ್ರಸಾದದ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆದು ರೂಪಿಸಬಲ್ಲರೆ ಹಱಿಯದು.

ಗುರುವಿಲ್ಲದ ಶಿಷ್ಯ, ಶಿಷ್ಯನಿಲ್ಲದ ಗುರು
ಇಂತೀ ಒಂದಕ್ಕೊಂದು ಇಲ್ಲದೆ ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಸಹಜದುದಯವಾದ
ನಮ್ಮ ಚೆನ್ನಬಸವಣ್ಣಂಗೆ ನಮೋ ನಮೋ ಎಂಬೆನು.

mattaṁ,

adṛṣṭa karaṇada mēlaṇa pūrvāśrayava kaḷedu,
guruvına hasta muṭṭitteṁba sandaṇiyalli hōgadu,
pañcēndriyalikhitava toḍedu liṅgalikhitava barevudu
śiṣyana kaiyalallade guruvına kaiyalāgadu.
bhavi māḍuva bōnava bhaktakāṇada hāṅge arpisuva bhēdavaṟıdu.
prasādada pūrvāśrayava kaḷedu rūpisaballare haṟiyadu.
guruvillada śiṣya śiṣyanillada guru
intī ondakkondu illade Guhēśvaraliṅgadalli sahajadudayavāda.
namma Cennabasavaṇṇaṅge namō namō eṁbenu.

Again:

One should not fall
Into the error of thinking that,
When the original state above
The invisible instruments of sense was purged,
It was because of the touch of
The Guru's hand.
It is not within the Guru's reach,
But only of the disciple's hand
To wipe out what the fivefold sense hath writ
And write thereon the Liṅga-writ.
If, conscious of the way to offer food
Cooked by a worldling so
A bhakta may not see it,
You have the power to purify
Prasāda's former state and give it shape,
It will stand whole!
I say, Hail, O hail!
To our Cennabasavaṇṇa, the Godhead risen
In Guhēśvaraliṅga,
One independent of the other, thus:
'The Guruless disciple, and
Disciple-less Guru'.

ಬಸವರಾಜದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರ ಸ್ತುತಿಸುವ ವಚನ:

Basavarajadēvaru Cennabasarājadēvara stutisuva vacana:

The vacana in which Lord Basavarāja praises Lord Cennabasavarāja:

೪೭

ಪ್ರಸಾದಿಯ ಪ್ರಸಾದದಲೊದಗಿದ ಪ್ರಸಾದಿಯನೇನೆಂದುಪಮಿಸುವೆನು ?
ಏನೆಂದು ಸ್ತುತಿಸುವೆನಯ್ಯಾ,
ಮಹಾಪ್ರಸಾದಿಗೆ ಮಹಾಘನ ಪ್ರಸಾದವಾದ ಪ್ರಸಾದಿಯನು ?
ಅಗಮ್ಯ ಪ್ರಸಾದದಲ್ಲಿ ಸ್ವಾಯತವಾದ
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ಶರಣ ಚೆನ್ನಬಸವಣ್ಣಂಗೆ ನಮೋ ನಮೋ ಎಂಬೆನು.

prasādiya prasādadalodagida prasādiyanēnendupamisuvenu?
ēnendu stutisuvenayyā,
mahāprasādige mahāghana prasādavāda prasādiyanu?
agamya prasādadalli svāyatavāda
Kūḍalasaṅgamadēvā,
nimma śaraṇa Cennabasavaṇṇage namō namō embenu.

How should I tell
Of the blessed one born of the grace
Of a blessed one? and how should I praise
The blessed one become the highest Grace
For the great Blessed one?
O Kūḍala Saṅgama Lord,
I say Hail, O hail to Cennabasavaṇṇa,
Thy śaraṇa, who has been merged
In the transcendent Grace.

೪೮

ಮಂತ್ರಂ,
ಲೋಕದಿಚ್ಛೆಯ ನಡೆವವನಲ್ಲ.
ಲೋಕದಿಚ್ಛೆಯ ನುಡಿವವನಲ್ಲ.
ಲೋಕವಿರಹಿತ ಶರಣ,
ಶರಣ ವಿರಹಿತ ಲೋಕವೆಂಬುದು ಕಾಣಬಂದಿತ್ತು ನೋಡಾ.

ಲಿಂಗವೆ ಗೂಡಾಗಿ, ಜಂಗಮವೆ ಸ್ವಾಯತವಾಗಿ,
ಪ್ರಸಾದವೆ ಪ್ರಾಣವಾಗಿ ಪರಿಣಾಮದಲ್ಲಿ ಇಪ್ಪನೋಡಯ್ಯಾ.
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ಶರಣ ಚೆನ್ನಬಸವಣ್ಣಂಗೆ ನಮೋ ನಮೋ ಎಂಬೆನು.

mattaṁ,

lōkadiccheya naḍevavanalla.
lōkadiccheya nuḍivavanalla.
lōkavirahita śaraṇa,
śaraṇa virahita lōkaveṁbudu kāṇabandittu nōḍā.
liṅgave gūḍāgi, jaṅgamave svāyatavāgi,
prasādave prāṇavāgi pariṇāmadalli ippanōḍayyā.
Kūḍalasaṅgamadēvā,
nimma śaraṇa Cennabasavaṇṇaṅge namō namō eṁbenu.

Again:

He is not one to act to please the world;
Nor one to speak to please the world.
Look, I have seen
A śaraṇa from the world apart,
A world apart from śaraṇa.
Look, Sir, he lives in bliss,
With liṅga for his home,
With Jaṅgama for his own,
Prasāda for his breath,
O Kūḍala Saṅgama Lord, I say, again
And again, Hail! to Cennabasavaṇṇa,
Thy śaraṇa!

ಇದಕ್ಕೆ ಚೆನ್ನಬಸವಣ್ಣ ಬಸವಣ್ಣನ ಸ್ತುತಿಸುವ ವಚನ:
idakke Cennabasavaṇṇa Basavaṇṇana stutisuva vacana:
The vacana in which Cennabasavaṇṇa praises Basavaṇṇa:

೪೯

ಅಂಗದ ಮೇಲೆ ಆಚಾರಲಿಂಗ ಸ್ವಾಯತವಾಯಿತ್ತು.
ಪ್ರಾಣದ ಮೇಲೆ ಜಂಗಮಲಿಂಗ ಸ್ವಾಯತವಾಯಿತ್ತು.
ಆತ್ಮನ ಮೇಲೆ ಸಮ್ಯಗ್ಜ್ಞಾನಲಿಂಗ ಸ್ವಾಯತವಾಯಿತ್ತು.
ಇಂತೀ ತ್ರಿವಿಧಕ್ಕೆ ತ್ರಿವಿಧ ಸ್ವಾಯತವಾಗಿಪ್ಪ
ನಮ್ಮ ಕೂಡಲಚೆನ್ನಸಂಗನ ಶರಣ ಬಸವಣ್ಣಂಗೆ
ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

aṅgada mēle ācāraliṅga svāyatavāyittu.
prāṇada mēle jaṅgamaliṅga svāyatavāyittu.
ātmana mēle samyagjñānaliṅga svāyatavāyittu.
intī trividhakke trividha svāyatavāgippa
namma Kūḍalacennasaṅgana śaraṇa Basavaṇṇaṅge
namō namō enutirdenu.

The Ācāraliṅga has possessed his body;
The Jaṅgamaliṅga has possessed his breath;
The Liṅga of right knowledge, his soul.
I say and say Hail, O hail
To Basavaṇṇa, Kūḍala Cennasaṅga's śaraṇa,
Who has absorbed the three
Within these three.

೫೦

ಮತ್ತಂ,

ತನು ಗುರುವಿನಲ್ಲಿ ಸವೆದು, ಮನ ಲಿಂಗದಲ್ಲಿ ಸವೆದು,
ಧನ ಜಂಗಮದಲ್ಲಿ ಸವೆದು,
ತನುವೆ ಗುರುವಾಗಿ, ಮನವೆ ಲಿಂಗವಾಗಿ,
ಧನವೆ ಜಂಗಮವಾಗಿ, ತ್ರಿವಿಧವೂ ಐಕ್ಯವಾಗಿ,
ನಿಂದಲ್ಲಿ ನಿಜಭರಿತನಾಗಿ, ಕಾಯವಿಡಿದು ಕರ್ಮವಿರಹಿತನಾಗಿ,
ಕೂಡಲಚೆನ್ನಸಂಗನಲ್ಲಿ ಬಸವಣ್ಣನು ಉಪಮಾತೀತನಾಗಿರ್ದನು.

mattaṁ,

tanu guruvinalli savedu, mana liṅgadalli savedu,
dhana jaṅgamadalli savedu,
tanuve guruvāgi, manave liṅgavāgi,
dhanave jaṅgamavāgi, trividhavū aikyavāgi,
nindalli nijabharitanāgi, kāyaviḍidu karmavirahitanāgi,
Kūḍalacennasaṅganalli Basavaṇṇanu upamātītanāgirdanu.

Again:

Spending the body in the Guru, the mind
In Liṅga, wealth in Jaṅgama,
The body itself being turned to Guru, the mind
To Liṅga and wealth to Jaṅgama—

The three being made as one—
Filled with Reality wherever he is,
Exempt from karma though in body still,
Basavaṇṇa is, in Kūḍala Cennasaṅga,
One without peer.

ಮತ್ತಂ ಚೆನ್ನಬಸವಣ್ಣನು ಪ್ರಭುದೇವರ ಸ್ತುತಿಸುವ ವಚನ:

mattaṁ Cennabasavaṇṇanu Prabhdēvara stutisuva vacana:

Again, the vacana in which Cennabasavaṇṇa extols Prabhudēva:

೫೧

ಮನೆಯೊಳಗಣ ಕಿಚ್ಚು ಕಾನನವ ಸುಟ್ಟಿತ್ತು.
ಕಾನನ ಬೆಂದಲ್ಲಿ ಮನೆ ಉರಿ ಹತ್ತಿತ್ತು.
ಮನೆ ಬೆಂದು ಕಂಭ ಉರಿಯಿತ್ತು.
ಆ ಕಂಭದ ಮೇಲೊಂದು ರತ್ನವಿದ್ದುದ ಕಂಡೆ.
ಅದಱ ಬೆಳಗು ಮೂಱು ಲೋಕವ ತುಂಬಿತ್ತಲ್ಲಾ!
ಇದು ಕಾರಣ, ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಪ್ರಭುದೇವರ ನಿಲವಿಂಗೆ ನಾನು ಶರಣೆನುತಿರ್ದೆನು.

maneyoḷagaṇa kiccu kānanava suṭṭittu.
kānana bendalli mane uri hattittu..
mane bendu kaṁbha uriyittu.
ā kaṁbhada mēlondu ratnavidduda kaṇḍe.
adaṟa beḷagu mūṟu lōkava tuṁbittallā!
idu kāraṇa, Kūḍalacennasaṅgayyanalli
Prabhudēvara nilaviṅge nānu śaraṇenutirdenu.

The firebrand in the house has burnt the wood;
When the wood burnt, the house caught fire;
When the house burnt, the pillar was burnt down!
Upon that pillar did I see a gem
Whose light has filled the triple world!
Therefore, in Lord Kūḍala Cennasaṅga, I
Keep bowing to the majesty
Of Prabhudēva.

೫೨

ಮತ್ತಂ,

ಅಂಗದಲ್ಲಿ ಲಿಂಗವಱತು, ಲಿಂಗದಲ್ಲಿ ಅಂಗವಱತು,
ಒಡಲುಪಾಧಿ ಎಂಬುದಿಲ್ಲ ನೋಡಾ !
ನಿಂದಡೆ ನೆಳಲಿಲ್ಲ. ಸುಳಿದಡೆ ಹಜ್ಜೆ ಇಲ್ಲ.
ಅಪರಿಮಿತ ಘನಮಹಿಮನನೇನೆಂಬೆನಯ್ಯಾ ?
ಶಬ್ದವನಱಿದು ಸಾರಾಯನಲ್ಲ.
ಗತಿವಿಡಿದು ಅಜಡನಲ್ಲ.
ಈ ಎರಡೂ ಅಳಿದುಳಿದ ನಿಶ್ಚಿಂತನು.
ತನಗೆ ತಾ ನಿಜವಾದ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಪ್ರಭುದೇವರ ಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

mattaṁ,

aṅgadalli liṅgavaṟatu, liṅgadalli aṅgavaṟatu,
oḍalupādhi eṁbudilla nōḍā!
nindaḍe neḷalilla. suḷidaḍe hajje illa.
aparimita ghanamahimananēneṁbenayyā?
śabdavanaṟidu sārāyanalla.
gativiḍidu ajaḍanalla.
ī eraḍū aḷiduḷida niścintanu.
tanage tā nijavāda Kūḍalacennasaṅgayyanalli
Prabhudēvara pādakke namō namō enutirdenu.

Again:

With Liṅga soaked in aṅga, aṅga in Liṅga,
Mark you, the adjunct you call body is
No more: there is no shadow where he stands,
No footprints where he walked. What shall I say
Of the immeasurable, glorious majesty?
Though he knows words, he's not
The essence of words.
Though he has motion, he is not Energy.
Shedding the Twain, he stands above all care
In Kūḍala Cennasaṅga I say,
Again and again, Hail, O hail
Unto the feet of Prabhudēva, become
In his own self the very Self!

೫೩

ಮತ್ತಂ,

ಹೆಣ್ಣಿಂಗೆ ಬಂದಾತನಲ್ಲ. ಹೊನ್ನಿಂಗೆ ಬಂದಾತನಲ್ಲ.
ಮಣ್ಣಿಂಗೆ ಬಂದಾತನಲ್ಲ. ಅಶನಕ್ಕೆ ಬಂದಾತನಲ್ಲ.
ವ್ಯಸನಕ್ಕೆ ಬಂದಾತನಲ್ಲ.
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಭಕ್ತಿಯ ಪಥವ ತೋಱಬಂದನಯ್ಯಾ ಪ್ರಭುದೇವರು.

mattaṁ,

heṇṇiṅge bandātanalla. honniṅge bandātanalla.
maṇṇinge bandātanalla. aśanakke bandātanalla.
vyasanakke bandātanalla.
Kūḍalacennasaṅgayyanalli
bhaktiya pathava tōṟabandanayyā Prabhudēvaru.

Again:

He has not come for woman's sake,
He has not come for land or gold,
For food or any pleasant vice.
In Lord Kūḍala Cennasaṅga,
Prabhudēva has come to show devotion's path.

ಇಂತು ಪ್ರಭುದೇವರು ಚೆನ್ನಬಸವಣ್ಣನು ಬಸವಣ್ಣನು ಒಬ್ಬರನೊಬ್ಬರ ಕೊಂಡಾಡುತಿರ್ಪ ಪ್ರಸ್ತಾವದೊಳು, ಬಸವರಾಜದೇವರು ಲಕ್ಷದ ಮೇಲೆ ತೊಂಬತ್ತಾಱು ಸಾವಿರ ಜಂಗಮದ ಮುಳಿಸ ತಿಳುಹಿಕೊಡಬೇಕೆಂದು ಪ್ರಭುದೇವರಿಗೆ ಬಿನ್ನಹಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru Cennabasavaṇṇanu Basavaṇṇanu obbaranobbara koṇḍāḍutirpa prastāvadoḷu, Basavarājadēvaru lakṣada mēle tombattāṟu sāvira jaṅgamada muḷisa tiḷuhikoḍabēkendu Prabhudēvarige binnahaṁ māḍuva prastāvada vacana:

The vacana which tells how, while Prabhudēva, Cennabasavaṇṇa and Basavaṇṇa were thus praising one another, Lord Basavarāja requested Prabhudēva to assuage the anger of the one lakh and ninetysix thousand Jaṅgamas:

೫೪

ಚಂದ್ರಮ ಅಮೃತಕರನಾದಡೇನಯ್ಯಾ,
  ಒಳಗಣ ಕಳಂಕು ಬಿಡದನ್ನಕ್ಕರ?
ಸೂರ್ಯ ಮಹಾಪ್ರಕಾಶನಾದಡೇನಯ್ಯಾ,
  ಅಸ್ತಮಾನಕ್ಕೆ ಅಸ್ತಂಗತನೆಂಬ ಹೀನ ಬಿಡದನ್ನಕ್ಕರ?
ಆನು ನಿಮ್ಮ ಕೃಪೆಯ ಹಡೆದು ಫಲವೇನಯ್ಯಾ,
  ನಿಮ್ಮ ಶರಣರು ಎನ್ನ ಮೇಲೆ ಮುನಿದು ಹೋದ ಬಳಿಕ?
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
  ನಿಮ್ಮ ಶರಣರ ಮನದಲ್ಲಿ
  ಎನ್ನ ಮೇಲೆ ಕರುಣ ಹುಟ್ಟಿ ಬಪ್ಪಂತೆ ಮಾಡಯ್ಯಾ.

candrama amṛtakaranādaḍēnayyā,
  oḷagaṇa kaḷaṅku biḍadannakkara?
sūrya mahāprakāśanādaḍēnayyā,
  astamānakke astaṅgataneṁba hīna biḍadannakkara?
ānu nimma kṛpeya haḍedu phalavēnayyā,
  nimma śaraṇaru enna mēle munidu hōda baḷika?
Kuḍalasaṅgamadēvayyā,
  nimma śaraṇara manadalli
  enna mēle karuṇa huṭṭi bappante māḍayyā.

What if the moon is nectar-rayed
Unless it sheds the spot it has?
What if the sun is a great light, unless
It rids itself of one defect—
Of setting in the west?
Of what avail to earn your grace, good Sir,
When your own śaraṇas have gone away
Incensed against me? O Kūḍala Saṅgama Lord,
Make that compassion towards me
Should grow within your śaraṇas' hearts
And make them come to me!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara:

Prabhudēva's rejoinder thereto:

೫೫

ನಾನೆಂಬಹಂಕಾರದಲ್ಲಿ ನಾನುಂಡೆನಾದರೆ ಎನಗದೇ ಭಂಗ.
ಸ್ತುತಿ ನಿಂದೆಗೆ ನೊಂದೆನಾದಡೆ,
  ಅಂಗೈಯಲ್ಲಿರ್ದ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ದೂರ ಸಂಗನಬಸವಣ್ಣಾ.

nānembahaṅkāradalli nānuṇḍenādare enagadē bhaṅga.
stuti nindege nondenādaḍe,
  aṅgaiyallirda Guhēśvaraliṅgakke dūra Saṅganabasavaṇṇā.

It is my fault if I should eat
From pride of what I am . . .
If I feel hurt at praise or scorn,
I am far from the Guhēśvaraliṅga who is
Upon my palm,
O Saṅgana Basavaṇṇa!

೫೬

ಮತ್ತಂ,
  ನೋಡುವ ಸೂರ್ಯ, ಸುರಿವ ಜಲ,
    ಹೊಲೆ ನೆಲೆ ಶುದ್ಧವೆಲ್ಲಕ್ಕೂ ಸರಿ.
  ಅಱಿದು ನುಡಿವಂಗೆ, ಮಱೆದು ನುಡಿದು ತಲ್ಲಣಿಸುವಂಗೆ,
    ಅವನ ಹೃದಯವೆ ಸಾಕ್ಷಿ.
  ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ತಥ್ಯಮಿಥ್ಯವಿಲ್ಲ ಸಂಗನಬಸವಣ್ಣಾ.

mattaṁ,
  nōḍuva sūrya, suriva jala,
    hole nele śuddhavellakkū sari.
  aṟidu nuḍivaṅge, maṟedu nuḍidu tallaṇisuvaṅge,
    avana hṛdayave sākṣi.
  Guhēśvaraliṅgakke tathyamithyavilla Saṅganabasavaṇṇā.

Again:
The seeing sun, the pouring water,
Shines equally, or pours, for clean or foul.
For one who knows and talks, and equally
For one who, talking senselessly, repents,
His own heart is witness.
O Saṅgana Basavaṇṇa, for Guhēśvaraliṅga
There is no true or false.

೫೭

ಮತ್ತಂ,

ಸುರಿವ ಜಲಕ್ಕೆ ನೆಲೆಹೊಲೆಯೆಂದು ಪ್ರಮಾಣಿಸಬಹುದೇ ?
ಉರಿವ ಅನಲಂಗೆ ಶತ ಡೊಂಕು ಸಸಿನವೆಂಬುದುಂಟೆ ?
ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಲೇಸು ಕಷ್ಟವೆಂಬುದಿಲ್ಲ ಸಂಗನಬಸವಣ್ಣಾ.

mattaṁ,

Suriva jalakke neleholeyendu pramāṇisabahudē?
uriva analaṅge śata ḍoṅku sasinavembuduṇṭe?
Guhēśvaraliṅgakke lēsu kaṣṭavembudilla Saṅganabasavaṇṇā.

Again:

Is it possible for pouring water to tell
What's clean or foul?
For burning fire, what is it if it be
Or straight or bent a hundred bends?
O Saṅgana Basavaṇṇa, for Guhēśvaraliṅga
There's neither good or ill!

೫೮

ಮತ್ತಂ,

ಕಾಯದ ಮೇಲೆ ಕಲ್ಲು ಬೀೞಲಿಕ್ಕೆ,
ಜೀವ ಆ ಠಾವನಱಿದು ತಾವು ಮಾಡಿಸಿಕೊಂಬಾಗ
ನೋವನಱಿವುದು ಕಾಯವೋ ? ಜೀವವೋ ?
ಉಭಯ ಸಮಯವೋ ?
ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಅನ್ಯವಿಲ್ಲ ಸಂಗನಬಸವಣ್ಣಾ.

mattaṁ,

kāyada mēle kaḷlu bīḷalıkke,
jīva ā ṭhāvanaṟidu tāvu māḍisikombāga
nōvanaṟivudu kāyavō? jīvavō?
ubhaya samayavō?
Guhēśvaraliṅgakke anyavilla Saṅganabasavaṇṇā.

Again:

When a stone drops upon your body, and
The soul is aware of where it dropped,
As they are attended to, is it body or soul
That knows the hurt? or is it both at once?
O Saṅgana Basavaṇṇa, for Guhēśvaraliṅga
There's not the other!

೫೯

ಮತ್ತಂ,

ನಿಜ ಬಲ್ಲವಂಗೆ ಜಲವೂ ಸರಿ, ನೆಲನೂ ಸರಿ.
ಅಱಿದು ನುಡಿವಂಗೆ ಜಗವೂ ಸರಿ, ಸಮಯವೂ ಸರಿ.
ಎಮಗಾ ಮಿಥ್ಯವಿಲ್ಲ,
ಗುಹೇಶ್ವರಲಿಂಗವು ಪರಿಪೂರ್ಣವಾದ ಕಾರಣ ಸಂಗನಬಸವಣ್ಣಾ.

mattaṁ,

nija ballavaṅge jalavū sari, nelanū sari.
aṟidu nuḍivaṅge jagavū sari, samayavū sari.
emagā mithyavilla,
Guhēśvaraliṅgavu paripūrṇavāda kāraṇa Saṅganabasavaṇṇā.

Again:

For one who knows the Truth,
Both earth and water are the same.
For one who knows and speaks,
The world's no other than the Faith.
That lie does not exist for us—
Because Guhēśvaraliṅga is all in all,
O Saṅgana Basavaṇṇa!

೬೦

ಮತ್ತಂ,

ನೀರನೀಜುವನ ದೇಹ ಬಳಲುವದಲ್ಲದೆ,
ನೀರು ಬಳಲುವುದೆ?
ಸಮಯವ ನುಡಿದಡೆ ಸಮಯಕ್ಕೆ ನೋವಲ್ಲದೆ
ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಭ್ರಮೆ ಇಲ್ಲ ಸಂಗನಬಸವಣ್ಣಾ.

mattaṁ,

nīranījuvana dēha baḷaluvadallde,
nīru baḷaluvude?
samayava nuḍidaḍe samayakke nōvallade
Guhēśvaraliṅgakke bhrame illa Saṅganabasavaṇṇā.

Again:

The swimmer's body tires in water,
But does the water tire?
If it is the Community that talks,
What's hurt is the Community:
But the illusion does not exist
For Guhēśvaraliṅga,
O Saṅgana Basavaṇṇa!

೬೧

ಮತ್ತಂ ವಿಡಂಬನ:
ಜಂಗಮ ಘನವೆಂಬೆನೆ ?
ಜಂಗಮ ಬೇಡಿದಾಗಳೆ ಕಿಱಿದಾಯಿತ್ತು.
ಲಿಂಗ ಘನವೆಂಬೆನೆ ?
ಕಲ್ಲುಕುಟಿಕನ ಕೈಯಲ್ಲಿ ಮಾಡಿಸಿಕೊಂಡು ಕಿಱಿದಾಯಿತ್ತು,
ಭಕ್ತ ಘನವೆಂಬೆನೆ ?
ತನು ಮನ ಧನ ವಂಚಕನಾಗಿ ಕಿಱಿದಾದ.
ಇಂತೀ ತ್ರಿವಿಧದಲ್ಲಿ ಪರಿಣಾಮವಿಲ್ಲ, ಪರಮಾರ್ಥವಿಲ್ಲ.
ಗುಹೇಶ್ವರಲಿಂಗದ ಘನವ ಬಲ್ಲವರಾರು ಹೇಳೈ
ಸಂಗನಬಸವಣ್ಣಾ ?

mattaṁ viḍaṁbana:
jaṅgama ghanaveṁbene?
jaṅgama bēḍidāgaḷe kiṟidāyittu.
liṅga ghanaveṁbene?
kallukuṭikana kaiyalli māḍisikoṇḍu kiṟidāyittu.
bhakta ghanaveṁbene?
tanu mana dhana vañcakanāgi kiṟidāda.
intī trividhadalli pariṇāmavilla, paramārthavilla.
Guhēśvaraliṅgada ghanava ballavarāru hēḷai
Saṅganabasavaṇṇā?

Again, the ridicule:

Should I say that a Jaṅgama is great?
He dwindles when he begs for alms!
Should I say Liṅga is great?
He dwindles when he's fashioned by
The sculptor's hand!

Should I say that a devotee is great?
He dwindles through the fraud
Of body, mind and wealth!
Thus in these three there's no peace,
No real truth . . . Tell me,
Saṅgana Basavaṇṇa, who's he that knows
Guhēśvaraliṅga's worth.

೬೨

ಮತ್ತಂ,

ತನು ಬತ್ತಲೆ ಇದ್ದರೇನಯ್ಯಾ,
ಮನ ಶುಚಿಯಾಗದನ್ನಕ್ಕರ ?
ಮಂಡೆ ಬೋಳಾದಡೇನು,
ಭಾವ ಬಯಲಾಗದನ್ನಕ್ಕರ ?
ಭಸ್ಮವ ಹೂಸಿದಡೇನು,
ಕರಣಾದಿಗುಣಂಗಳನೊತ್ತಿ ಮೆಟ್ಟಿ ಸುಡದನ್ನಕ್ಕರ ?
ಇಂತೀ ಆಸೆಯ ವೇಷದ ಭಾಷೆಗೆ
ಗುಹೇಶ್ವರ ಸಾಕ್ಷಿಯಾಗಿ ಛೀ ಎಂಬೆನು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ ?

mattaṁ,

tanu battale iddarēnayya,
mana śuciyāgadannakkara?
maṇḍe bōḷādaḍēnu,
bhāva bayalāgadannakkara?
bhasmava hūsidaḍēnu,
karaṇādiguṇaṅgaḷanotti meṭṭi suḍadannakkara?
intī āseya vēṣada bhāṣege
Guhēśvara sākṣiyāgi chī eṁbenu kāṇā Saṅganabasavaṇṇā.

Again:

What if the body is naked, if
The heart's not clean within?
What if you go with shaven head
Unless you have an empty will?
What if you smear yourself with ash
Unless you've trampled underfoot and burnt
Your sensual passions and the like?

Mark you, Saṅgana Basavaṇṇa:
Before Guhēśvara I say—
To words that mask the face of greed
I say, Fie, fie!

೬೩

ಮತ್ತಂ,

ಆಸೆಯೆಂಬ ಶೂಲದ ಮೇಲೆ ವೇಷವೆಂಬ ಹೆಣನ ಕುಳ್ಳಿರಿಸಿ,
ಧರೆಯ ಮೇಲುಳ್ಳ ಹಿರಿಯರು ಹೀಗೆ ಸವೆದರು ನೋಡಾ !
ಆಸೆಯ ಮುಂದಿಟ್ಟುಕೊಂಡು ಸುಳಿವ ಹಿರಿಯರ ಕಂಡು,
ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಹೇಸಿಕೆಯಾಯಿತ್ತು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ !

mattaṁ,

āseyeṁba śūlada mēle vēṣaveṁba heṇana kuḷḷirisi,
dhareya mēluḷḷa hiriyaru hīge savedaru nōḍā?
āseya mundiṭṭukoṇḍu suḷiva hiriyara kaṇḍu,
Guhēśvaraliṅgakke hēsikeyāyittu kāṇā Saṅganabasavaṇṇā?

Again:

Planting the carcase of hypocrisy
On greed the gallows, these great ones of earth,
Look, how they wore themselves away!
Seeing the great ones strut about,
Following their greed, Guhēśvara felt disgust:
Mark it, Saṅgana Basavaṇṇa!

೬೪

ಮತ್ತಂ,

ಆಚಾರವಱಿಯದೆ, ಕ್ರಿಯಾಕಾರ ಉಡುಗದೆ, ವಿಭವವಳಿಯದೆ,
ಕೋಪವಡಗದೆ, ತಾಪ ಮುಱಿಯದೆ,
ಬಱಿದೆ ನನೆದ ಹೊರಸಿನಂತೆ ಬೆಬ್ಬಳಿಸಿ ಬೆಬ್ಬನೆ ಬೆಱೆವವರ ಕೇಡಿಂಗೆ
ನಾನು ಬೆಱಗಾದೆ ಕಾಣಾ ಗುಹೇಶ್ವರಾ !

mattaṁ,

ācāravaṟiyade, kriyākāra uḍugade, vibhavavaḷiyade,
kōpavaḍagade, tāpa muṟiyade,
baṟide naneda horasinante bebbaḷisi bebbane beṟevavara kēḍiṅge
nānu beragāde kāṇā Guhēśvara?

Again:

I wonder at the loss,
O Guhēśvara,
Of those conceited ones
Who puffed themselves with sudden pride—
Like strap-bed only soaked for tightening—
With all their rites ill understood,
Their functions still unshrunk,
Their grandeur unabashed,
Their anger unsubdued, their pain unquenched!

೬೫

ಮತ್ತಂ,

ತಮ್ಮ ತಾವಱಿಯರು. ಹೇಳಿದರೂ ಕೇಳರು.
ಆಱಱ ಹೊಲಬನೇನೆಂದಱಿಯರು.
ಎಂಟಱ ಕಂಟಕವ ಮುನ್ನಱಿಯರು.
ಏಱಿದ ಬೆಟ್ಟವನಿಳಿಯಲಱಿಯದವರನೇನೆಂಬೆ ಗುಹೇಶ್ವರಾ ?

mattaṁ,

tamma tāvaṟiyaru, hēḷidarū kēḷaru.
āṟaṟa holabanēnendaṟiyaru.
eṇṭaṟa kaṇṭakava munnaṟiyaru.
ēṟida beṭṭavaniḷiyalaṟiyadavaranēnembe Guhēśvarā?

Again:

They do not know themselves,
They do not listen to what you say,
Nor know the manner of the Six,
Nor yet the hazards of the Eight.
What shall I call them, Guhēśvara,
Who know not how to come
Down from the mountain they have climbed?

೬೬

ಮತ್ತಂ,

ಅಱಿದ ಶರಣಂಗೆ ಆಚಾರವಿಲ್ಲ. ಆಚಾರವುಳ್ಳವಂಗೆ ಲಿಂಗವಿಲ್ಲ.
ಲಿಂಗವಿಲ್ಲದ ಶರಣನ ಸುಳುಹು ಜಗಕ್ಕೆ ವಿಪರೀತ ಚರಿತ್ರವದು,
ಪ್ರಕಟವಲ್ಲ ನೋಡಾ !
ಸಂಸಾರಿ ಬಳಸುವ ಬಯಕೆಯನೆಂದೂ ಹೊದ್ದನು.

ಸಟೆಯ ಹಿಡಿದು. ದಿಟವ ಮಱೆದು,
ಇಲ್ಲದ ಲಿಂಗವನುಂಟೆಂದು ಪೂಜಿಸುವರಾಗಿ ಆಚಾರ ಉಂಟು.
ಆಚಾರವುಳ್ಳವಂಗೆ ಗುರುವುಂಟು, ಗುರುವುಳ್ಳವಂಗೆ ಲಿಂಗವುಂಟು.
ಲಿಂಗಪೂಜಕಂಗೆ ಭೋಗವುಂಟು.
ಈ ಬಱಿಯ ಬಾಯ ಬಣ್ಣಕರೆಲ್ಲರೂ ಪೂಜಕರಾದರು.
ಗುಹೇಶ್ವರಲಿಂಗವು ಅಲ್ಲಿ ಇಲ್ಲವೆಂಬುದನು
ಈ ವೇಷಲಾಂಛನರೆತ್ತ ಬಲ್ಲರು ಹೇಳಾ ಸಂಗನಬಸವಣ್ಣಾ ?

mattaṁ,
aṟida śaraṇaṅge ācāravilla. ācāravuḷḷavaṅge liṅgavilla.
liṅgavillada śaraṇana suḷuhu jagakke viparīta caritravadu.
prakaṭavalla nōḍā?
saṁsāri baḷasuva bayakeyanendū hoddanu.
saṭeya hiḍidu, diṭava maṟedu,
illada liṅgavanuṇṭendu pūjisuvarāgi ācāra uṇṭu.
ācāravuḷḷavaṅge guruvuṇṭu. guruvuḷḷavaṅge liṅgavuṇṭu.
liṅgapūjakaṅge bhōgavuṇṭu.
ī baṟiya bāya baṇṇakarellarū pūjakarādaru.
Guhēśvaraliṅgavu alli illavembudanu
ī vēṣalāñchanaretta ballaru hēḷā Saṅganabasavaṇṇā?

Again:

There is no discipline to bind
The Śaraṇa who knows; he needs
No liṅga who has the discipline.
The movement of a Śaraṇa
Without the liṅga has become
A monster to the world:
Behold, this is not manifest.
He never comes within the range
Of that desire the world does traffic in.
Because they cling on to the false
And lose sight of the true,
And worship thinking that
The inexistent Liṅga does exist,
There must be discipline for them!
For them who have this, Guru must be.
Those who must have a Guru must
Have Liṅga too; and those who worship that

Must have enjoyment in the world.
Such traffickers in empty, specious words
Have now become the worshippers.
Tell me, Saṅgana Basavaṇṇa,
How can these wearers of the garb
Know that Guhēśvaraliṅga is not there?

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's rejoinder thereto:

೬೭

ಘನಗಂಭೀರವಾರಿಧಿಯೊಳಗೆ ತೋಱುವ ವಿಚಾರಂಗಳು,
  ಆ ವಾರಿಧಿಯ ಬಿಟ್ಟು ತೋಱಬಲ್ಲವೆ ?
  ತೋಱಿದರೆ ಆ ವಾರಿಧಿ ತನ್ನ ತಾ ಜಱಿದುಕೊಂಬುದೆ ?
ನಿಮ್ಮೊಳಡಗಿದ ಪ್ರಮಥರೆಲ್ಲರ ಗುಣಾದಿಗುಣಂಗಳೆಲ್ಲವನು
  ನಿಮ್ಮಡಿಗಳೆತ್ತಲುಂಟೆ ?
ಜಗದೊಳಗೆ ಕೂಡಿ ಪರಿಪೂರ್ಣವಾದ ಬಳಿಕ
  ಇದಿರ ನೋಡಿ, ಜಱಿದು ನುಡಿವ ಠಾವಾವುದು ಹೇಳಯ್ಯಾ ?
  ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ನಿಮ್ಮ ನೀವು ಪರಿಣಾಮಿಸಿಕೊಂಬುದಲ್ಲದೆ ಭಿನ್ನವ ಮಾಡಲುಂಟೆ ?

ghanagaṁbhīravāridhiyoḷage tōṟuva vicāraṅgaḷu,
  ā vāridhiya biṭṭu tōṟaballave?
  tōṟidare ā vāridhi tanna tā jaṟedukoṁbude?
nimmoḷaḍagida pramatharellara guṇādiguṇaṅgaḷellavanu
  nimmaḍigaḷettaluṇṭe?
jagadoḷage kūḍi paripūrṇavāda baḷika
  idira nōḍi, jaṟedu nuḍiva ṭhāvāvudu hēḷayyā?
Kūḍalasaṅgamadēvayyā,
  nimma nīvu pariṇāmisikoṁbudallade bhinnava māḍaluṇṭe?

The waves that sport upon the great big sea,
Can they be seen without the sea?
Should they be seen, does that sea mock itself?
And must your feet expose
The several faults of all the saints
That dwell in you? Tell me, good Sir,

Once you have become
One with the world and filled it through,
Is there a place for mocking speech
At what you see?
O Kūḍala Saṅgama Lord, you ought to find
Peace for yourself, but can you, pray,
Distinguish them from you?

೬೮

ಮತ್ತಂ,
ಕುಲವ ನೋಡದೆ, ಛಲವ ನೋಡದೆ,
ನಿಲವ ನೋಡದೆ ಕೂಡಿದ ಬಳಿಕ,
ಅಲ್ಲಿ ಹೆಚ್ಚು ಕುಂದನಱಸಲುಂಟೆ?
ಮುಂದುವರಿದು ಜಂಗಮಕ್ಕೆ
ನಿಮ್ಮ ಕಾರುಣ್ಯವನುಪದೇಶ ಮಾಡಿದ ಬಳಿಕ,
ಬಂದುದ ಬಂದಂತೆ ಸಮನಿಸಿಕೊಳ್ಳಬೇಕಲ್ಲದೆ
ಅಂತಿಂತೆನಬಾರದು ಕೇಳಯ್ಯಾ.
ನೀನು ನಿರಾಕಾರ ಸಾಕಾರವೆಂಬೆರಡು ಮೂರ್ತಿಯ ಧರಿಸಿಪ್ಪೆಯಾಗಿ,
ಒಂದ ಜಱಿದು ಒಂದ ಹಿಡಿದೆಹೆನೆಂದರೆ
ಅದೆ ಕೊಱತೆ ನೋಡಾ ಪ್ರಭುವೆ ಕೂಡಲಸಂಗಮದೇವಾ!

mattaṁ,
kulava nōḍade, chalava nōḍade,
nilava nōḍade kūḍida baḷika,
alli heccu kundanaṟasaluṇṭe?
munduvaridu jaṅgamakke
nimma kāruṇyavanupadēśa māḍida baḷika,
banduda bandante samanisikoḷḷabēkallade
antintenabāradu kēḷayyā.
nīnu nirākāra sākāravemberaḍu mūrtiya dharisippeyāgi,
onda jaṟedu onda hiḍidehenendare
ade koṟate nōḍā Prabhuve Kūḍalasaṅgamadēvā?

Again:

When you entered into them,
Making no difference of class,
Of insolence of rank or high estate,
Should you yet look, down here,

For done or else undone?
When you have come of your own will,
And given the initiation of your grace
Unto the Jaṅgamas, you should accept
Whatever comes even as it comes,
Nor say it should not come this way or that.
Since you assumed
Both persons—form and formlessness,
If now you spurn the one and hold the other,
That is itself a lack in you—
Mark that, Prabhu: Kūḍala Saṅgama Lord!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara:

Prabhudēva's rejoinder thereto:

೬೯

ಆಕಾರ ನಿರಾಕಾರವೆಂಬೆರಡೂ ನಾನೆ; ದಿಟ ದಿಟ ತಪ್ಪದು ಕೇಳಾ.
ಆಕಾರಕ್ಕೆ ಭಾವವೆ ಪ್ರಾಣ,
ನಿರಾಕಾರಕ್ಕೆ ಮಹಾಜ್ಞಾನವೆ ಪ್ರಾಣ,
ಇಂತೀ ಉಭಯಕುಳಕ್ಕೆ ಇದು ಲಕ್ಷಣ ಕೇಳಾ.
ಎರಡರೊಳಗೆ ಆವ ಮುಖದಲ್ಲಿ ಇಪ್ಪಾತನು,
ಆ ಮುಖದಲ್ಲಿ ಶುದ್ಧವಾಗದನ್ನಕ್ಕರ
ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ದೂರ ಕೇಳಾ ಸಂಗನಬಸವಣ್ಣಾ.

ākāra nirākāraveṁberaḍū nāne; diṭa diṭa tappadu kēḷā.
ākārakke bhāvave prāṇa,
nirākārakke mahājñānave prāṇa.
intī ubhayakuḷakke idu lakṣaṇa kēḷā.
eraḍaroḷage āva mukhadalli ippātanu,
ā mukhadalli śuddhavāgadannakkara
Guhēśvaraliṅgakke dūra kēlā Saṅganabasavaṇṇā.

I am, indeed, both form and formlessness:
That is the very truth, beyond all doubt.
The soul of form is will; while Knowledge is
The soul of formlessness; hear me,
For both conditions this is the sign:

Who dwells in either whichever the aspect be,
Unless he is within that aspect pure,
Is a stranger to Guhēśvaraliṅga;
Hear me, Saṅgana Basavaṇṇa!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's rejoinder thereto:

೭೦

ಅಱಿವಿಲ್ಲದ ಕಾಯ ಉಂಟೆ? ಅಱಿವಿಲ್ಲದ ಪ್ರಾಣ ಉಂಟೆ?
ಅಱಿವಿಲ್ಲದ ನಿಲವು ಉಂಟೆ? ಭಾವವಿಲ್ಲದ ಭಕ್ತಿ ಉಂಟೆ?
ಕೂಡಲಸಂಗಮದೇವಾ,
ನೀವು ಪರಿಪೂರ್ಣರಾಗಿಪ್ಪಿರಿ, ಅವಗುಣಕ್ಕೆ ತೆಱಹಿಲ್ಲ.

aṟivillada kāya uṇṭē? aṟivillada prāṇa uṇṭē?
aṟivillada nilavu uṇṭe? bhāvavillada bhakti uṇṭe?
Kūḍalasaṅgamadēvā,
nīvu paripūrṇarāgippiri, avaguṇakke teṟahilla.

Is there a body without consciousness?
Is there a soul that has no consciousness?
Is there existence without consciousness?
Is there devotion where no feeling is?
O Kūḍala Saṅgama Lord, Thou art
All-pervasive, there's in Thee
No room for fault!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara:

Prabhudēva's rejoinder thereto:

೭೧

ಅಹುದಹುದು ಬಸವಣ್ಣಾ, ನೀನೆಂದುದನಲ್ಲೆನಬಹುದೆ?
ಎನ್ನ ಮನದ ಕಪ್ಪಕಳೆದು ನಿರ್ಲೇಪವ ಮಾಡಿ,
ಎನ್ನ ನಿರವಯಲಲ್ಲಿ ನಿಲಿಸಿ ಪ್ರತಿಷ್ಠೆಯ ಮಾಡುವಾತನೂ
ನೀನೆಂಬುದು ಸತ್ಯವಚನ ನೋಡಾ.

ಗುಹೇಶ್ವರನ ಮಹಾಗಣಂಗಳಿದ್ದಲ್ಲಿಗೆ ಹೋಗಿ
ತಿಳುಹಿಕೊಂಡು ಬಾರಾ ಸಂಗನಬಸವಣ್ಣಾ.

ahudahudu Basavaṇṇā, nīnendudanallenabahude?
enna manada kappakaḷedu nirlēpava māḍi,
enna niravayalalli nilisi pratiṣṭheya māḍuvātanū
nīnembudu satyavacana nōḍā.
Guhēśvarana mahāgaṇaṅgaḷiddallige hōgi
tiḷuhikoṇḍu bārā Saṅganabasavaṇṇā.

Yes, yes, Basavaṇṇa!
Could one gainsay what you have said?
Look, sooth to say, you are the one
Who, wiping the black spots from my heart
And rendering me immaculate,
Have set me up, as if enthroned,
Within the utter Void!
Go where Guhēśvara's great saints are
And, having calmed them down, return,
Saṅgana Basavaṇṇa!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavaraja's rejoinder thereto:

೭೨

ಕಾಲದಿಂದ ಕಡೆಮುಟ್ಟ ಮಾಡಿದ ಲೇಸು
ಒಂದು ದಿನ ಉದಾಸೀನವ ಮಾಡಿದರೆ,
ಅದೆಲ್ಲವೂ ವ್ಯರ್ಥವಾಗಿ ಹೋಹುದು ಕೇಳಯ್ಯಾ.
ಸಾವಿರ ನೋಂಪಿಯ ನೋಂತು
ಒಂದು ಬಾರಿಹಾದರವನಾಡಿದರೆ,
ಆ ನೋಂಪಿ ಎಲ್ಲವೂ ನೀರಲ್ಲಿ ನೆರೆದು ಹೋಹಂತೆ ಕೇಳಯ್ಯಾ.
ನಾನೆಷ್ಟು ಭಕ್ತಿಯ ಮಾಡಿದರೇನು?
ನಿಮ್ಮ ಶರಣರ ಮನವೆಳ್ಳನಿತು ನೊಂದರೆ,
ಎನ್ನ ಭಕ್ತಿಯ ಅಭಿಮಾನ ಹೋಯಿತ್ತಯ್ಯಾ.
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ಶರಣರ ಮುನಿಸನಾವ ಪರಿಯಲ್ಲಿ
ತಿಳುಹುವೆ ಹೇಳಾ ಎಲೆ ಪ್ರಭುವೆ?

kāladinda kaḍemuṭṭa māḍida lēsu
ondu dina udāsīnava māḍidare,
adellavū vyarthavāgi hōhudu kēlayyā.
sāvira nōmpiya nōntu
ondu bāri hādaravanāḍidare,
ā nōmpi ellavū nīralli neredu hōhante kēḷayyā.
nāneṣṭu bhaktiya māḍidarēnu?
nimma śaraṇara manaveḷḷanitu nondare,
enna bhaktiya abhimāna hōyittayyā.
Kūḍalasaṅgamadēvā,
nimma śaraṇara munisanāva pariyalli
tiḷuhuve hēḷā ele Prabhuve?

If you be negligent but for a day,
All that you did
Since time's beginning to its end,
Goes all in vain, you see?
If after a thousand austerities, you whore
But once, it is as if they all
Were washed in water, is it not?
What if I've practised many pieties?
If I should hurt, as much as a sesamum seed,
The feelings of your śaraṇas,
The worth of my devotions is all gone.
O Kūḍala Saṅgama Lord, tell me the way
I should calm down Thy angry śaraṇas,
O Prabhu!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara:

Prabhudēva's rejoinder thereto:

೭೩

ಎಡದ ಕಾಲಲೊದ್ದರೆ ಬಲದ ಕಾಲ ಹಿಡಿವುದು.
ಬಲದ ಕಾಲಲೊದ್ದರೆ ಎಡದ ಕಾಲ ಹಿಡಿವುದು.
ತ್ರಾಹಿ ತ್ರಾಹಿ, ತಪ್ಪೆನ್ನದೆಂದು
ಗುಹೇಶ್ವರನ ಶರಣರನೊಡಗೊಂಡು ಬಾರೈ ಸಂಗನಬಸವಣ್ಣಾ.

eḍada kālaloddare balada kāla hiḍivudu.
balada kālaloddare eḍada kāla hiḍivudu.
trāhi trāhi, tappennadendu
Guhēśvarana śaraṇaranoḍagoṇḍu bārai Saṅganabasavaṇṇā.

Should they give you a left-foot kick,
The right foot is what you should hold;
Should they give you a right-foot kick,
The left foot is what you should hold.
Go, own your fault and beg them to forgive,
And bring with you Guhēśvara's śaraṇas,
Saṅgana Basavaṇṇa.

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಮಹಾಶಿವಗಣಂಗಳ ಬಳಿಗೆ ಬಂದು ಮುನಿಸ ತಿಳುಹಿ ಕರೆವ ಪ್ರಸ್ತಾವದ ವಚನ:

idakke Basavarājadēvaru mahāśivagaṇaṅgaḷa munisa tiḷuhi kareva prastāvada vacana:

The vacana which tells how Lord Basavarāja went up to the crowd of Śivaśaraṇas and, having calmed their anger, called them back:

೭೪

ತೊತ್ತಿನ ತೊತ್ತಿನ ಮಱುದೊತ್ತಿನೊಡನೆ ಮುನಿವುದು
ನಿಮಗೆ ಗುಣವೆ ಅಯ್ಯಾ ?
ಅಯ್ಯಾ, ನಿಮ್ಮ ಧರ್ಮದವ ನಾನಯ್ಯಾ.
ಒಮ್ಮಿಂಗೆ ಕೃಪೆಮಾಡಿ ಕರುಣಿಸಿರಯ್ಯಾ.
ಕೂಡಸಂಗಮದೇವಾ,
ಇಲಿಗಂಜಿ ಮನೆಯ ಸುಡುವರುಂಟೆ ?

tottina tottina maṟudottinoḍane munivudu
nimage guṇave ayyā?
ayyā, nimma dharmadava nānayyā.
omminge kṛpemāḍi karuṇisirayyā.
Kūḍalasaṅgamadēvā,
iligañji maneya suḍuvaruṇṭe?

What credit does it you, good sirs,
To waste your rage upon
Your servant's servant's serving-man?
Good sirs, I am

Entirely at your mercy, sirs!
Do you, this once, out of your grace,
Show me your mercy, sirs!
O Kūḍala Saṅgama Lord, will you
For a rat's sake burn down the house?

೭೫

ಮತ್ತಂ,
ಆನು ಭಕ್ತನಲ್ಲ, ಆನು ಯುಕ್ತನಲ್ಲ.
ನೀವು ಮಾಡಿದ ಸೂತ್ರದ ಬೊಂಬೆ ನಾನಯ್ಯಾ.
ಎನಗೆ ಬೇಱೆ ಸ್ವತಂತ್ರ ಉಂಟೆ?
ನೀವೆನ್ನ ಮಾನಾಭಿಮಾನಕ್ಕೊಡೆಯರಾದ ಬಳಿಕ,
ಎನ್ನ ತಪ್ಪ ಲೆಕ್ಕಿಸದೆ ಬಿಜಯಂಗೈಯ್ವುದಯ್ಯಾ ಕೂಡಲಸಂಗಮದೇವಾ.

mattaṁ,
ānu bhaktanalla, ānu yuktanalla.
nīvu māḍida sūtrada bombe nānayyā.
enage bēṟe svatantra uṇṭe?
nīvenna mānābhimānakkoḍeyarāda baḷika,
enna tappa lekkisade bijayaṁgaiyvudayyā Kūḍalasaṅgamadēvā.

Again:

I'm not a devotee, no worthy man;
I'm but a puppet on your string.
Have I a liberty apart from you?
Since you are masters of my self-respect,
Pray, overlook this fault of mine and do
The grace to come, good sirs!

೭೬

ಮತ್ತಂ,
ಎನ್ನ ಭಕ್ತಿ ಎಲವದ ಕಾಯಿ ಫಲದಂತೆ ನೋಡಯ್ಯಾ!
ಹೊಱಗೆ ಹೆಂಪು, ಒಳಗೆ ಬೂರವಯ್ಯಾ.
ನಿಮ್ಮ ದೇವರೆಂದು ಪೂಜಿಸಿ ಮಾನವರೆಂದು ಮಱೆವೆನು.
ಸಗುಣ ನಿರ್ಗುಣವೆರಡೂ ಅಳವಡದ ಸಂದೇಹಿ ನಾನಯ್ಯಾ.
ಕೂಡಲಸಂಗಮದೇವಾ,
ಎನ್ನಪರಾಧವ ಸೈರಿಸುವರೆ ನೀವಲ್ಲದೆ ಮತ್ತಾರನೂ ಕಾಣೆ.
ಶರಣಾರ್ಥಿ ಶರಣಾರ್ಥಿ. ಕೃಪೆಯಿಂದ ಕರುಣಿಸಿರಯ್ಯಾ!

mattaṁ,

enna bhakti elavada kāya phaladante nōḍayyā?
horage hempu, oḷage būravayyā.
nimma dēvarendu pūjisi mānavarendu marevenu.
saguṇa nirguṇaveraḍū aḷavaḍada sandēhi nānayyā.
Kūḍalasaṅgamadēvā,
ennaparādhava sairisuvare nīvallade mattāranū kāṇe.
śaraṇārthi śaraṇārthi. kṛpeyinda karuṇisirayyā?

Again:

My piety, good sirs, is like
The fruit of the silk-cotton tree:
Outwardly fine, fibres within.
Revering you as gods, I quite forget
That you are men. I am, good sirs,
A man of little faith, who have not grasped
The abstract and concrete divinity.
O Kūḍala Saṅgama Lord, I see none else
But you to bear with my offence.
I bow to you: out of your grace,
Show mercy unto me!

ಇದಕ್ಕೆ ಶರಣರ ಪ್ರತ್ಯುತ್ತರ. ಸೊಡ್ಡಳಬಾಚರಸರ ವಚನ:

idakke śaraṇara pratyuttara, Soḍḍaḷabācarasara vacana:

Soḍḍaḷa's vacana conveying the śaraṇas' reply:

೭೭

ಹಿಡಿದು ಬಿಟ್ಟ ಬಳಿಕ ಅಂತಿರಬೇಕಲ್ಲದೆ,
ಇನ್ನು ಹಿಡಿದು ತಪ್ಪಿದ ವಸ್ತುವನಱಸಿ ಹಿಡಿಯಲುಂಟೆ ?
ಮುನಿದು ಹೂವಿನೊಳಿಟ್ಟು, ಒಸೆದು ಆನೆಯನೇಱಿಸಿಹೆನೆಂದರೆ,
ಶಿವಶರಣರ ಮನಸ್ಸು ತಿಳಿಯದು ನೋಡಾ.
ಒಡೆದ ಮುತ್ತು ನಾಣ್ಯಕ್ಕೆ ಸಲ್ಲದು.
ಒಡೆದ ಹಾಲು ಅಮೃತಕ್ಕೆ ಸಲ್ಲದು.
ನಾವೇಕಯ್ಯಾ ನಿಮಗೆಂದು ಸೊಡ್ಡಳನ ಶರಣರು ನಿರೂಪವ ಕೊಡಲು,
ಎನ್ನ ಪರಮಾರಾಧ್ಯರು ಸಂಗನಬಸವಣ್ಣ ತಿಳುಹುತ್ತಿರ್ದನು.

hiḍidu biṭṭa baḷika antirabēkallde,
innu hiḍidu tappida vastuvanarasi hiḍiyaluṇṭē?

munidu hūvinoḷittu, osedu āneyanēṟisihenendare,
śivaśaraṇara manassu tiḷiyadu nōḍā.
oḍeda muttu nāṇyakke salladu.
oḍeda hālu amṛtakke salladu.
nāvēkayyā nimagendu Soḍḍaḷana śaraṇaru nirūpava koḍalu,
enna paramārādhyaru Saṅganabasavaṇṇa tiḷuhuttirdanu.

'When having held, you then let go, you should
Remain content; but, having held
And then let go,
Could you again look for and hold
What you have let go once?
Look you, it does not satisfy
The minds of Śivaśaraṇas if you,
Being once angry, smother us in flowers
And amiably mount us on elephants!
A broken pearl is no good currency;
Nor broken milk for making sweets.
What use are we to you?'
When Soḍḍaḷa's śaraṇas reported so,
Saṅgana Basavaṇṇa, my supreme Guru,
Has still been trying to calm them down.

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarajadēvara pratyuttara:

Lord Basavarāja's rejoinder thereto:

೭೮

ಎಡದ ಪಾದದಲೊದ್ದರೆ ಬಲದ ಪಾದವ ಹಿಡಿವೆ.
ಬಲದ ಪಾದದಲೊದ್ದರೆ ಎಡದ ಪಾದವ ಹಿಡಿವೆ.
ತ್ರಾಹಿ ತ್ರಾಹಿ! ತಪ್ಪೆನ್ನದು, ಕ್ಷಮೆ ನಿಮ್ಮದು.
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ಕರುಣದ ಕಂದ ನಾನು.

eḍada pādadaloddare balada pādava hiḍive.
balada pādadaloddare eḍada pādava hiḍive.
trāhi trāhi! tappennadu, kṣame nimmadu.
Kūḍalasaṅgamadēvā,
nimma karuṇada kanda nānu.

Should you give me a left-foot kick,
The right foot is what I would hold.
Should you give me a right-foot kick,
The left foot is what I would hold.
Forgive me: mine the fault,
Forgiveness is yours, O Kūḍala Saṅgama Lord,
I am your mercy's child!

೭೯

ಮತ್ತಂ,
ಎನ್ನಂತರಂಗ ನೀವಯ್ಯಾ, ಎನ್ನ ಬಹಿರಂಗ ನೀವಯ್ಯಾ.
ಎನ್ನಱಿವು ನೀವಯ್ಯಾ. ಎನ್ನ ಮಱಹು ನೀವಯ್ಯಾ.
ಎನ್ನ ಭಕ್ತಿ ನೀವಯ್ಯಾ, ಎನ್ನ ಯುಕ್ತಿ ನೀವಯ್ಯಾ.
ಎನ್ನ ಆಲಸ್ಯ ನೀವಯ್ಯಾ, ಎನ್ನ ಪರವಶ ನೀವಯ್ಯಾ.
ಸಮುದ್ರವ ಹೊಕ್ಕ ಕಾಲುವಳ್ಳದಲ್ಲಿ
ಕೊಱತೆಯನಱಸುವುದೆ ಆ ಸಮುದ್ರವು ?
ಎನ್ನ ಲೇಸು ಹೊಲ್ಲೆಹವೆಂಬುದು
ನಿಮ್ಮದೆಂಬುದು ನೀವೆ ಬಲ್ಲಿರಿ.
ಇದಕ್ಕೆ ನಿಮ್ಮ ಪಾದವೆ ಸಾಕ್ಷಿ,
ಎನ್ನ ಮನವೆ ಸಾಕ್ಷಿ ಕೂಡಲಸಂಗಮದೇವಾ.

mattaṁ,
ennantaraṅga nīvayyā, enna bahiraṅga nīvayyā.
ennaṟivu nīvayyā, enna maṟahu nīvayyā.
enna bhakti nīvayyā, enna yukti nīvayyā.
enna ālasya nīvayyā, enna paravaśa nīvayyā.
samudrava hokka kāluvaḷḷadalli
koṟateyanaṟasuvude ā samudravu?
enna lēsu hollehavembudu
nimmadembudu nīve balliri.
idakke nimma pādave sākṣi,
enna manave sākṣi Kūḍalasaṅgamadēvā.

Again:

You are my inward and my outwardness,
Good sirs! awareness and forgetfulness!
You are the practice and the piety!
You are the indolence and ecstasy!

Pray, does the ocean seek to know
The drawbacks of the foot-deep stream
Already lost within the seas?
You only know that what is good and vile
In me, is yours! Your feet, my mind
Can witness it, O Kūḍala Saṅgama Lord!

ಇದಕ್ಕೆ ಚೆನ್ನಬಸವರಾಜದೇವರ ವಚನ:

idakke Cennabasavarājadēvara vacana:

Lord Cennabasavarāja's vacana thereon:

೮೦

ಆರಿಗೆ ಮಾಡಬಹುದಯ್ಯಾ ಸದ್ಭಕ್ತಿಯೆಂಬುದನು ?
ಆರಿಗೆ ತಿಳಿವುದಯ್ಯಾ ಶಿವಜ್ಞಾನದ ಸೆಱಗು ?
ನಿರಾಳದ ಸಿಂಹಾಸನದ ಮೇಲೆ ನಿರವಯ ಬಂದೆಱಗಿದರೆ,
ಆ ನಿರಾಕಾರ ಪದಾರ್ಥವನರ್ಪಿಸಿ ಪ್ರಸನ್ನವ ಹಡೆದ.
ಸಾಕಾರ ಸಿಂಹಾನದ ಮೇಲೆ
ಮೂರ್ತಿಗೊಂಡ ಸಂಗಮನಾಥ ಮುನಿದೆದ್ದು ಹೋದರೆ,
ತನುವಿನೊಳಗೆ ತನುವಾಗಿ ಹೊಕ್ಕು,
ಮನದೊಳಗೆ ಮನವಾಗಿ ಭಾವದೊಳಗೆ ಭಾವವಾಗಿ ವೇಧಿಸಿ,
ಶಿವಶರಣರ ಮನದ ಕಂದುಕಲೆಯ ಕಳೆದು,
ತನ್ನತ್ತ ತಿರುಗಿಸಿ ಪ್ರಸನ್ನ ವಡೆದ.
ಇಂತೀ ಉಭಯನಿರ್ಣಯದಲ್ಲಿ ನಿಸ್ಸೀಮನಾದ
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರ ಶರಣ ಬಸವಣ್ಣಂಗೆ
ತ್ರಿಜಗದೊಳಗೆ ಆರನೂ ಸರಿಗಾಣೆನು.

ārige māḍabahudayyā sadbhaktiyeṁbudanu?
ārige tiḷivudayyā śivajñānada seṟagu?
nirāḷada siṁhāsanada mēle niravaya bandeṟagidare,
ā nirākāra padārthavanarpisi prasannava haḍeda.
sākāra siṁhāsanada mēle
mūrtigoṇḍa saṅgamanātha munideddu hōdare,
tanuvinoḷage tanuvāgi hokku,
manadoḷage manavāgi bhāvadoḷage bhāvavāgi vēdhisi,
śivaśaraṇara manada kandukaleya kaḷedu,
tannatta tirugisi prasanna vadeda.

intī ubaya nirṇayadalli nissīmanāda
Kūḍalacennasaṅgamadēvara śaraṇa Basavaṇṇaṅge
trijagadoḷage āranū sarigāṇenu.

Who can perform
What is called piety? who knows
Of God illumination the merest fringe?
When the Undivided comes and sits
Upon the Tranquil as His throne,
By offering him the dish of Formlessness,
He gained his grace; but when
Lord Saṅga, who took a seat
Upon the throne of Form,
Did go away in anger, he
Obtained His grace
Entering the body being a body, mind as mind,
And penetrating as a will in will,
Cleansing the stains upon the hearts
Of Śivaśaraṇas, and turning them to Himself.
In the three worlds I see no one
To match Basavaṇṇa, the śaraṇa
Of Lord Kūḍala Cennasaṅgama, the limitless,
In this twin consummation!

೮೧

ಮತ್ತಂ,
ರಣವನರ್ಚಿಸಿ ಭೂತಕ್ಕೆ ಬಲಿಯ ಕೊಡುವ
ಕಲಿಯ ಮನದ ಕೊನೆಯ ಮೊನೆಯ ಮೇಲೆ ಇಪ್ಪಂತೆ,
ಸಮಯಾಚಾರವ ಮಾಡಬೇಕು.
ಮಾಡಿಹೆನೆಂಬುದು ಸಾಮಾನ್ಯವೆ ?
ಇದು ಕಾರಣ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯಾ,
ಸಮಯಭಕ್ತಿ ಸಂದಿತ್ತು ಸಂಗನಬಸವಣ್ಣಂಗೆ.

mattaṁ,
raṇavanarcisi bhūtakke baliya koḍuva
kaliya manada koneya moneya mēle ippante,
samayācārava māḍabēku.
māḍihenembudu sāmānyave?
idu kāraṇa Kūḍalacennasaṅgayyā,
samayabhakti sandittu Saṅganabasavaṇṇaṅge.

Again:

The discipline of the Community
Must be observed as if you were
Upon the sharpest point of mind
Of warrior who, worshipping the field,
Makes sacrifices to the ghouls.
Is it a common thing to say
'I will do it'? Therefore,
O Kūḍala Cennasaṅgama Lord,
Saṅgana Basavaṇṇa has achieved
Loyalty to the Community.

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಬೇಡಿಕೊಳಲು, ಮಹಾಗಣಂಗಳು ಮುನಿಸು ತಿಳಿದು ಪ್ರಸನ್ನರಾದ ಪ್ರಸ್ತಾವದಲ್ಲಿ ಚಿಕ್ಕದಣ್ಣಾಯಕರ ವಚನ:

idakke Basavarājadēvaru bēḍikoḷalu, mahāgaṇaṅgaḷu munisu tiḷidu prasannarāda prastāvadalli Cikkadaṇṇāyakara vacana:

Cennabasavaṇṇa's vacana on the occasion when, in response to Lord Basavarāja's prayer, the great cohort cooled off their anger and calmed down:

೮೨

ಭಕ್ತಿಯುಕ್ತಿಯ ಹೊಲಬ
ಮೂಱು ಲೋಕದೊಳಗೆ ಬಲ್ಲವರಾರನಾರನು ಕಾಣೆ.
ಲಿಂಗದಲ್ಲಿ ಭಕ್ತಿಯ ಮಾಡಿದರೆ ಭವ ಹಱಿಯದೆಂದು,
ಜಂಗಮಮುಖ ಲಿಂಗವೆಂದಱಿದು,
ಅರ್ಚಿಸಿ ಪೂಜಿಸಿ ದಾಸೋಹವ ಮಾಡಿ,
ಪ್ರಸನ್ನತೆಯ ಹಡೆದು,
ಆ ಪ್ರಸನ್ನತೆಯ ರುಚಿಯನುಪಮಿಸಬಾರದು.
ಆ ಬಸವಣ್ಣನ ಭಕ್ತಿಪ್ರಸಾದವ ಕೊಂಡು
ನಾನು ಬದುಕಿದೆನು.
ಆ ಬಸವಣ್ಣನ ಪ್ರಸಾದವ ಕೊಂಡು,
ಅಲ್ಲಮಪ್ರಭು ತೃಪ್ತನಾದನು.
ಅಲ್ಲಮಪ್ರಭು ಕೊಂಡ ಪ್ರಸಾದದ ತೃಪ್ತಿ
ಲಕ್ಷದ ಮೇಲೆ ತೊಂಬತ್ತಾಱು ಸಾವಿರ ಜಂಗಮಕ್ಕೆ ತೃಪ್ತಿಯಾಯಿತ್ತು.
ಆ ಲಕ್ಷದ ಮೇಲೆ ತೊಂಬತ್ತಾಱು ಸಾವಿರ ಜಂಗಮ ತೃಪ್ತಿಯಾದಲ್ಲಿ
ಸಚರಾಚರವೆಲ್ಲಾ ಕೂಡೆ ತೃಪ್ತಿಯಾಯಿತ್ತೆಂದರೆ,

ಇಲ್ಲವೆಂದು ಬಿಜ್ಜಳ ತರ್ಕಿಸಲು,
ಕಪ್ಪೆಯ ಒಡಲೊಳಗೆ ಪ್ರಭುವಿನ ಪ್ರಸಾದವ ತೋಱನೇ ಬಸವಣ್ಣನು ?
ಇದುಕಾರಣ, ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರಲ್ಲಿ
ಬಸವಣ್ಣ ಪ್ರಭುದೇವರ ಪ್ರಸಾದದ ಘನವು
ತ್ರೈಲೋಕದೊಳಗೆ ಬೆಳವಿಗೆಯಾಯಿತ್ತು.

bhaktiyuktiya holaba
mūṟu lōkadoḷage ballavarāranāranu kāṇe.
liṅgadalli bhaktiya māḍidare bhava haṟiyadendu,
jaṅgamamukha liṅgavendaṟidu,
arcisi pūjisi dāsōhava māḍi,
prasannateya haḍedu,
ā prasannateya ruciyanupamisabāradu.
ā Basavaṇṇana bhaktiprasādava koṇḍu
nānu badukidenu.
ā Basavaṇṇana prasādava koṇḍu,
Allamaprabhu tṛptanādanu.
Allamaprabhu koṇḍa prasādada tṛpti
lakṣada mēle toṁbattāṟu sāvira jaṅgamakke tṛptiyāyittu.
ā lakṣada mēle toṁbattāṟu sāvira jaṅgama tṛptiyādalli
sacarācaravellā kūḍe tṛptiyāyittendare,
illavendu Bijjaḷa tarkisalu,
kappeya oḍaloḷage Prabhuvina prasādava tōṟane Basavaṇṇanu?
idu kāraṇa, Kūḍalacennasaṅgamadēvaralli
Basavaṇṇa Prabhudēvara prasādada ghanavu
trailōkadoḷage beḷavigeyāyittu.

None, none at all I see who know,
In the three worlds, the way of piety.
Ineffable is the flavour of the grace
You can attain
When, since the wheel of births cannot be stayed
By practising your piety in Liṅga, you know
That Liṅga is but the Jaṅgama's face,
And worship and adore and bow your head
In humble service. I was saved when I
Received as grace Basavaṇṇa's piety.
Taking Basavaṇṇa's prasāda, Allama Prabhu
Became content; while this content,

Deriving from the food consumed
By Allama Prabhu, became content for one
Lakh six-and-ninety thousand Jaṅgamas,
And when it was said, in the content of these
One lakh and six-and-ninety thousand ones,
The entire animate and inanimate world
Became fully content,
Bijjaḷa contended that it was not so,
Did not Basavaṇṇa show what Prabhu ate
Within the belly of a frog?
Therefore, in Kūḍala Cennasaṅgama,
The glory of Basavaṇṇa's and Prabhudēva's grace
In the three worlds flourished and grew.

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ವಚನ:

idakke Prabhudēvara vacana:

Prabhudēva's vacana thereon:

೮೩

ಲಿಂಗ ಜಂಗಮವೆಂಬ ಸಕೀಲವನಱಿದು,
ಲಿಂಗಾರ್ಚನೆ ಜಂಗಮಾರ್ಚನೆಯ ಮಾಡಲು,
ಆ ಲಿಂಗವೆ ಜಂಗಮದೊಳಗಡಗಿ,
ಆ ಜಂಗಮವೆ ಪರಾಪರವೆಂದಱಿದು ತೋಱಿದ.
ಆ ಜಂಗಮವೆಂಬ ಘನವು ನಿಮ್ಮೊಳಗಡಗಿದ ಕಾರಣ
ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮ ಅನುವನಱಿದು
ಸಂಗನಬಸವಣ್ಣನು ತನ್ನ ಪ್ರಸಾದವನಿಕ್ಕಿದರೆ,
ನಿಮ್ಮ ಪ್ರಮಥರೆಲ್ಲರೂ ಜಯ ಜಯಾ ಎನುತಿರ್ದ ಕಾರಣ,
ನಾನು ಬಸವಣ್ಣಂಗೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

liṅga jaṅgamavemba sakīlavanaṟidu,
liṅgārcane jaṅgamārcaneya māḍalu,
ā liṅgave jaṅgamadoḷagaḍagi,
ā jaṅgamave parāparavendaṟidu tōṟida.
ā jaṅgamavemba ghanavu nimmoḷagaḍagida kāraṇa
Guhēśvarā, nimma anuvanaṟidu
Saṅganabasavaṇṇanu tanna prasādavanikkidare,
nimma pramatharellarū jaya jayā enutirda kāraṇa,
nānu Basavaṇṇaṅge namō namō enutirdenu.

Knowing the link that Liṅga is Jaṅgama
Worshipping Liṅga and Jaṅgama,
Knowing that Jaṅgama is the Supreme
When Liṅga is incorporated in Jaṅgama,
He made this manifest; because
The Absolute called Jaṅgama was lost
Within you, O Guhēśvara; because
When Saṅgana Basavaṇṇa, knowing your taste, served
You food, and all your retinue
Cried praise of you, I say
Again and again, Hail, O hail!
To Basavaṇṇa.

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's rejoinder thereto:

೮೪

ತೊಱೆಯುದಕವ ಕೆಱೆಯುಂಡು ತೃಪ್ತವಾಗಲು,
ಆ ಕೆಱೆಯುದಕವ
ಹಲವು ಕೆಲವು ಸ್ಥಾವರ ಜಂಗಮಂಗಳುಂಡು ತೃಪ್ತಿವಡೆದಂತೆ,
ಪ್ರಭುದೇವರ ತೃಪ್ತಿ
ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಂಗಳೆಲ್ಲಕ್ಕೆ ತೃಪ್ತಿಯಾಯಿತ್ತು ನೋಡಾ.
ಬಸಿಱುವೆಂಡತಿಯುಂಡಲ್ಲಿ ಒಡಲ ಶಿಶು ತೃಪ್ತಿಯಾದಂತೆ,
ಸಚರಾಚರವೆಲ್ಲವೂ ತೃಪ್ತಿಯಾದವು ನೋಡಾ.
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ಶರಣ ಪ್ರಭುದೇವರ ಪ್ರಸಾದದ ಮಹಿಮೆಗೆ
ನಮೋ ನಮೋ ಎಂಬೆನು !

toṟeyudakava keṟeyuṇḍu tṛptavāgalu
ā keṟeyudakava
halavu kelavu sthāvara jaṅgamaṅgaḷuṇḍu tṛptivaḍedante,
Prabhudēvara tṛpti
asaṅkhyāta mahāgaṇaṅgaḷellakke tṛptiyāyittu nōḍā.
basiṟuveṇḍatiyuṇḍalli oḍala śiśu tṛptiyādante,
sacarācaravellavū tṛptiyādavu nōḍā.

Kūḍalasaṅgamadēvā,
nimma śaraṇa Prabhudēvara prasādada mahimege
namō namō eṁbenu!

As when a tank consumes
The water of a stream and is content;
When some unmoving and some moving things
Imbibe
The water of that tank and are content;
So Prabhudēva's satisfaction proved
For all the innumerable saints
A satisfaction too; as when
A pregnant woman eats, the child
Within her womb is satisfied, so all
Inanimate and animate creatures were content.
O Kūḍala Saṅgama Lord, I say Hail, O hail!
To the glory of the prasāda
Of Prabhudēva, Thy Śaraṇa.

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ಬಸವಣ್ಣನ ಸ್ತೋತ್ರವ ಮಾಡುವ ವಚನ:
idakke Prabhudēvaru Basavaṇṇana stōtrava māḍuva vacana:
The vacana in which Prabhudēva praises Basavaṇṇa hereon:

೮೫

ಲಿಂಗದ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆಯಲೆಂದು
ಲಿಂಗಪ್ರಾಣಿಯಾದ.
ಲಾಂಛನದ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆಯಲೆಂದು
ಜಂಗಮಪ್ರಾಣಿಯಾದ.
ಪ್ರಸಾದದ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆಯಲೆಂದು
ಮಹಾಪ್ರಸಾದಿಯಾದ.
ಇಂತೀ ತ್ರಿವಿಧದ ಪೂರ್ವಾಶ್ರಯವ ಕಳೆಯಲೆಂದು
ಬಸವಣ್ಣನು ಮರ್ತ್ಯಕ್ಕೆ ಬಂದನು ಕಾಣಾ ಗುಹೇಶ್ವರಾ.

liṅgada pūrvāśrayava kaḷeyalendu
liṅgaprāṇiyāda.
lāñchanada pūrvāśrayava kaḷeyalendu
jaṅgamaprāṇiyāda.
prasādada pūrvāśrayava kaḷeyalendu
mahāprasādiyāda.

intī trividhada pūrvāśrayava keḷeyalendu
Basavaṇṇanu martyakke bandanu kāṇā Guhēśvarā.

To wash off Liṅga's old impurities,
He made of Liṅga his very life;
To wash the old impurities
Of ceremonial robes, he made
Of Jaṅgama his very life;
To wash Prasāda's old impurities,
He made Prasāda his very life;
To wash the old impurities of these three,
Basavaṇṇa came down to earth:
Mark that, Guhēśvara!

೮೭

ಮತ್ತಂ,

ಆದಿಯಾಧಾರವಮಂ ಮಾಡಿ, ಅಜಕೋಟಿ ಬ್ರಹ್ಮಾಂಡಗಳಂ ಮಾಡಿ,
ಈರೇಳು ಭುವನಂಗಳಂ ಮಾಡಿ ಹರ ಲೀಲೆಯಾಡುವಲ್ಲಿ,
ಹರಿವಿರಿಂಚಿಗಳ ಸುರಾಸುರರ ಶಿರೋಮಾಲೆ ಇಕ್ಕಿ ಕೊಂಡಾಡುವಲ್ಲಿ,
ಪಾದ ರಸಾತಳಕ್ಕಿಳಿದು ಭುವನ ಜಲಮಯವಾದಲ್ಲಿ,
ಹಸ್ತ ಮಕುಟ ತಾಗಿ ಸಕಲ ಲೋಕಂಗಳೆಲ್ಲವೂ ನಿರವಯಲಾದಲ್ಲಿ,
ನಿಜದ ಬೆಳಗಿನ ಬೆಳಗಿನೊಳಗೆ ಸೋಹಂ ಎನಲು,
ವಿಚಾರದಿಂದ ಘನಮನವಾದಂದು
ಗುಹೇಶ್ವರಾ,
ನೀನೆ ಲಿಂಗ, ನಾನೆ ಜಂಗಮ, ಬಸವಣ್ಣನೆ ಭಕ್ತ.

mattaṁ,

ādiyādhāramaṁ māḍi, ajakōṭi bramhāṇḍaṅgaḷaṁ māḍi,
īrēḷu bhuvanaṅgaḷaṁ māḍi hara līleyāḍuvalli,
hariviriñcigaḷa surāsurara śirōmāle ikkikoṇḍāḍuvalli,
pāda rasātaḷakkiḷidu bhuvana jalamayavādalli,
hastamakuṭa tāgi sakala lōkaṅgaḷellavū niravayalādalli,
nijada beḷagina beḷaginoḷage sōhaṁ enalu,
vicāradinda ghanamanavādandu
Guhēśvarā,
nīne liṅga, nāne jaṅgama, Basavaṇṇane bhakta.

Again:

When Hara, in His sport, made time and space,
Made God's own billions of cosmic eggs,
Made two-by-seven worlds, and wore
A garland of the skulls
Of Viṣṇu and Brahma, angels and demons both;
And when His foot,
Descending to the bottomless pit,
Flooded the world with water;
And all the worlds, touched by his hand and head,
Vanished to nought, and in the light of lights
Of His own Self, He uttered 'I am He';
And when through thought the Absolute
Became the Mind, then you,
Guhēśvara, were Liṅga, I Jaṅgama,
And Basavaṇṇa a devotee!

೮೭

ಮತ್ತಂ,

ಭೂವಳಯ ಮಧ್ಯದಲ್ಲಿ
ಎಂಟೆಸಳ ಮೇಲೆ ಸುಳಿದಾಡುವನ ಎಚ್ಚಱಲೀಯ.
ಕಂಟಕ ವಿರಹಿತ, ನಂಟರಿಗೆ ವಿರೋಧಿ.
ಇಳೆಯ ಗುಣ ವಿರಹಿತನು.
ಗಗನಕಮಲಕುಸುಮ ಪರಿಣಾಮದೊಳಗೆ ಪರಿಣಾಮಿ ನೋಡಾ.
ತಾನೆಂಬುದ ಹುಸಿಮಾಡಿ,
ಲಿಂಗಜಂಗಮ ದಿಟವೆಂದು ಸಕಲ ಸುಖಭೋಗಂಗಳನರ್ಪಿಸಿದ.
ಗುಹೇಶ್ವರಾ,
ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣಂಗಲ್ಲದೆ ಇನ್ನಾರಿಗೆಯೂ ಅಳವಡದು.

mattaṁ,
bhūvaḷaya madhyadalli
eṇṭesaḷa mēle suḷidāḍuvana eccaṟalīya.
kaṇṭaka virahita, naṇṭarige virōdhi.
iḷeya guṇa virahitanu.
gaganakamalakusuma pariṇāmadoḷage pariṇāmi nōḍā.
tāneṁbuda husimāḍi,
liṅgajaṅgama diṭavendu sakala sukhabhōgaṅgaḷanarpisida.
Guhēśvara,
nimma śaraṇa Basavaṇṇaṅgallade innārigeyū aḷavaḍadu.

Again:

He does not let Him wake who moves
On the eight petals in
The centre of the earth-abode.
Untrammelled by obstacles,
He's averse to members of his kin.
He's free from worldly qualities.
Look, in the peace of the lotus-flower of Heaven,
He is at peace; disowning His own sense of self,
And saying that Liṅga and Jaṅgama are true,
He has offered all his pleasures and delights.
O Guhēśvara, except Thy Śaraṇa Basavaṇṇa,
None other could have done so much.

೮೮

ಮತ್ತಂ,

ಹಾಳುಮನೆಯ ಹೊಸತಿಲಲ್ಲಿ ನಿಂದಿದ್ದು,
ಆರೂ ಬಾರದ ಬಟ್ಟೆಯ ನೋಡುತ್ತ,
ಆರಿಂಗಾಗದಿರವು ನಮಗಾಯಿತ್ತೆನುತಲಿ,
ಆರಯ್ಯ ಬಂದವರಿಗೆ ಶಂಕೆಯಿಲ್ಲ.
ಕಾಲಿಲ್ಲದೆ ಬಂದವರು ಕೈಯಿಲ್ಲದೆ ಕೊಂಬವರು
ಮೇಲುತಲೆ ಇದ್ದವರು ನುಡಿವಾಗ,
ಮಾರಾರಿಯ ಬೆಳಸನಾರಯ್ಯಾ ಸಂತವಿಡುವರೆಂದರೆ,
ಸಾರಾಯಂಗಲ್ಲದೆ ಮತ್ತಿನ್ನಾರಿಗಹುದು ಹೇಳಾ ?
ಸಂತೆಯ ಗಂಡಿಸಿಲ ಸೂಳೆಗೆ ಕೊಂತವ ಕೊಂಡರೆ
ಎಂತು ಬಚ್ಚಿಡಬಹುದು ? ಮರುಳುತನವು !
ಶಂಕಿಸಿತು ಎನ್ನ ಮನವು,
ಹಿಂದು ಮುಂದು ಕೂಡುವರಿಲ್ಲೆಂದು ಉಮ್ಮಳದಲ್ಲಿ.
ಗುಹೇಶ್ವರಾ,
ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನ ಪ್ರಸಾದವ ಕೊಂಡು
ನಿರುಪಮಸುಖಿಯಾದೆನು.

mattaṁ

hāḷumaneya hosatilalli nindiddu,
ārū bārada baṭṭeya nōḍutta,
āriṅgāgadiravu namagāyittenutali,
ārayya bandavarige śaṅkeyilla.

kālillade bandavaru kaiyillade koṁbavaru
mēlu tale iddavaru nuḍivāga,
mārāriya beḷasanārayyā santaviḍuvarendare,
sārayaṅgallade mattinnārigahudu hēḷā?
santeya guḍisila sūḷege kontavakoṇḍare
entu bacciḍabahudu? maruḷutanavu!
śaṅkisitu enna manavu,
hindu mundu kūḍuvarillendu ummaḷadalli.
Guhēśvarā,
nimma śaraṇa Basavaṇṇana prasādava koṇḍu
nirupamasukhiyādenu.

Again:

If standing on the threshold of a ruined house,
Watching the path along which no one came,
Those who have come to search
Say, 'What has happened to none else
Happened to us,' they doubt no more.
When those who come without feet,
And those who take without hands, and those
Who have their heads aloft, do speak,
If you would ask who could appease
The crop of Cupid's foe,
Say, is it possible for any one
But one who is the Essence?
If you should take a lance
Against a harlot in a market-stall,
How could you conceal it?
'Twas madness; and my spirit was in doubt;
And in the worry that there's none
To join before or after, O Guhēśvara,
I took Thy Śaraṇa Basavaṇṇa's gift
And am content beyond compare!

೮೯

ಮತ್ತಂ,

ಆದಿಯಲ್ಲಿ ಬಸವಣ್ಣನುತ್ಪತ್ಯವಾದ ಕಾರಣ,
ನಾಗಲೋಕದ ನಾಗಗಣಂಗಳಿಗೆ ಬಸವಣ್ಣನ ಪ್ರಸಾದ,
ಮರ್ತ್ಯಲೋಕದ ಮಹಾಗಣಂಗಳಿಗೆ ಬಸವಣ್ಣನ ಪ್ರಸಾದ,
ದೇವಲೋಕದ ದೇವಗಣಂಗಳಿಗೆ ಬಸವಣ್ಣನ ಪ್ರಸಾದ.

ಗುಹೇಶ್ವರಾ ನಿಮ್ಮಾಣೆ,
ಎನಗೂ ನಿನಗೂ ಬಸವಣ್ಣನ ಪ್ರಸಾದ.

mattaṁ,
ādiyalli Basavaṇṇanutpatyavāda kāraṇa,
nāgalōkada nāgagaṇaṅgaḷige Basavaṇṇana prasāda,
martyalōkada mahāgaṇaṅgaḷige Basavaṇṇana prasāda,
dēvalōkada dēvagaṇaṅgaḷige Basavaṇṇana prasāda.
Guhēśvarā nimmāṇe,
enagū ninagū Basavaṇṇana prasāda.

Again:
Because Basavaṇṇa was born
At the beginning, Basavaṇṇa's grace is for
The serpent people of the serpent world;
His grace is for the great saints of this earth;
His grace is for the gods of Heaven;
O Guhēśvara, Thy curse may fall on me
If Basavaṇṇa's grace is not for you and me!

೯೦

ಮತ್ತಂ,
ಎತ್ತಿದ ಮಣಿಮಕುಟದ ಮೇಲಣ
ಸುತ್ತಿದ ನಾಗಭೂಷಣದ ಪೆಡೆಯೊಂದು ಕೋಟಿ.
ಶಿವನಿಪ್ಪ ನೆಲೆಯನಾರೂ ಅಱಿಯರಯ್ಯಾ.
ಇಕ್ಕಿದ ಕರೋಟಿಮಾಲೆಯೊಳಗಿಪ್ಪ ರುದ್ರರು ಕೋಟಿ.
ಶಿವನಿಪ್ಪ ನೆಲೆಯನಾರೂ ಅಱಿಯರಯ್ಯಾ.
ಇಕ್ಕಿದ ರುಂಡಮಾಲೆಯೊಳಗಿಪ್ಪ ಮುಂಡಧಾರಿಗಳು ಕೋಟಿ.
ಶಿವನಿಪ್ಪ ನೆಲೆಯನಾರೂ ಅಱಿಯರಯ್ಯಾ.
ಖಂಡಕಪಾಲವ ಧರಿಸಿಪ್ಪ ಮುಂಡಧಾರಿಗಳೊಂದು ಕೋಟಿ.
ಶಿವನಿಪ್ಪ ನೆಲೆಯನಾರೂ ಅಱಿಯರಯ್ಯಾ.
ಎಲೆ ಗುಹೇಶ್ವರಾ,
ನಿಮ್ಮ ಪೂರ್ವಾಚಾರಿ ಸಂಗನಬಸವಣ್ಣನೊಬ್ಬನೆ ಬಲ್ಲನು.

mattaṁ,
ettida maṇimakuṭada mēlaṇa
suttida nāgabhūṣaṇada peḍeyondu kōṭi.
śivanippa neleyanārū aṟiyarayyā.

ikkida karōṭimāleyoḷagippa rudraru kōṭi.
śivanippa neleyanārū aṟiyarayyā.
ikkida ruṇḍamāleyoḷagippa muṇḍadhārigaḷu kōṭi.
śivanippa neleyanārū aṟiyarayyā.
khaṇḍakapālava dharisippa muṇḍadhārigaḷondu kōṭi.
śivanippa neleyanārū aṟiyarayyā.
ele Guhēśvarā,
nimma pūrvācāri Saṅganabasavaṇṇanobbane ballanu.

Again:

Hoods with the serpent ornament
Put on above the high-raised jewel-crown,
One billion! none knows the place
Where Śiva dwells! The Rudras that are
Within the garland of skulls he wears,
A billion! None knows the place
Where Śiva dwells! Those who hold trunks
In garlands of the heads he wears,
A billion! none knows the place
Where Śiva dwells! Those who hold trunks
Which carry broken skulls,
Are billion! none knows the place
Where Śiva dwells! O Guhēśvara,
Saṅgana Basavaṇṇa, Thy primal worshipper,
Alone can tell.

೯೧

ಮತ್ತಂ,

ಕಡುಜಲಕ್ಕೆ ಇದಿರಾಗಿ ಹರಿವ ಸ್ವಾಮಿಯ ಬರವ ಕಂಡು
ಬಿಡದೆ ಬೆಂಬತ್ತಿಸುವ ಪರಿಯ ನೋಡಾ !
ನಡೆ ನುಡಿ ಚೈತನ್ಯ ಒಡಲನೊಂದು ಮಾಡಿ,
ಬಿಡದೆ ವೇಧಿಸುವ ಬೆಡಗ ಕಂಡೆನಯ್ಯಾ !
ಕಡೆಗೆ ಸೂಸದ ದೃಷ್ಟಿ, ಹಿಡಿದು ತೊಲಗದ ಹಸ್ತ,
ಬಿಡಬೇಡ ತನಗೆ[ನ್ನುವ] ಸಜ್ಜನ ಮಡದಿ,
ತನ್ನ ಗಂಡನ ಅಡಗಿ ಕೂಡುವ ಭೇದ
ನಡುವಿರುಳು ಕೂಡಿ ನಿಮಿರಿ ಬೆಳಗಾಯಿತ್ತು.

ಮಾಡಿ ನೀಡುವವನ ಕಂಡು,
ನಾಡು ಬೀಡೆಲ್ಲಾ ನೆರೆದು ಕೊಡಕೈಯಲ್ಲಿ ಕೊಟ್ಟರೆ, ತೃಪ್ತರಾಗಿ
ಮಾಡುವರ ಹರಸುವರು; ನೋಡುವರು ಮನದಣಿಯೆ.
ಕೊಡುವರು ಕೋಟಿ, ಸಹಜ ಒಂದೆ ಎಂದು
ಜೋಡ ತೊಡೆದಾತನ ಮೈಯಲ್ಲಿ
ಕೂಡೆ ಘಾಯವಿಲ್ಲದುದ ಕಂಡು ನೋಡಿರೆ
ಮಸೆ ಮುಟ್ಟದ ಮಹಂತನ. ಬೇಡುವೆನಾತನ ಕರುಣವನು.
ಪಾದವ ನೊಸಲಲ್ಲಿ ಸೂಡುವೆ.
ಗುಹೇಶ್ವರನ ಶರಣ ಬಸವಣ್ಣಂಗೆ
ನಮೋ ನಮೋ ಎಂಬೆನು.

mattaṁ,
kaḍujalakke idirāgi hariva svāmiya barava kaṇḍu
biḍade beṁbattisuva pariya nōḍā!
naḍe nuḍi caitanya oḍalanondu māḍi,
biḍade vēdhisuva beḍaga kaṇḍenayyā!
kaḍege sūsada dṛṣṭi, hiḍidu tolagada hasta,
biḍabēḍa tanagenn[uva] sajjana maḍadi,
tanna gaṇḍana aḍagi kūḍuva bhēda
naḍuviruḷu kūḍi nimiri beḷagāyittu.
māḍi nīḍuvavana kaṇḍu,
nāḍu bīḍellā neredu koḍakaiyalli koṭṭare, tṛptarāgi
māḍuvara harasuvaru; nōḍuvaru manadaṇiye.
koḍuvaru kōṭi, sahaja onde endu
jōḍa toḍedātana maiyalli
kūḍe ghāyavilladuda kaṇḍu nōḍire
mase muṭṭada mahantana. bēḍuvenātana karuṇavanu.
pādava nosalalli sūḍuve.
Guhēśvarana śaraṇa Basavaṇṇaṅge
namō namō eṁbenu.

Again:

Look at the way he follows, relentlessly,
Seeing the Lord come—pressing against
The troubled waters!
I've seen the wonder of his ceaseless charge,
With gait and speech and energy
Rolled into one!

The eye that wanders not away,
The hand with unrelaxing grasp,
The gentle, unprotesting, wife who does not say,
'Leave me not,' sinking between
Her husband's arms: this is the way
They meet . . . And though it is midnight,
Bright is the day around!
At sight of him
Whose service is so perfect, crowds
Gathered from all over the land,
And when he gave with lavish hand,
Rejoiced, and blessed all those who serve,
Gazing at him to their hearts' content.
Mark how there is no wound
Upon his body who has shed the Twain
And lives unscratched by any bruise,
Because the men who give are myriad, but
The one who gives spontaneously
Is only one.
The mercy of the great one I beseech,
And hold his feet upon my brow.
I say, Hail, O hail!
To Basavaṇṇa, Guhēśvara's śaraṇa.

೬೨

ಮತ್ತಂ,

ಯುಗದ ಉತ್ಸಾಹವ ನೋಡಿರೆ.
ಪಂಚಶಕ್ತಿಗಳಿಗೆ ಪಂಚಪ್ರಧಾನರು.
ಅವರಾಗು ಹೋಗನಾ ಶರಣನೆ ಬಲ್ಲ.
ಆ ಶರಣನು ತಾನು ತಾನಾಗಿ ಆಱು ದರುಶನಕ್ಕೆ ಯಾಚಕನಲ್ಲ.
ಮೂಱು ದರುಶನಕ್ಕೆ ಮುಯ್ಯಾನುವನಲ್ಲ.
ವೇದಶಾಸ್ತ್ರ ಪುರಾಣ
ಛಂದಸ್ಸು ನಿಘಂಟುಗಳೆಂಬವಕ್ಕೆ ಭೇದಕನಲ್ಲ.
ಅದೆಂತೆಂದಡೆ:
ಅವಱಂಗದ ಮೇಲೆ ಗುರುವಿಲ್ಲ ಲಿಂಗವಿಲ್ಲ ಜಂಗಮವಿಲ್ಲ
ಪ್ರಸಾದವಿಲ್ಲ ಪಾದೋದಕವಿಲ್ಲದ ಭಾಷೆ.

ಆ ಗುರು ಲಿಂಗ ಜಂಗಮ ಪ್ರಸಾದ ಪಾದೋದಕ
ಏಕಾರ್ಥವಾದ ಕಾರಣ,
ಪ್ರಾಣಿಗಳೆಲ್ಲವೂ ಪ್ರಣಮಂಗೈವುತ್ತಿರ್ದವು.
ಜೀವಿಗಳೆಲ್ಲವೂ ಜೀಯಾ ಜೀಯಾ ಎನುತ್ತಿರ್ದವು.
ಆತ್ಮಂಗಳೆಲ್ಲಾ ಅನುವ ಬೇಡುತ್ತಿರ್ದವು.
ಗುಹೇಶ್ವರಾ,
ಸಂಗನಬಸವಣ್ಣನ ಪಾದಕ್ಕೆ
ಈರೇಳು ಲೋಕವೆಲ್ಲವೂ ಜಯ ಜಯಾ ಎನುತ್ತಿರ್ದವು !

mattaṁ,

yugada utsāhava nōḍire.
pañcaśaktigaḷige pañcapradhānaru.
avarāgu hōganā śaraṇane balla.
ā śaraṇanu tānu tānāgi āṟudaruśanakke yācakanalla.
mūṟu daruṣanakke muyyānuvanalla.
vēda śāstra purāṇa
chandassu nighaṇṭugaḷembavakke bhēdakanalla.
adentendaḍe:
avaṟaṅgada mēle guruvilla liṅgavilla jaṅgamavilla
prasādavilla pādōdakavillada bhāṣe.
ā guru liṅga jaṅgama prasāda pādōdaka
ēkārthavāda kāraṇa,
prāṇigaḷellavū praṇamaṅgaivuttirdavu.
jīvigaḷellavū jīyā jīyā enuttirdavu.
ātmaṅgaḷellā anuva bēḍuttirdavu.
Guhēśvarā,
Saṅganabasavaṇṇana pādakke
īrēḷu lōkavellavū jaya jayā enuttirdavu!

Again:

Observe the age's festive mirth:
For the five powers the five ministers—
The Śaraṇa knows their ups and downs.
The Śaraṇa does not, having found his Self,
Beg of the six systems; nor does he rest
On the three systems, nor is moved
By Vēdas, Śāstras and Purāṇas,
Prosodic tomes and lexicons.

Because there's not on them
Guru, nor Liṅga nor Jaṅgama,
Nor hint of Prasāda or Pādōdaka.
Because these five are become one,
All breathing creatures offer now
Their salutations; all things that live
Address him with great deference.
All souls beseech to him for place.
O Guhēśvaıa, all the twice-seven woılds
Cry victory to the feet
Of Basavaṇṇa!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರ ಸ್ತೋತ್ರವ ಮಾಡುವ ವಚನ:

idakke Basavarājadēvaru Prabhudēvara stōtrava māḍuva vacana:

The vacana in which Lord Basavarāja sings Prabhudēva's praises:

೯೩

ಹೊನ್ನಿನ ಆಪ್ಯಾಯನಕ್ಕೆ ಬೋಳಾದವನಲ್ಲ.
ಮಣ್ಣಿನ ಆಪ್ಯಾಯನಕ್ಕೆ ಬೋಳಾದವನಲ್ಲ.
ಹೆಣ್ಣಿನ ಆಪ್ಯಾಯನಕ್ಕೆ ಬೋಳಾದವನಲ್ಲ.
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ
ಎನಗಾರೂ ಇಲ್ಲವೆಂದು ಬೋಳಾದನೆನ್ನ ಪ್ರಭುದೇವರು.

honnina āpyāyanakke bōḷādavanalla.
maṇṇina āpyāyanakke bōḷādavanalla.
heṇṇina āpyāyanakke bōḷādavanalla.
Kūḍalasaṅgamadēvaralli
enagārū illavendu bōḷādanenna Prabhudēvaru.

Not he renounced the world
For satisfaction drawn from gold;
Not he renounced the world
For satisfaction drawn from land;
Not he renounced the world
For satisfaction from a woman drawn.
Because, in Lord Kūḍala Saṅgama,
None other was for me, my Prabhudēva
Renounced the world.

೯೪

ಮತ್ತಂ,

ಶ್ರೋತ್ರದಲ್ಲಿ ಬ್ರಹ್ಮಚಾರಿಯಾಗಿರಬೇಕು ಶರಣನು.
ತ್ವಕ್ಕಿನಲ್ಲಿ ಬ್ರಹ್ಮಚಾರಿಯಾಗಿರಬೇಕು ಶರಣನು.
ನಾಸಿಕದಲ್ಲಿ ಬ್ರಹ್ಮಚಾರಿಯಾಗಿರಬೇಕು ಶರಣನು.
ನೇತ್ರದಲ್ಲಿ ಬ್ರಹ್ಮಚಾರಿಯಾಗಿರಬೇಕು ಶರಣನು.
ಜಿಹ್ವೆಯಲ್ಲಿ ಬ್ರಹ್ಮಚಾರಿಯಾಗಿರಬೇಕು ಶರಣನು.
ಇಂತೀ ಪಂಚೇಂದ್ರಿಯಗಳಲ್ಲಿ ಬ್ರಹ್ಮಚಾರಿಯಾಗಿ,
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ಎನ್ನನಾಗು ಮಾಡಲಿಕ್ಕೆ
ಬ್ರಹ್ಮಚಾರಿಯಾದರು ಪ್ರಭುದೇವರು.

mattaṁ,

śrōtradalli brahmacāriyāgirabēku śaraṇanu.
tvakkinalli brahmacāriyāgirabēku śaraṇanu.
nāsikadalli brahmacāriyāgirabēku śaraṇanu.
nētradalli brahmacāriyāgirabēku śaraṇanu.
jivheyalli brahmacāriyāgirabēku śaraṇanu.
intī pancēndriyaṅgaḷalli brahmacāriyāgi,
Kūḍalasaṅgamadēvaralli ennanāgu māḍalikke
brahmacāriyādaru Prabhudēvaru.

Again:

The Śaraṇa must be
Chaste, virginal in his ear;
He must be virginal and chaste
Within his touch;
He must be virginal and chaste
Within his nose;
He must be virginal and chaste
Within the eye;
He must be virginal and chaste
Within his tongue.
Thus, being chaste in all the fivefold sense,
Prabhudēva became a Brahmacāri
To make me perfect in Lord Kūḍala Saṅgama.

೯೫

ಮತ್ತಂ,

ಬಸುಱೆ ಬಾಯಾಗಿ, ಬಾಯೆ ಬಸುರಾಗಿ ಇಪ್ಪುದ ತೊಡೆದ.
ಕಣ್ಣೆ ತಲೆಯಾಗಿ, ತಲೆಯೆ ಕಣ್ಣಾಗಿರಿಸಿದ.
ಕಾಲೆ ಕೈಯಾಗಿ, ಕೈಯೆ ಕಾಲಾಗಿ ನಡೆಸಿದ.
ನೆಳಲ ಸುಟ್ಟು ಸೀರೆಯನೆನಗೆ ಉಡುಗೊಱೆಯ ಕೊಟ್ಟನು.
ಮಥನವಿಲ್ಲದ ಸಂಗಸುಖವನೆನಗೆ ತೋಱಿಸಿದನು.
ಕೂಡಲಸಂಗಮದೇವಾ,
ಪ್ರಭುವಿನ ಶ್ರೀಪಾದಕ್ಕೆ ಶರಣೆನುತ್ತಿರ್ದೆನು.

mattaṁ,

basuṟe bāyāgi, bāye basurāgi ippuda toḍeda.
kaṇṇe taleyāgi, taleye kaṇṇāgirisida.
kāle kaiyāgi, kaiye kālāgi naḍesida.
neḷala suṭṭu sīreyanenage uḍugoṟeya koṭṭanu.
mathanavillada saṅgasukhavanenage tōṟisidanu.
Kūḍalasaṅgamadēvā,
Prabhuvina śrīpādakke śaraṇenuttirdenu.

Again:

He abolished the way
Where mouth is belly, and the belly mouth;
He made me be
With eyes turned head, and head turned eyes;
He made me walk
With feet turned hands, and hands turned feet.
Burning the shadow, he gave me
A saree for a gift; and showed to me
Delight of union that can do
Without the rubbing of the sense.
I say Hail, O hail! to the holy feet
Of Prabhu, O Lord Kūḍala Saṅgama.

೯೬

ಮತ್ತಂ,

ವೀರದನುಜರೆಲ್ಲಾ ಧಾರುಣಿ ಎಂಬುದಱೊಳಗೆ
ಸಾಗರವಾಗಿದ್ದುದನಾರೂ ಅಱಿಯರಲ್ಲಾ.
ದ್ವಾರಾವತಿಯು ಪುರದೊಳಗೆ ಪರವು ಬಂದಿದ್ದರೆ
ಶರೀರ ಸಂಬಂಧವ ಮಾಡಲಱಿಯರಲ್ಲಾ.

ಕರಗಸವ ಕಳೆದುಕೊಂಡು, ಪರಶುರಾಮನ ಗೆಲಿದು,
ಸುರರೊಳಗೆ ಸುಳಿದಾಡಲಱಿಯರಲ್ಲಾ.
ವಾರುಧಿಯನೇಱಿಕೊಂಡು, ಮರಣವೆಂಬುದ ನಿಲಿಸಿ,
ತ್ರಿಪುರವ ಮೂರ್ತಿಗೊಳಿಸಲಱಿಯರಲ್ಲಾ.
ಮೇರುವೆಂಬುದ ಹೊಕ್ಕು, ನೂಱೆಂಟನೆಣಿಸಿಕೊಂಡು,
ನಿರಾಕಾರದಲಡಗುವರಿನ್ನಾರು ಹೇಳಾ ?
ಸಾಸಿರದ ಮೇಲೆ ನೂಱೆಂಬತ್ತೆಂಟು ರಾಶಿ
ಪರುಷವೇಧಿಗಳಾಗಲಱಿಯರಲ್ಲಾ.
ಕೂಡಲಸಂಗನ ಶರಣರ ಸಂಬಂಧವು
ಪ್ರಭುವಿಂಗಲ್ಲದೆ ಮತ್ತಾರಿಗೆಯೂ ಅಳವಡದು.

mattaṁ,

vīradanujarellā dhāruṇi eṁbuḍaṟoḷage
sāgaravāgiddudanārū aṟiyarallā.
dvārāvatiya puradoḷage paravu bandiddare
śarīra saṁbandhava māḍalaṟiyarallā.
karagasava kaḷedukoṇḍu, paraśurāmana gelidu,
suraroḷage suḷidāḍalaṟiyarallā.
vārudhiyanēṟikoṇḍu, maraṇaveṁbuda nilisi,
tripurava mūrtigoḷisalaṟiyarallā.
mēruveṁbuda hokku, nūṟeṇṭaneṇisikoṇḍu,
nirākāradalaḍaguvarinnāru hēḷā?
sāsirada mēle nūṟeṁbatteṇṭu rāśi
paruṣavēdhigaḷāgalaṟiyarallā.
Kūḍalasaṅgana śaraṇara saṁbandhavu
Prabhuviṅgallade mattārigeyū aḷavaḍadu.

Again:

None knows, alas!
How the brave demons are on earth
Even as the ocean; should the Most High
Come to Dvārāvati, the city, they would not know
To make the nuptial union.
Having destroyed the saw, and having won
Parasurāma, they do not know, alas!
To move among the angelic host.
Mounting the sea, and halting death,
They do not know to give form

To the three cities; entering
Mēru, and counting the hundred-and-eight,
Who else is there to hide
Within the Formlessness?
One thousand hundred eighty-eight heaps
Know not to be
Philosopher's stones, alas!
The fellowship of Kūḍala Saṅgama's Śaraṇas
None but Prabhu can own!

೯೭

ಮತ್ತಂ,
ನೀಲದ ಮಣಿಯೊಂದು ಮಾಣಿಕವ ನುಂಗಿದರೆ,
ವಜ್ರ ಬಂದು ಅದ ಬೇಡವೆಂದುಗುಳಿಸಿತ್ತು ನೋಡಾ!
ಅಡಗಿರ್ದ ಮಾಣಿಕ್ಯ ನೀಲದ ತಲೆಯ ಮೆಟ್ಟಿ
ಆನಂದನಾಟ್ಯವನಾಡುತ್ತಿದ್ದಿತ್ತು.
ಅಂಬರದೊಳಗಣ ಮುಗ್ಧೆ ಕಂಗಳ ಮುತ್ತಿನ ಮಣಿಯ
ಮಥನವಿಲ್ಲದೆ ನುಂಗಿ ಉಗುಳುತ್ತಿದ್ದಳು.
ಲಿಂಗ ಜಂಗಮವೆಂಬುದ ಇಂದಱಿದು ಸುಖಿಯಾದೆನು.
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ಪ್ರಭುವಿನ ಕೃಪೆಯಿಂದ ನಾನು ಬದುಕಿದೆನು.

mattaṁ,
nīlada maṇiyondu māṇikava nuṅgidare,
vajra bandu ada bēḍavenduguḷisittu nōḍā!
aḍagirda māṇikya nīlada taleya meṭṭi
ānandanāṭyavanāḍuttiddittu.
aṁbaradoḷagaṇa mugdhe kaṅgaḷa muttina maṇiya
mathanavillade nuṅgi uguḷuttiddaḷu.
liṅga jaṅgamavembuda indaṟidu sukhiyādenu.
Kūḍalasaṅgamadēvaralli Prabhuvina kṛpeyinda rānu badukidenu

Again:
What time the sapphire swallowed a ruby-stone
The diamond came and, thinking it amiss,
Made it spit out!
The swallowed ruby played a joyous dance,
Trampling upon the sapphire's head.
A maiden in the sky,

Swallowing a pearl of the eye without a rub,
Spat it again. . . . Knowing today
That Liṅga is Jaṅgama, I rejoiced.
In Lord Kūḍala Saṅgama, by Prabhu's grace
I have been saved!

೯೮

ಮತ್ತಂ,

ನೀರ ಒರಳ ಮಾಡಿ, ನೆಳಲ ಒನಕೆಯ ಮಾಡಿ,
ಆಕಾರವಿಲ್ಲದಕ್ಕಿಯ ಥಳಿಸುತ್ತಿರಲು,
ಮೇರುಗಿರಿಯಾಕಳ ಕಱೆದು, ಕ್ಷೀರದಲಿ ಅಡಿಗೆಯ ಮಾಡಿ,
ನಾರಿಯ ಬಸುಱೊಳಗೆ ಗಂಡ ಬಂದು ಕುಳ್ಳಿರಲು,
ಮಾಡಿದಡಿಗೆಯ ಮನವುಂಡು ಹೋಗಲು,
ಮೇಲು ಕೈಯ ತಲೆ ಹಿರಿದು
ಸಂತೋಷದಿಂದ ಪ್ರಾಣಸಖಿ ತನ್ನ ಗಂಡಂಗೆ ನೀಡುತ್ತಿರಲು,
ಅರಳ ಹುಟ್ಟಿಗೆಯಲ್ಲಿ ಹೊರಳಿ ಕೂಡುವ ಭೇದ,
ಮರಳಿ ಕೂಡಲಿಕೆಂತು ರಪಣವಿಲ್ಲ.
ಕೆರಳಿ ಮುನಿದು ಘುಡುಘುಡಿಸಿ ಘರ್ಜಿಸಲೊಡನೆ
ತೆರಳಲಮ್ಮದೆ ಅಂಜಿ ಒಳಗಡಗಿದ.
ಶರಣ ಸತಿ, ಲಿಂಗ ಪತಿಯೆಂಬ ಭಾಷೆ.
ನೀವು ಹರನ ಬಟ್ಟೆಯ ನೋಡಿ ಸುಯ್ಯಬೇಡ.
ಜನನಮರಣವಿರಹಿತ ಕೂಡಲಸಂಗನ ಅನುಭಾವ
ಪ್ರಭುವಿನ ಶ್ರೀಪಾದದೊಳಗಿದ್ದು ಸುಖಿಯಾದೆನು.

mattaṁ,

nīra oraḷa māḍi, neḷala onakeya māḍi,
ākāravilladakkiya thaḷisuttiralu,
mērugiriyākaḷa kaṟedu, kṣīradali aḍigeya māḍi,
nāriya basuṟoḷage gaṇḍa bandu kuḷḷiralu,
māḍidaḍigeya manavuṇḍu hōgalu,
mēlukaiya tale hiridu
santōṣadinda prāṇasakhi tanna gaṇḍaṅge nīḍuttiralu,
araḷa huṭṭigeyalli horaḷi kūḍuva bhēda,
maraḷi kūḍalikentu rapaṇavilla.
keraḷi munidu ghuḍughuḍisi gharjisaloḍane
teraḷalammade añji oḷagaḍagida.

śaraṇa sati, liṅga patiyeṁba bhāṣe.
nīvu harana baṭṭeya nōḍi suyyabēḍa.
jananamaraṇavirahita Kūḍalasaṅgana anubhāva
Prabhuvina śrīpādadoḷagiddu sukhiyādenu.

Again:

When, turning water into mortar, and
The shadow to pestle, she did pound
The rice of Formlessness; when, milking the cow
Of Mēru, she cooked a cake in milk,
And the man came and sat in his wife's womb;
When the mind ate up what was cooked; and when,
Pulling the head with lifted hand,
Gladly the life's mate served her lord,
The way to union was to turn
In raiment of flower, for there was
No other way to be united face to face.
When, in a towering rage,
She thunderously roared,
He, paralysed with terror, slunk within . , .
This is the law: the śaraṇa is the wife,
Liṅga the lord . . . . Do you not sigh,
Waiting for Hara . . .
I'm happy in the holy feet
Of Prabhudēva, he who is
The very experience of Kūḍala Saṅgama,
Exempt from birth and death.

ಪ್ರಭುದೇವರು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಹೊಗಳಿದ ವಚನ:

Prabhudēvaru Cikkadaṇṇāyakara hogaḷida vacana:

The vacana in which Prabhudēva praised Cennabasavaṇṇa:

೯೯

ಬಸವಣ್ಣಾ, ನಿನ್ನ ಹೊಗಳತೆ ಅಂತಿರಲಿ. ಎನ್ನ ಹೊಗಳತೆ ಅಂತಿರಲಿ.
ಗುರುವಾಗಬಹುದು, ಲಿಂಗವಾಗಬಹುದು, ಜಂಗಮವಾಗಬಹುದು.
ಇಂತೀ ತ್ರಿವಿಧವೂ ಆಗಬಹುದು.
ನಿನ್ನ ಆಚಾರಕ್ಕೆ ಪ್ರಾಣವಾಗಿ, ಎನ್ನ ಜ್ಞಾನಕ್ಕೆ ಆಚಾರವಾಗಿ,
ಈ ಉಭಯಸಂಗದ ಸುಖದ ಪ್ರಸನ್ನಕ್ಕೆ
ಪರಿಣಾಮಪ್ರಸಾದಿಯಾಗಿ ಬಂದ ಘನಮಹಿಮನು,

ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಚೆನ್ನಬಸವನಾಗಬಾರದು ಕಾಣಾ
ಸಂಗನಬಸವಣ್ಣಾ.

Basavaṇṇā, ninna hogaḷate antirali enna hogaḷate antirali.
guruvāgabahudu, liṅgavāgabahudu, jaṅgamavāgabahudu.
intī trividhavū āgabahudu.
ninna ācārakke prāṇavāgi, enna jñānakke ācāravāgi,
ī ubhayasaṅgada sukhada prasannakke
pariṇāmaprasādiyāgi banda ghanamahimanu,
Guhēśvaraliṅgadalli Cennabasavanāgabāradu kāṇā
Saṅganabasavaṇṇā.

Let your praise be, Basavaṇṇa;
Let my praise be, likewise:
One can be Guru, Liṅga or Jaṅgama—
All these . . . In Guhēśvaraliṅga,
One cannot be Cennabasavaṇṇa,
The mighty glory that has come
As very soul to your discipline,
As discipline to my knowledge, as
Partaker of peace unto the joy serene
Of the union of these twain:
Mark that, Saṅgana Basavaṇṇa!

೦೦೦

ಮತ್ತಂ,

ಪ್ರಕೃತಿಗುಣವುಳ್ಳನ್ನಕ್ಕರ ಭಕ್ತನಲ್ಲ.
ಕಾಮ ಕ್ರೋಧ ಲೋಭ ಮೋಹ
ಮದ ಮತ್ಸರವುಳ್ಳನ್ನಕ್ಕರ ಶರಣನಲ್ಲ.
ಹಸಿವು ತೃಷೆ ನಿದ್ರೆ ವಿಷಯವುಳ್ಳನ್ನಕ್ಕರ ಪ್ರಸಾದಿಯಲ್ಲ.
ಆಚಾರದಲ್ಲಿ ಅನುಭಾವಿ, ಪ್ರಸಾದದಲ್ಲಿ ಪರಿಣಾಮಿ.
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ
ಚೆನ್ನಬಸವಣ್ಣನೆಂಬ ಪ್ರಸಾದಿಗೆ ನಮೋ ನಮೋ ಎಂಬೆನು.

mattaṁ,

prakṛtiguṇavuḷḷannakkara bhaktanalla.
kāma krōdha lōbha mōha
mada matsaravuḷḷannakkara śaraṇanalla.

hasivu tṛṣe nidre viṣayavuḷḷannakkara prasādiyalla.
ācāradalli anubhāvi, prasādadalli pariṇāmi.
Guhēśvaraliṅgadalli
Cennabasavaṇṇanemba prasādige namō namō eṁbenu.

Again

So long as there be Nature's attributes,
He is no devotee; so long as there be
Lust, anger, greed,
Infatuation, pride and jealousy,
He is no śaraṇa; so long as there be
Thirst, hunger, sleep, such acts of sense,
He's no prasādi . . . I say again and again
Hail, O hail! to Cennabasavaṇṇa, man of grace,
Who, in Guhēśvaraliṅga, has found experience
In discipline, in prasāda peace.

೧೦೧

ಮತ್ತಂ,
ಆದಿವಿಡಿದು ಬಹಾತ ಭಕ್ತನಲ್ಲ.
ಅನಾದಿವಿಡಿದು ಬಹಾತ ಭಕ್ತನಲ್ಲ.
ಸ್ಥಲವಿಡಿದು ಬಹಾತ ಭಕ್ತನಲ್ಲ.
ಲಿಂಗವಿಡಿದು ಬಹಾತ ಭಕ್ತನಲ್ಲ.
ಶೂನ್ಯಕಾಯ ನಿಶ್ಶೂನ್ಯಂಗಿಕ್ಕಿ
ಪ್ರಾಣಲಿಂಗಪ್ರಸಾದವ ಕೊಳಬಲ್ಲನು.
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣಂಗೆ ನಮೋ ನಮೋ ಎಂಬೆನು.

mattaṁ,
ādiviḍidu bahāta bhaktanalla.
anādiviḍidu bahāta bhaktanalla.
sthalaviḍidu bahāta bhaktanalla.
liṅgaviḍidu bahāta bhaktanalla.
śūnyakāya niśśūnyaṅgikki
prāṇaliṅgaprasādava koḷaballanu.
Guhēśvaraliṅgadalli Cennabasavaṇṇaṅge namō namō eṁbenu.

Again:

He is not a devotee who came
Clinging to time; nor one
Who came clinging to timelessness.
He is not a devotee who came
Clinging to a 'stage'; nor one
Who came clinging to Liṅga.
He can obtain Prāṇaliṅga's grace
By sinking body, emptied out,
Into the Void of voids!
To Cennabasavaṇṇa, in Guhēśvaraliṅga,
I say Hail, O hail!

೧೦೨

ಮತ್ತಂ,
ಸದ್ಯೋಜಾತ ಬದ್ಧಜ್ಞಾನಿ. ವಾಮದೇವನಾತುರಜ್ಞಾನಿ.
ಅಘೋರ ಕೋಪಜ್ಞಾನಿ. ತತ್ಪುರುಷ ಕ್ಷಣಿಕಜ್ಞಾನಿ.
ಈಶಾನನತೀತಜ್ಞಾನಿ.
ಈ ಪರಿಯಲ್ಲ ನೋಡಾ!
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ಅವಿರಳಜ್ಞಾನಿ
ಚೆನ್ನಬಸವಣ್ಣನ ಶ್ರೀಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎಂಬೆನು.

mattaṁ,
sadyōjāta baddhajñāni. vāmadēvanāturajñāni.
aghōrakōpajñāni. tatpuruṣa kṣaṇikajñāni.
īśānanatītajñāni.
ī pariyalla nōḍā!
Guhēśvaraliṅgadalli aviraḷajñāni
Cennabasavaṇṇana śrīpādakke namō namō eṁbenu.

Again:

There be seers and seers:
Sadyōjāta is the limited;
Vāmadēva, the impatient seer;
Aghōra, the angry one;
Tatpuruṣa, the momentary;
Īśāna, the limitless one.
Look, this is not his way!

I say Hail, O hail! to the holy feet
Of Cennabasavaṇṇa, the integral seer,
In Guhēśvaraliṅga!

೧೦೩

ಮತ್ತಂ,
ವೀರಧಾರುಣಿಯೊಳಗೆ ನಾರಿ ಶೃಂಗಾರವ ಮಾಡಿ,
ಈರೇಳು ಭುವನವನಮಳೋಕ್ಯವ ಮಾಡಿ,
ಬಿಂದುಶಕ್ತಿಯ ಭೇದ ಸಂಚಯೋಗದ ಸುಖವ ತಂದು
ಮೂರ್ತಿಗೊಳಿಸಿದವರಾರು ?
ಒಂದೆರಡಱರ ನುಡಿಯ ಮತ್ತೊಂದು ಗ್ರಹಿಸಿತ್ತ ಕಂಡೆ.
ಬಿಂದುವಿನ ರಸದ ಪರೀಕ್ಷೆಯ ಭೇದವ,
ಚಂದ್ರಕಾಂತದ ಗಿರಿಗೆ ಅರುಣ ಚಂದ್ರನೊಡನೆ
ಇಂಬಿನಲ್ಲಿಪ್ಪ ಪರಿಯ ನೋಡಾ!
ಅಂಗೈಯ ತಳದೊಳು ಮೊಲೆ,
ಕಂಗಳಲ್ಲಿ ಉರಸನ್ನೆ, ಇಂಬಿನಲ್ಲಿ ನೆರೆವ ಸುಖ.
ಅಂದಿನಾದಿಯ ಪ್ರತಿಬಿಂಬ ಇಂದೆನಗೆ ತೋಱಿತ್ತು.
ಗುಹೇಶ್ವರನ ಶರಣ ಚೆನ್ನಬಸವಣ್ಣಂಗೆ ಶರಣೆನುತಿರ್ದೆನು.

mattaṁ,
vīradhāruṇiyoḷage nāri śṛṅgārava māḍi,
īrēḷu bhuvanavanamaḷōkyava māḍi,
binduśaktiya bhēda sañcayōgada sukhava tandu
mūrtigoḷisidavarāru?
onderaḍaṟa nuḍiya mattondu grahisitta kaṇḍe.
binduvina rasada parīkṣeya bhēdava,
candrakāntada girige aruṇa candrananoḍane
iṁbinallippa pariya nōḍā!
aṅgaiya taḷadoḷu mole,
kaṅgaḷalli urasanne, iṁbinalli nereva sukha
andinādiya pratibiṁba indenage tōṟittu.
Guhēśvarana śaraṇa Cennabasavaṇṇaṅge śaraṇenutirdenu.

Again:

Who is he who bestowed
Upon this earth of man a woman's grace;
Who shrank the fourteen worlds
To a myrabolan on the palm;

Who brought the difference
Of Bindu and Sakti to the bliss
Of a close union, giving it form?
I saw another grasp
The talk of one and two.
And look, the way of testing the essence of the drop,
And how the charioteer of the sun
Consorts together with the moon at ease,
Close to the moonstone mount;
Who is it that has brought and shaped
The joy of secret union?
Upon the surface of the palm the bıeast;
The marking of the chest within the eye;
The joy of being one at ease;
The primal image of the past was seen today!
To Cennabasavaṇṇa, Guhēśvara's śaraṇa,
I say Hail!

೧೦೪

ಮತ್ತಂ,
ವಸುಧೆಯ ಮುಟ್ಟದೆ, ರಸವನೊಸರಲೀಯದೆ,
ರಸದಲ್ಲಿ ಕಟ್ಟಬಲ್ಲರೆ ಅದು ಯೋಗ.
ಹೊಱಗಿದ್ದ ರಸವ ಕಟ್ಟಬಲ್ಲೆವೆಂಬರೆಲ್ಲಾ
ಅಂಜನಸಿದ್ಧರಾಗಿ ಹೋದರು.
ಸುಷುಮ್ನ ಸೂಕ್ಷ್ಮ ನಿಧಿಯ ಮಧ್ಯದ ಕೂಪಕಂಭದ ಮೇಲೆ
ಪಂಚೇಂದ್ರಿಯವೆಂಬ ಗುಹ್ಯವ ತೊಡೆದು ರಸವ ಕಟ್ಟಬಲ್ಲ,
ಗುಹೇಶ್ವರನ ಶರಣ ಚೆನ್ನಬಸವಣ್ಣಂಗೆ
ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

mattaṁ,
vasudheya muṭṭade rasavanosaralīyade,
rasadalli kaṭṭaballare adu yōga.
hoṟagidda rasava kaṭṭaballevembarellā
añjanasiddharāgi hōdaru.
suṣumna sūkṣma nidhiya madhyada kūpakambhada mēle
pañcēndriyavemba guhyava toḍedu rasava kaṭṭaballa,
Guhēśvarana śaraṇa Cennabasavaṇṇaṅge
namō namō enutirdenu.

Again:

That is Yōga: where you can dam
The essence in the Essence, not
Letting it ooze or touch the earth.
They who professsed to dam
The outer essence, proved to be
Professors of a magic salve!
I say Hail, O hail!
To Cennabasavaṇṇa, Guhēśvara's śaraṇa,
Who can control
The organs of the fivefold sense,
Standing upon the mast amid
The subtle treasure of the central nerve,
And so subdue the essence to restraint.

ಚೆನ್ನಬಸವಣ್ಣನು ಪ್ರಭುದೇವರ ಹೊಗಳುವ ವಚನ:

Cennabasavaṇṇanu Prabhudēvara hogaḷuva vacana:

The vacana in which Cennabasavaṇṇa praises Prabhudēva:

೧೦೫

ರೂಪಿಲ್ಲದ ರೂಪು, ನಿಜವಿಲ್ಲದ ನಿಷ್ಪತ್ತಿ.
ಸೀಮೆಯ ಮೀಱಿದ ನಿಸ್ಸೀಮ. ಗಮನವಿಲ್ಲದಗಮ್ಯ.
ನುಡಿಯುಡುಗಿದ ನಿಶ್ಯಬ್ದ, ಪರವನಱಿಯದ ಪರಿಣಾಮಿ.
ಕೂಡಲಚೆನ್ನಸಂಗನ ಶರಣ ಪ್ರಭುದೇವರಿಗೆ
ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

rūpillada rūpu, nijavillada niṣpatti.
sīmeya mīṟida nissīma, gamanavilladagamya.
nuḍiyuḍugida niśyabda, paravanaṟiyada pariṇāmi.
Kūḍalacennasaṅgana śaraṇa Prabhudēvarige
namō namō enutirdenu.

Form without form,
Perfection without being,
Boundlessness beyond all bound,
Goal without going,
Silence absorbing sound—
One who, accomplished in the Bliss,
Is unaware of the Other!

೧೦೬

ಮತ್ತಂ,

ಬಟ್ಟಬಯಲೊಳಗೊಂದು ಐವಾಗಿಲ ಪಟ್ಟಣ.
ಆ ಪಟ್ಟಣಕ್ಕೆ ಒಡಲಿಲ್ಲದಾತ ಅರಸು ನೋಡಾ.
ಆ ಅರಸಂಗೆ ಆಱುವರು ಅರಸಿಯರು.
ಮೂವರು ಸ್ವರೂಪಿಯರು, ಮೂವರು ಕುರೂಪಿಯರು.
ಇವರೊಬ್ಬರಿಗೊಬ್ಬರಿಗೊಂದೊಂದು ಪರಿಯ ಕೂಟ ನೋಡಾ.
ಐವರ ಕಣ್ಣ ಕಟ್ಟಿ, ಒಬ್ಬಳ ನೆರೆದರೆ
ಪ್ರತಿಯಿಲ್ಲದ ಸುಖವು ಸಯವಾದ ಕಾರಣ,
ಕೂಡಲಚೆನ್ನಸಂಗಾ,
ನಿಮ್ಮ ಶರಣ ಪ್ರಭುವಿಂಗೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

mattaṁ,

baṭṭabayaloḷagondu aivāgila paṭṭaṇa.
ā paṭṭaṇakke oḍalilladāta arasu nōḍā.
ā arasaṅge aṟuvaru arasiyaru.
mūvaru svarūpiyaru, mūvaru kurūpiyaru.
ivarobbarigobbarigondondu pariya kūṭa nōḍā.
aivara kaṇṇa kaṭṭi, obbaḷa neredare
pratiyillada sukhavu sayavāda kāraṇa,
Kūdalacennasaṅgā,
nimma śaraṇa Prabhuviṅge namō namō enutirdenu.

Again:

In the absolute Void a five-gated town;
And in that town, behold
A disembodied monarch with six queens:
Three of them beautiful, three plain.
Look, each in one way he knew in love!
Because, blindfolding five of them,
He had unparalleled joy possessing one,
O Kūḍala Cennasaṅga, I say Hail,
O hail! to Prabhu, Thy Śaraṇa.

ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಬಸವರಾಜದೇವರ ಹೊಗಳುವ ವಚನ:

Cikkadaṇṇāyakaru Basavarājadēvara hogaḷuva vacana:

The vacana in which Cennabasavaṇṇa praises Lord Basavarāja:

೧೦೭

ಅಂತರಂಗದಲ್ಲಿ ಪ್ರಭುದೇವರನೊಳಕೊಂಡ.
ಬಹಿರಂಗದಲ್ಲಿ ಎನ್ನನೊಳಕೊಂಡ.
ಈ ಉಭಯಸಂಗದ ಮಧ್ಯದಲ್ಲಿ ನಿಜೈಕ್ಯನಾಗಿದ್ದನು.
ಪ್ರಸಾದದಲ್ಲಿ ಪರಮಾನಂದ ಸುಖಿ.
ಅಱಿವಿನಲ್ಲಿ ಕುಱುಹಳಿದ ಘನದ ನಿಲವು.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ,
ಬಸವಣ್ಣನ ಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎಂಬೆನು.

antaraṅgadalli Prabhudēvaranoḷakoṇḍa.
bahiraṅgadalli ennanoḷakoṇḍa.
ī ubhayasaṅgada madhyadalli nijaikyanāgiddanu.
prasādadalli paramānanda sukhi.
aṟivinalli kuṟuhaḷida ghanada nilavu.
Kūḍalacennasaṅgamadēvā,
Basavaṇṇana pādakke namō namō embenu.

Prabhudēva he absorbed within his heart;
Me he absorbed in his outward life;
Amid the association of these two,
He was united with the Reality.
In Grace he had beatific Bliss;
He is the towering glory which has shed
The sign in Consciousness...
O Kūḍala Cennasaṅgama Lord, I say Hail,
O hail! to Basavaṇṇa's feet!

ಇದಕ್ಕೆ ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣನ ಹೊಗಳುವ ವಚನ:

idakke Basavaṇṇa Cennabasavaṇṇana hogaḷuva vacana:

The vacana in which Basavaṇṇa praises Cennabasavaṇṇa:

೧೦೮

ಶಿಶುವೆನ್ನಬಹುದೆ ನಂಬಿಯಣ್ಣನ ?
ಸೂಕ್ಷ್ಮನೆನಬಹುದೆ ರವಿಯನು, ಜಗವ ಬೆಳಗುವ ?
ದೃಷ್ಟಿ ಕಿಱಿದೆನಬಹುದೆ, ಸೃಷ್ಟಿಯನು ಕಾಬುದು ?
ಭಾವ ಕಿಱಿದೆನಬಹುದೆ, ಬಳ್ಳ ಲಿಂಗವಾದುದನು ?

ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
  ಯುಗ ಜುಗವೆಲ್ಲವನು ಮೀಱಿದ ಶರಣನ
  ಕಿಱಿದೆನಬಹುದೆ. ಚೆನ್ನಬಸವಣ್ಣನ ?

śiśuvennabahude Naṁbiyaṇṇana?
  sūkṣmanenabahude raviyanu, jagava beḷaguva?
dṛṣṭi kiṟidenabahude, sṛṣṭiyanu kābudu?
bhāva kiṟidenabahude, baḷḷa liṅgavādudanu?
Kūḍalasaṅgamadēvayyā,
  yuga jugavellavanu mīṟida śaraṇana
  kiṟidenabahude, Cennabasavaṇṇana?

Could you call Naṁbiyaṇṇa a child?
Could you describe the sun that lights the world
As tiny? Could you say
The eye that sees the Universe is small?
Could you regard the sense
As small, that turned a bushel into God?
And would you call Cennabasavaṇṇa,
Transcending ages and aeons, small,
O Lord Kūḍala Saṅgama?

೧೦೯

ಮತ್ತಂ,
  ಒತ್ತಿ ಹೊಸೆದ ಕಿಚ್ಚ ನಾ ಮಾಡಿದೆನೆಂದು ಮುಟ್ಟಿ ಹಿಡಿದಡೆ,
    ಕೈ ಬೇಯದಿಹುದೆ ?
  ಎನ್ನಿಂದಾಯಿತ್ತು, ಎನ್ನಿಂದ ಹೋಯಿತ್ತು ಎನ್ನದಿರು ಮನವೆ.
    ನಾನು ಮಾಡಿದೆನೆನ್ನದಿರು ಮನವೆ.
  ಕೂಡಲಸಂಗಮದೇವ ಕೇಳಯ್ಯಾ,
    ಚೆನ್ನಬಸವಣ್ಣನ ಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎಂಬೆನು.

mattaṁ,
  otti hoseda kicca nā māḍidenendu muṭṭi hiḍidaḍe,
    kai bēyadihude?
  ennindāyittu, enninda hōyittu ennadiru manave.
    nānu māḍidenennadiru manave.
  Kūḍalasaṅgamadēva kēḷayyā,
    Cennabasavaṇṇana pādakke namō namō eṁbenu.

Again:

If I should hold a fire, just because
I've kindled it by rubbing hard,
Will it not burn? Do not say, Mind,
'This was or was not, thanks to me'.
Do not say, mind, 'It's I did this'.
Hear me, Kūḍala Saṅgama Lord: I say Hail,
O hail! to Cennabasavaṇṇa's feet!

೧೧೦

ಮತ್ತಂ,

ಲಿಂಗ ಗಂಭೀರದೊಳಗೆ ಜಗ ಹುಟ್ಟಿದರೇನು,
ಆ ಲಿಂಗದಿಂದ ಘನವೆ ?
ಶಿವಲಿಂಗದೊಳಗೆ ಜಗ, ಜಗದೊಳಗೆ ಲಿಂಗ,
ಲೋಕಾದಿಲೋಕಂಗಳಿಗೆ ನೀನು ಭಕ್ತಿಯ ಕಂಡೆಱೆದು ತೋಱಿದೆ.
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣಾ,
ನಿನ್ನ ಶ್ರೀಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

mattaṁ,

liṅga gaṁbhīradoḷage jaga huṭṭidarēnu,
ā liṅgadinda ghanave?
śivaliṅgadoḷage jaga, jagadoḷage liṅga.
lōkādilōkaṅgaḷige nīnu bhaktiya kandeṟedu tōṟide.
Kūḍalasaṅgamadēvaralli Cennabasavaṇṇā,
ninna śrīpādakke namō namō enutirdenu.

Again:

What if the world was born in Liṅga's depths,
Is't therefore greater than Liṅga ? The world
Exists in Śivaliṅga; and He in it.
It's you who plainly showed to all the worlds
What piety can be . . . In Lord Kūḍala Saṅgama,
O Cennabasavaṇṇa, I say Hail, O hail!
To your holy feet!

೧೧೧

ಮತ್ತಂ,

ಪ್ರಾಣಲಿಂಗ ಪ್ರವೇಶಿತನಾಗಿ,
ಪ್ರಸಾದದಲ್ಲಿ ಸನ್ನಹಿತನಯ್ಯಾ.

ಲಿಂಗಾರ್ಪಿತವಲ್ಲದೆ ಅನರ್ಪಿತವ ಮುಟ್ಟಲೀಯನಯ್ಯಾ.
ಅಂಗಗುಣಂಗಳೆಲ್ಲವನತಿಗಳೆದು ಪ್ರಸಾದದಲ್ಲಿ ಬ್ರಹ್ಮಚಾರಿಯಾದನು,
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣನು.

mattaṁ,
prāṇaliṅga pravēśitanāgi,
prasādadalli sannahitanayyā.
liṅgārpitavallade anarpitava muṭṭalīyanayyā.
aṅgaguṇaṅgaḷellavanatigaḷedu prasādadalli brahmacāriyādanu,
Kūḍalasaṅgamadēvaralli Cennabasavaṇṇanu.

Again:

Entering Prāṇaliṅga, he became
Prasāda's denizen; he will not bear to touch
Whatever Liṅga has not sanctified
By His acceptance; shedding all traits
Of body, Cennabasavaṇṇa became,
In Lord Kūḍala Saṅgama,
The chaste adept of Grace.

೧೧೨

ಮತ್ತಂ,
ಸರ್ವಾವಧಾನಿ ಸಮಯಪ್ರಸಾದಿ ನೋಡಯ್ಯಾ.
ಲಿಂಗಾರ್ಪಿತದಲ್ಲಿ ಸರ್ವಾವಧಾನಿ ನೋಡಯ್ಯಾ.
ಅಯ್ಯಾ ಅನಾಯತಂಗಳ ಮುನ್ನವೆ ಇರಲೀಯ.
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ
ಚೆನ್ನಬಸವಣ್ಣಂಗೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

mattaṁ,
sarvāvadhāni samayaprasādi nōḍayyā.
liṅgārpitadalli sarvāvadhāni nōḍayyā.
ayyā anāyataṅgaḷa munnave iralīya.
Kūḍalasaṅgamadēvaralli
Cennabasavaṇṇaṅge namō namō enutirdenu.

Again:

Behold, he is
Awake in all his being, and enjoys
The Grace of the Community!

Behold, he is
Awake in all his being, to make
Offering to Liṅga!
No more will he allow
What does not come to him unasked.
In Kūḍala Saṅgama, I say
Hail, O hail!
To Cennabasavaṇṇa.

೧೧೩

ಮತ್ತಂ,

ಅಂಗವಿಕಾರವಳಿದು ಸತಿಯ ಸಂಗವಱಿಯ ನೋಡಾ.
ದೇಹಗುಣಂಗಳಿಲ್ಲಾಗಿ ನಿರ್ದೇಹಿ ಪ್ರಸಾದಿ ನೋಡಯ್ಯಾ.
ಅಶನ ವ್ಯಸನಾದಿಗಳೆಲ್ಲವೂ ಬೆಂದವು ನೋಡಯ್ಯಾ.
ಈ ಎಲ್ಲ ಗುಣಂಗಳಳಿದು,
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ಸಾವಧಾನ ಪ್ರಸಾದಿ ಚೆನ್ನಬಸವಣ್ಣನು.

mattaṁ,

aṅgavikāravaḷidu satiya saṅgavaṟiya nōḍā.
dēhaguṇaṅgaḷillāgi nirdēhi prasādi nōḍayyā.
aśana vyasanādigaḷellavū bendavu nōḍayya.
ī ella guṇaṅgaḷaḷidu,
Kūḍalasaṅgamadēvaralli sāvadhāna prasādi Cennabasavaṇṇanu.

Again:

All passions shed, behold,
He knows no woman's touch;
Divested of all attributes of flesh,
Behold, he is
A disembodied partaker of the Grace.
Hunger and all other joys of sense, behold,
In him being burnt away, Cennabasavaṇṇa is,
With all his attributes perished away,
In Lord Kūḍala Saṅgama,
A vigilant partaker of Grace!

೧೧೪

ಮತ್ತಂ,
ಘನವನಱಿದು, ಘನವ ವೇಧಿಸಿ,
ಘನಗುರುವ ತನ್ನೊಳಗೆ ಬೈಚಿಟ್ಟ ಪರಿಣಾಮಿಯ ನೋಡಾ !
ಗುರು ಲಿಂಗ ಜಂಗಮದಲ್ಲಿ
ತನು ಮನ ಧನವ ವೇಧಿಸುವ ಪರಿಯ ನೋಡಯ್ಯಾ !
ಕಾಯ ಪ್ರಸಾದದಲ್ಲಿ ಸ್ವಾಯತವ ಮಾಡಿಕೊಂಡಿಪ್ಪ ಪರಿಯ ನೋಡಾ !
ಷಡುಸ್ಥಲದಲ್ಲಿ ಸ್ವಾಯತವಾದ
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣನು.

mattaṁ,
ghanavanaṟidu, ghanava vēdhisi,
ghanaguruva tannoḷage baiciṭṭa pariṇāmiya nōḍā !
guru liṅga jaṅgamadalli
tanu mana dhanava vēdhisuva pariya nōḍayyā!
kāya prasādadalli svāyatava māḍikoṇḍippa pariya nōḍā !
ṣaḍusthaladalli svāyatavāda
Kūḍalasaṅgamadēvaralli Cennabasavaṇṇanu.

Again:
Behold the blissful one
Who has known and intimately grasped
The Absolute, and lodges It within
Himself in all its sovereign magnitude!
Look how he interfuses
All that he is and has
In Guru, Liṅga and Jaṅgama!
Look how his body has become
Assimilated in Prasāda!
In Lord Kūḍala Saṅgama, Cennabasavaṇṇa is
Assimilated in the sixfold path.

೧೧೫

ಮತ್ತಂ,
ನಿರ್ಲೇಪವಾದ ನಿಜಗುಣಿ ನೋಡಯ್ಯಾ.
ಕಾಮಿಸದ ಕಲ್ಪಿಸದ ಪ್ರಸಾದಿ ನೋಡಯ್ಯಾ.

ಬಯಸಲಿಲ್ಲದ ಪ್ರಸಾದಿ,
ಗುರುವಿನ ಮುಖದಿಂದ ಬಂದ ಪ್ರಸಾದವಲ್ಲದೆ
ಮತ್ತೇನನು ಮುಟ್ಟಲೀಯನು,
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣನು.

mattaṁ,
nirlēpavāda nijaguṇi nōḍayyā.
kāmisada kalpisada prasādi nōḍayyā.
bayasalillada prasādi,
guruvina mukhadinda banda prasādavallade
mattēnanu muṭṭalīyanu,
Kūḍalasaṅgamadēvaralli Cennabasavaṇṇanu.

Again:

Observe, good Sir, the man endowed
With godly attributes beyond all taint.
Observe the man of grace who is beyond
Desire as well as thought.
In Lord Kūḍala Saṅgama,
Cennabasavaṇṇa, the man of grace,
Beyond desire, will nothing touch
Except the gift
That has proceeded from the Guru himself.

೧೧೭

ಮತ್ತಂ,
ಅರ್ಪಿತವ ಮಾಡುವ ಅವಧಾನವು,
ಅನ್ಯ[ವು] ಸೋಂಕದ ಅವಧಾನವು,
ಅರಿಷಡ್ವರ್ಗಂಗಳು ಮುಟ್ಟಲೀಯದ ಅವಧಾನದ ಪರಿಯ ನೋಡಾ.
ಪಂಚಭೂತವೆಂಬ ಭವಿಯ ಕಳೆದು
ಪ್ರಸಾದಿಯಾಗಿಪ್ಪ ಪರಿಯ ನೋಡಾ.
ಪಂಚೇಂದ್ರಿಯಂಗಳ ಗುಣವಳಿದು
ಪಂಚವಿಂಶತಿ ತತ್ತ್ವದಲ್ಲಿ ಪರಿಣಾಮಿ,
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣನು.

mattaṁ,
arpitava māḍuva avadhānavu,
anyav[u] sōṅkada avadhānavu,
ariṣaḍvargaṅgaḷu muṭṭilīyada avadhānada pariya nōḍā.

pañcabhūtavemba bhaviya kaḷedu
prasādiyāgippa pariya nōḍā.
pañcēndriyaṅgaḷa guṇavaḷidu
pañcaviṁśati tattvadalli pariṇāmi,
Kūḍalasaṅgamadēvaralli Cennabasavaṇṇanu.

Again:

Observe his care in making offering,
Care in nought else touching it,
And how he does not let
The six kinds of enemies touch it.
Mark how he has grown to be
A man of grace, by banishing
The worldliness called five elements.
Abolishing the traits of the fivefold sense,
Cennabasavaṇṇa enjoys, in Lord Kūḍala Saṅgama,
The peace that flows
From the five-and-twenty Principles.

ಚೆನ್ನಬಸವಣ್ಣನು ಬಸವಣ್ಣನ ಸ್ತುತಿಸುವ ವಚನ:

Cennabasavaṇṇanu Basavaṇṇana stutisuva vacana:

Again the vacana in which Cennabasavaṇṇa praises Basavaṇṇa:

೧೧೭

ಭಕ್ತ ಮಾಹೇಶ್ವರ ಪ್ರಸಾದಿ ಪ್ರಾಣಲಿಂಗಿ ಶರಣ ಐಕ್ಯರೆಂದೆ
ಬೇಱು ಮಾಡಿ ನಡೆದು, ಬೇಱು ಮಾಡಿ ನುಡಿವ ಭಿನ್ನವಲ್ಲ.
ಅಂತರಂಗದಲ್ಲಿ ಅಱಿವು ಪರಿಪೂರ್ಣ,
ಬಹಿರಂಗದಲ್ಲಿ ದಾಸೋಹಸಂಪನ್ನ.
ಮನೋವಾಕ್ಕಾಯಕರ್ಮಂಗಳಲ್ಲಿ ಸದ್ಭಕ್ತಿಸಂಪನ್ನ.
ಎಡೆದೆಱಹಿಲ್ಲದೆ ಲಿಂಗಸಂಪನ್ನ.
ಸರ್ವಾಂಗದಲ್ಲಿ ಸರ್ವಾಚಾರಸಂಪನ್ನ.
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರಲ್ಲಿ
ಬಸವಣ್ಣನ ಶ್ರೀಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎನುತ್ತಿರ್ದೆನು.

bhakta māhēśvara prasādi prāṇaliṅgi śaraṇa aikyarende
bēṟu māḍi naḍedu, bēṟu māḍi nuḍiva bhinnavalla.
antaraṅgadalli aṟivu paripūrṇa,
bahiraṅgadalli dāsōhasaṁpanna.

manōvākkāyakarmaṅgaḷalli sadbhaktisampanna.
eḍedeṟahillade liṅgasampanna.
sarvāṅgadalli sarvācārasampanna.
Kūḍalacennasaṅgamadēvaralli
Basavaṇṇana śrīpādakke namō namō enuttirdenu.

He is not one to act or speak
Distinguishing this stage from that—
Bhakta, Māhēśvara, Prasādi,
Prāṇaliṅgi, Śaraṇa and Aikya.
His inner senses are fulfilled
Of Consciousness; and in his outer life
He is endowed
With spirit of service; he is possessed,
In body, mind and deed,
Of pure devotion; enriched
In every pore with Liṅga; filled
In every cell with every kind
Of discipline... I say,
In Kūḍala Cennasaṅgama, Hail,
O hail! to the holy feet
Of Basavaṇṇa!

೧೧೮

ಮತ್ತಂ,
ಮಾತು ಮಾಣಿಕವ ನುಂಗಿ,
ಜ್ಯೋತಿ ಕತ್ತಲೆಯ ನುಂಗಿ,
ಆಳು ಆಳ್ದನ ನುಂಗಿ,
ಉಗುಳಲಿಲ್ಲದ ಮಥನ, ಮಥನವಿಲ್ಲದ ಸಂಗ.
ಮರಣವಿಲ್ಲದ ಉದಯ, ಅಳಲಿಲ್ಲದ ಶೋಕ.
ಸಮರಸವಿಲ್ಲದ ಉದಯದ ಬೆಳಗನು ಮದಗಜ ಒಳಕೊಂಡು,
ಮಾವತಿಗನ ನುಂಗಿ ಉಗುಳದಲ್ಲಾ !
ಸದಮದದ ಭರಿಕೈಯೊಳಗೆ ಈರೇಳು ಭುವನವನೊದಜಿ
ಹಾಯ್ಕಿ ತಾನೆ ನಿಂದುದಲ್ಲಾ !
ಸದಮಲಜ್ಞಾನ ಸಂಪನ್ನ,
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಬಸವಣ್ಣಂಗೆ ಸಯುವಾಯಿತ್ತು.

mattaṁ,

mātu māṇikava nuṅgi,
jyōti kattaleya nuṅgi,
āḷu āḷdana nuṅgi,
uguḷalillada mathana, mathanavillada saṅga.
maraṇavillada udaya, aḷalillada śōka.
samarasavillada udayada beḷaganu madagaja oḷakoṇḍu,
māvatigana nuṅgi uguḷadallā!
sadamadada bharikaiyoḷage īrēḷu bhuvanavanodaṟi
hāyki tāne nindudallā!
sadamalajñāna saṁpanna,
Kūḍalacennasaṅgayyanalli Basavaṇṇaṅge sayavāyittu.

Again:

When Word has swallowed a ruby, light
Has swallowed darkness, servant lord,
There is the rub without the power to spit,
Communion without the rub of sense,
Birth without death, a sorrowless grief!
The intoxicated elephant,
Swallowing the dusk wherein
There is no consubstantial union,
Yea, swallowing the mahout too,
Does not spit out, lo!
The elephant in heat has, trumpeting,
Thrust the twice-seven worlds into his trunk,
And lo! triumphant stands!
In Lord Kūḍala Cennasaṅga, Basavaṇṇa
Has realised
The wealth of knowledge, true and pure.

೧೦೯

ಮತ್ತಂ,

ಉರಿಯ ಸೀರೆಯನುಟ್ಟು, ಕಡೆಸೆಱಗ ಬಿಡಬೀಸಿ,
ಮಡದಿ ತನ್ನ ಕೆಳದಿಯರನೊಡಗೊಂಡು ಆಡುತಿರೆ,
ಪತಿ ಬಂದು ಮುಡಿಯ ಹಿಡಿದು
ಉಟ್ಟ ಸೀರೆಯನುಗಿಯೆ,
ಮಡದಿ ಒಡಗೂಡುತಿರೆ,

ಸಮರಸದಲ್ಲಿ ಸತಿಯಳಿದು ಪತಿಯಾಗಿ,
ಪತಿಯಳಿದು ನಿಃಪತಿಯಾಗಿ,
ಸತಿ ಪತಿ ನಿಃಪತಿ ಎಂಬ ತ್ರಿವಿಧವು ಏಕಾರ್ಥವಾದ,
ಕೂಡಲಚೆನ್ನಸಂಗನಲ್ಲಿ ಬಸವಣ್ಣನ ಪಾದಕ್ಕೆ
ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

mattaṁ,
uriya sīreyanuṭṭu, kaḍeseṟaga biḍabīsi,
maḍadi tanna keḷadiyaranoḍagoṇḍu āḍutire,
pati bandu muḍiya hiḍidu
uṭṭa sīreyanugiye,
maḍadi oḍagūḍutire,
samarasadalli satiyaḷidu patiyāgi,
patiyaḷidu niḥpatiyāgi,
sati pati niḥpati eṁba trividhavu ēkārthavāda,
Kūḍalacennasaṅganalli Basavaṇṇana pādakke
namō namō enutirdenu.

Again:
Wearing a saree of fire, and letting down
Its lower skirt so it may flap,
A married woman played
Along with her companions, when her lord,
Arriving, caught her bun of hair,
Tore off the saree that she wore
And then and there had intercourse with her.
And in this union the wife disappeared
Becoming the husband; and he too, vanishing,
Became the consummation.
In Kūḍala Cennasaṅga, I say Hail, O hail!
Unto the feet of Basavaṇṇa,
In whom the trinity
Of husband, wife and consummation have
Grown into one.

ಮತ್ತಂ, ಚೆನ್ನಬಸವಣ್ಣನು ಬಸವಣ್ಣನ ಸ್ತುತಿಸುವ ಪದಂಗಳು:

mattaṁ, Cennabasavaṇṇanu Basavaṇṇana stutisuva padaṅgaḷu:

Again: The songs in which Cennabasavaṇṇa praises Basavaṇṇa:

ರಾಗ: ಭೂಪಾಳಿ

ಪರಮಮೂರುತಿ ಪರಮಜ್ಞಾನಿ ಲೋಕಪ್ರಪಂಚನಲ್ಲ —
ನಿಃಪ್ರಪಂಚ ನಾಮನಿರ್ನಾಮ ನಿಃಕಾಮಿಯಾಗಿ ॥ ಪಲ್ಲವಿ ॥

ಕಾಯಗುಣಗಳ ತಂದು ಜೀವದೊಳಗಿರಿಸಿ
ಪ್ರಾಣಲಿಂಗಕ್ಕೆ ಸಮಾಧಾನ ಮಾಡಿ
ಆಶ್ರಮವ ಸ್ವೀಕರಿಸನಾಶ್ರಮವ ನೀಕರಿಸ
ದ್ವೈತಾದ್ವೈತನು ಅಲ್ಲ ಲಿಂಗಸಂಗಿ ॥ ೧ ॥

ಕಾಯ ಶೂನ್ಯ[ನು?] ಲಿಂಗ ಪ್ರಾಣ ಶೂನ್ಯ[ನು?] ಶರಣ
ಭಾವಭೇದಂಗಳು ಇಲ್ಲವಾಗಿ
ಒಳಹೊಜಿಗುವನ್ನು ಸರ್ವಾಂಗಲಿಂಗದಲಿ
ಅನುಭವಕೆ ತರಲಿಲ್ಲದನುಪಮನು ॥ ೨ ॥

ಕಾರಣವಕಾರಣವ ಕಲ್ಪಿತಾಕಲ್ಪಿತಂ
ಸಂಕಲ್ಪವಿಕಲ್ಪನಲ್ಲ ಸುಜ್ಞಾನಿಯಾಗಿ
ಸಾವಯ ನಿರವಯ ಸಂಗಿ ನಿಸ್ಸಂಗಿ
ಪರಮಾತ್ಮ ತಾನಾದ ನಿರ್ಬೋಧ ಬೋಧಿ ॥ ೩ ॥

ನಿರ್ಭಾವ ನಿರ್ನಾಮ ನಿರ್ದೇಹದೇಹಿ
ನಿರ್ಗುಣಕೆ ಅವಯವಾಕಾರರೂಪಾ
ಪರತತ್ತ್ವವನೆ ಬಿಟ್ಟು ಉಭಯವಳಿದುಳಿದಾತ
ತ್ರಿವಿಧ ಸಂಪನ್ನನೀತನುಭಯಲಿಂಗಿ ॥ ೪ ॥

ಲಿಂಗಭುಕ್ತಾ ಶೇಷಭುಕ್ತಾ ಚ ಪ್ರಾಣೆ
ನಿರ್ಗಮನ ಗಮನಿಗೆ ಗಮನವಿಲ್ಲ
ಸ್ವತಂತ್ರ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಅಸಾಧ್ಯಸಾಧಕನಾದ ಲಿಂಗಸಂಗಿ ॥ ೫ ॥

ಪದ ಸಹ ವಚನ: ೧೨೪

rāga: bhūpāḷi

paramamūruti paramjñaāni lōkaprapañcanalla—
niḥprapañca nāmanirnāma niḥkāmiyāgi *// pallavi //*

kāyaguṇagaḷa tandu jīvadoḷagirisi
prāṇaliṅgake samādhāna māḍi
āśramava svīkarisanāśramava nīkarisa
dvaitādvaitanu alla liṅgasaṅgi *1*

kāya śūnya (nu?) liṅga prāṇa śūnya (nu?) śaraṇa
bhāvabhēdaṅgaḷu illavāgi
oḷahoṟaguvannu sarvāṅgaliṅgadali
anubhavake taralilladanupumanu 2

kāraṇavakāraṇava kalpitākalpitaṁ
saṅkalpavikalpanalla sujñāniyāgi
sāvaya niravaya saṅgi nissaṅgi
paramātma tānāda nirbōdha bōdhi 3

nirbhāva nirnāma nirdēhadēhi
nirguṇake avayavākārarūpā
paratattvavane biṭṭu ubhayavaḷiduḷidāta
trividha saṁpannanītanubhayaliṅgi 4

liṅgabhuktā śēṣabhuktā ca prāṇi
nirgamana gamanige gamanavilla
svatantra Kūḍalacennasaṅgayyanalli
asādhyasādhakanāda liṅgasaṅgi 5

pada saha vacana: 124

Person most high, highest seer, he's not
A worlding in the world, unworldly one,
A nameless name, exempt from all desire! (Refrain)
He brought and lodged within the Soul
The traits of body; pleased
The Prāṇaliṅga; accepted nor refused
An order; neither two nor one—
Incorporate in Liṅga.

Liṅga is void of flesh,
The Śaraṇa, void of soul.
Because he knows no difference
Of feeling, he brings, the unparalleled one,
To his experience no sense
Of in and out into the Liṅga that he has
In every limb.

Because he is a seer, he
Is neither cause nor absence of all cause;
Is neither thought nor absence of all thought;
Neither resolve nor doubt;
Has parts and yet is free from parts;

Related he and unrelated too—
The learned one who's shed all lore:

He who is the highest One.
A disembodied body without will or name,
A formed image that's limb,
To one exempt of attributes!
Dispensing with the Supreme Principle,
He has destroyed the sense of Twain,
And is posssessed of the triple wealth,
He who has attained
Linga both ways.

He lives by eating what's left
After Liṅga has eaten—one who,
Motionless, moves and yet
Is free from motion—self-moved—,
One who can, in Kūḍala Cennasaṅga,
Incorporate in Liṅga,
Accomplish the impossible.

Vacana with songs: 124

೧೨೫

ಮತ್ತಂ,

ವೇದವಂತಿರಲಿ. ಶಾಸ್ತ್ರ ಸಾಕು ಸಾಕು.
ಪುರಾಣವಂತಿರಲಿ. ಆಗಮು ಸಾಕು ಸಾಕು, ಅಂತಿರಲಿ.
ಸಾಧಿಸಿದನು ಸಜ್ಜನಸಾರಾಯವನು.
ಲಿಂಗಜಂಗಮದ ಪ್ರಸಾದವೆ ಪ್ರಾಣವೆಂದು,
ಇದಱಲ್ಲಿ ಸಜ್ಜನ ಸದರ್ಥ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಬಸವಣ್ಣನು.

mattaṁ,

vēdavantirali. śāstra sāku sāku.
purāṇavantirali. āgama sāku sāku, antirali.
sādhisidanu sajjanasārāyavanu.
liṅga jaṅgamada prasādave prāṇavendu.
idaṟalli sajjana sadartha Kūḍalacennasaṅgayyanalli
Basavaṇṇanu.

Again:

Let Vēda be; and Śāstra, enough;
Let be Purāṇa; a truce to Āgama;
Let them be. . . . He attained
The essence of the Good, deeming the grace
Of Liṅga and Jaṅgama to be life.
In Lord Kūḍala Cennasaṅga, Basavaṇṇa is
Therein the essence of the Good.

ಆ ಪ್ರಸ್ತಾವದೊಳು ಮಡಿವಾಳ ಮಾಚಿತಂದೆಗಳು ಪ್ರಭುದೇವರ ಸ್ತುತಿಸುವ ವಚನ:

ā prastāvadoḷu Maḍivāḷamācitandegaḷu Prabhudēvara stutisuva vacana:

The vacana in which, on this occasion, Father Maḍivāḷa Mācayya praises Prabhudēva:

೧೨೬

ತನುಗುಣವಳಿದು ಲಿಂಗಸಂಗಿಯಾದ.
ಮನಗುಣವಳಿದು ಜ್ಞಾನಸಂಬಂಧಿಯಾದ.
ಪ್ರಾಣಗುಣವಳಿದು ಪ್ರಸಾದಸಂಬಂಧಿಯಾದ.
ಭಾವಭ್ರಮೆಯಳಿದು ನಿಜಲಿಂಗ ಸಂಬಂಧಿಯಾದ.
ಇಂತೀ ಚತುರ್ವಿಧ ಸಂಬಂಧಿಯಾಗಿ
ಶೂನ್ಯಸಿಂಹಾಸನವನಿಂಬುಗೊಂಡ.
ಕಲಿದೇವರದೇವಾ, ನಿಮ್ಮ ಶರಣ ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದಕ್ಕೆ
ನಮೋ ನಮೋ ಎಂಬೆನು.

tanuguṇavaḷidu liṅgasaṅgiyāda.
managuṇavaḷidu jñānasaṁbandhiyāda.
prāṇaguṇavaḷidu prasādasaṁbandhiyāda.
bhāvabhrameyaḷidu nijaliṅga saṁbandhiyāda.
intī caturvidha saṁbandhiyāgi
śūnyasiṁhāsanavaniṁbugoṇḍa.
Kalidēvaradēvā, nimma śaraṇa Prabhudēvara śrīpādakke
namō namō eṁbenu.

When body's traits had perished, he
Became associate of Liṅga;

When the mind's traits had perished, he
Entered upon Enlightenment;
When the soul's traits had perished, he
Became Prasāda's devotee.
When the error of the will had perished, he
Become incorporate
With the divine Reality.
Thus, being related to these four,
He occupied the Throne of the Absolute . . .
O Lord Kalidēva, I say Hail, O hail!
To the feet of Prabhudēva, Thy Śaraṇa!

೧೨೭

ಮತ್ತಂ,

ಲಿಂಗಬೆಱಗಿನ ಪರಮಸುಖಿಯನೇನೆಂಬೆನಯ್ಯಾ ?
ಕಂಗಳ ಕಳೆಯ ಸಂಗವನಗಲಿದ
ಅಂಗವಿರಹಿತನನೇನೆಂದುಪಮಿಸುವೆ ?
ನೋಟದಲ್ಲಿ ಅನುಮಿಷ. ಕೂಟದಲ್ಲಿ ನಿಸ್ಸಂಗಿ.
ಎಡೆಯಾಟದಲ್ಲಿ ನಿರ್ಗಮನ.
ನಿಂದಲ್ಲಿ ನಿರಾಳ. ಸುರಾಳದಲ್ಲಿ ಪರಿಪೂರ್ಣ.
ಘನಕ್ಕೆ ಘನಮಹಿಮನು.
ಕಲಿದೇವಾ, ನಿಮ್ಮ ಶರಣ ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದಕ್ಕೆ
ನಮೋ ನಮೋ ಎನುತ್ತಿರ್ದೆನು.

mattaṁ,

liṅgabeṟagina paramasukhiyanēnembenayyā?
kaṅgaḷa kaḷeya saṅgavanagalida
aṅgavirahitananēnendupamisuve?
nōṭadalli anumiṣa. kūṭadalli nissaṅgi.
eḍeyāṭadalli nirgamana.
nindalli nirāḷa. surāḷadalli paripūrṇa.
ghanakke ghanamahimanu.
Kalidēvā, nimma śaraṇa Prabhudēvara śrīpādakke
namō namō enuttirdenu.

Again:

Of him who's rapt in bliss
Of the Liṅga-ecstasy
What shall I say?

17

How shall I match
One who has cast the ties
Of the lustre of the eye
And is to his body lost?
Unwinking in gaze,
In union dissociate,
Motionless in motion;
Formless though standing;
Pervasive in the form,
Greater than the Great.
O God Kalidēva,
I say Hail, O hail!
To Prabhudēva's holy feet,
Thy Śaraṇa's.

೧೨೮

ಮತ್ತಂ,
ಸಂಸಾರದ ಸಾರಾಯದ ತನಿರಸವ ಹಿಂಡಿ ಹಿಳಿದಾಡಿದರಯ್ಯಾ.
ಸವರಿಕೊಂಡು ಹರಿದು ಹತ್ತುವನಲ್ಲ, ಮರಳಿ ನೋಡುವನಲ್ಲ.
ಇಂತಪ್ಪ ವೀರರುಂಟೇ ? ಇಂತಪ್ಪ ಧೀರರುಂಟೇ ?
ಇಂತಪ್ಪ ಪೌರುಷಚರಿತನಾಗಿ ಮಾಯೆಯ ಹಿಂಗಿಸಿ,
ಮುಯ್ಯಾಂತು ಮುಂದಣ ನಿಲವನಾಗು ಮಾಡಿದ.
ನಿಜೈಕ್ಯ ನಿರ್ವಯಲ ನಿಃಪತಿಗೆ ನಿಜವಾಗಿ,
ನಿರಾಳದೊಳಗೆ ತಾನೆ ತೊಳಲುತ್ತಿರ್ದನು.
ಕಲಿದೇವಾ, ನಿಮ್ಮ ಲಿಂಗೈಕ್ಯ ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದದಲ್ಲಿ
ಭೃಂಗನಾಗಿಪ್ಪೆನು.

mattaṁ,
saṁsārada sārāyada tanirasava hiṇḍi hiḷidāḍidarayyā.
savarikoṇḍu haridu hattuvanalla, maraḷi nōḍuvanalla.
intappa vīraruṇṭē? intappa dhīraruṇṭē?
intappa pouruṣa caritanāgi māyeya hiṅgisi,
muyyāntu mundaṇa nilavanāgu māḍida.
nijaikya nirvayala niḥpatige nijavāgi,
nirāḷadoḷage tāne toḷaluttirdanu.
Kalidēvā, nimma liṅgaikya Prabhudēvara śrīpadādalli
bhṛṅganāgippenu.

Again:

They played
At wringing and squeezing the sweet juice
Of the essence of this worldly life.
He is not the man to run and chase
And cling to it; nor one to look
With backward eye. Is there one
So brave and resolute? His life
Being so valorous, when Māya had
Been routed, he girt his loins, and so
Perfected all his life to be.
Being essence of the unitive state,
That absolute and ultimate goal,
He revels in tranquillity.
O Kalidēva, I'd be a bee
In the holy feet of thy Prabhudēva,
Made one with the Divinity!

ಪ್ರಭುದೇವರು ಮಡಿವಾಳ ಮಾಚಿತಂದೆಗಳ ಸ್ತೋತ್ರವ ಮಾಡುವ ವಚನ:

Prabhudēvaru Maḍivāḷamācitandegaḷa stōtrava māḍuva vacana:

The vacana wherein Prabhudēva praises Father Maḍivāḷa Mācayya:

೧೨೯

ಲಿಂಗಗಂಭೀರ ಸುನಾದ ತನುಗುಣಚರಿತ್ರ,
ಜಂಗಮಗಂಭೀರ ಅನಾಹತವೆ ಮನಗುಣಚರಿತ್ರ,
ಈ ಎರಡಱ ಸಂಬಂಧವೆ ಒಡಲು.
ಪರಮಾನಂದ ಜಲದಲ್ಲಿ ಅಲುಬಿ, ಮಹಾಪ್ರಕಾಶದಲ್ಲಿ ಆಱಿಸಿ,
ಅನಾಹತ ಮಥನದಲ್ಲಿ ಘಟ್ಟಿಸಿ, ಆ ವಸ್ತ್ರವನೆನಗೆ ಕೊಟ್ಟರೆ,
ಉಡದ ಮುನ್ನವೆ ಉರಿ ಹತ್ತಿತ್ತು ನೋಡಾ!
ಆ ಉರಿಯು ಕಣ್ಣಿಗೆ ಕಾಣಬಾರದು.
ಮನಕ್ಕೆ ನೆನೆಯಬಾರದು.
ಉರಿ ಉಂಡ ಉಷ್ಣವಿಲ್ಲದ
ಆ ಸ್ವಯಂಜ್ಯೋತಿಯ ನಿಜನಿವಾಸದಲ್ಲಿ ನಿಶ್ಚಿಂತನಾಗಿದ್ದು,
ಮಡಿವಾಳನ ಕೃಪೆಯಿಂದ ನಾನು ಬದುಕಿದೆನು
ಕಾಣಾ ಗುಹೇಶ್ವರಾ!

liṅgagambhīra sunāda tanuguṇacaritra,
jaṅgamagambhira anāhatave managuṇacaritra
ī eraḍara sambandhave oḍalu.
paramānanda jaladalli alubi, mahāprakasādalli āṟisi,
anāhata mathanadalli ghaṭṭisi, ā vastravanenage koṭṭare,
uḍada munnave uri hattittu nōḍā!
ā uriya kaṇṇige kānabāradu,
manakke neneyabāradu.
uri uṇḍa uṣṇavillada
ā svayamjyōtiya nijanivāsadalli niścintanāgiddu,
Maḍivāḷana kṛpeyinda nānu badukidenu
kāṇā Guhēśvarā!

The nature of his corporal attributes
Is harmony within
The Liṅga-profundities;
The nature of his mental attributes
Is Unstruck Sound
Within the depths of Jaṅgama: his body is
An association of these two.
When he gives me
A garment by him rinsed
In water of the highest Bliss,
Dried in the Light of lights,
Ironed in the press of the Unstruck,
Lo, even before I put it on,
It's set on fire.
That fire cannot be seen with eyes;
Beyond the thinking of the mind it is,
Mark you, Guhēśvara:
I've, dwelling care-free in the true abode
Of self-illumination, which,
Having absorbed the fire, is without heat,
Been saved by Maḍivāḷa's grace.

೧೩೦

ಮತ್ತಂ,

ತಾಯಿಲ್ಲದ ಶಿಶುವಿಂಗೆ, ಶಿಶುವಿಲ್ಲದ ತಾಯಿ ಮೊಲೆಯನೂಡಿದಳು.
ಮೊಲೆವಾಲನುಂಡ ಶಿಶು ತಾಯಂ ತರ್ಕೈಸಿದರೆ,
ತಾಯಾ ಶಿಶುವಿಂಗೆ ಸತಿಯಾದಳಲ್ಲಾ !

ಸತಿಯು ಸಂಗದ ಸುಖವ ಪತಿಯಿಲ್ಲದಱಿದಲ್ಲಿ,
ಸತಿ ಪತಿ ಎಂಬೆರಡೂ ಅಳಿಯಿತ್ತು ನೋಡಾ
ಈ ನಿಜದ ನಿರ್ಣಯವ ತೋಱಿದನೆನಗೆ;
ಗುಹೇಶ್ವರನ ಶರಣ ಮಡಿವಾಳ ತಂದೆಗಳ ಪಾದಕ್ಕೆ
ನಮೋ ನಮೋ ಎಂಬೆನು.

mattaṁ,

tāyillada śiśuviṅge, śiśuvillada tāyi moleyanūḍidaḷu.
molevālanuṇḍa śiśu tāya tarkaisidare,
tāyā śiśuviṅge satiyādaḷallā!
satiya saṅgada sukhava patiyilladaṟidalli,
sati pati emberaḍū aḷiyittu nōḍā!
ī nijada nirṇayava tōṟidanenage;
Guhēśvarana śaraṇa Maḍivāḷa tandegaḷa pādakke
namō namō embenu.

Again:

A childless mother fed her breast
Unto a motherless child.
If the child, having sucked the breast,
Should hug the mother, she,
Behold! becomes the baby's wife!
Whenever there is
The joy of union of a wife
Without the husband, behold!
Both wife and husband are no more!
He showed to me
Clearly the meaning of this truth.
Therefore I say Hail, O hail!
Unto the feet of Father Maḍivāḷa,
Guhēśvara's Śaraṇa!

ಚಿಕ್ಕದಣ್ಣಾಯಕರು ಮಡಿವಾಳತಂದೆಗಳ ಸ್ತೋತ್ರವ ಮಾಡುವ ವಚನ:

Cikkadaṇṇāyakaru Maḍivāḷatandegaḷa stōtrava māḍuva vacana:

The vacana wherein Cennabasavarāja praises Father Maḍivāḷa:

೧೩೦

ಹೊಟ್ಟೆಯಲ್ಲಿ ಎನ್ನ ತೆಗೆದ.
ಬೆನ್ನಿನಲ್ಲಿ ಬಸವಣ್ಣನ ತೆಗೆದ.
ಬ್ರಹ್ಮರಂಧ್ರದಲ್ಲಿ ಅಲ್ಲಮನ ತೆಗೆದ.

ಸಂಗನೊ, ಮಡಿವಾಳನೊ ? ಮಡಿವಾಳನೊ, ಸಂಗನೊ ?
ಕೂಡಲಚೆನ್ನಸಂಗನಲ್ಲಿ ಮಡಿವಾಳ ಸ್ವಾಯತ ನಮ್ಮ ಬಸವಣ್ಣಂಗೆ.

hoṭṭeyalli enna tegeda.
benninalli Basavaṇṇana tegeda.
brahmarandhradalli Allamana tegeda.
Saṅgano, Maḍivāḷano? Maḍivāḷano, Saṅgano?
Kūḍalacennasaṅganalli Maḍivāḷa svāyata namma Basavaṇṇaṅge.

Out of the stomach he drew me out;
Basavaṇṇa he draw out from the back;
From Brahmarandhra drew Allama.
Is't Saṅga or Maḍivāḷa?
Maḍivāḷa or Saṅga?
In Kūḍala Cennasaṅga, Maḍivāḷa
With our Basavaṇṇa is made one.

೧೩೨

ಮತ್ತಂ,
ಅಂಗದ ಮೇಲಣ ಲಿಂಗವು ಹಿಂಗದಂತಿರಬೇಕು.
ಅಂಗಕ್ಕೆ ಲಿಂಗಕ್ಕೆ ಸಂಬಂಧವೇನೋ,
ಮನ ಮುಟ್ಟದನ್ನಕ್ಕರ ?
ಕಾಯ ಕಾಯಕವ ಮಾಡುತ್ತಿರಲು,
ಮನವು ಲಿಂಗದಲ್ಲಿ ಬೆರಸಿ ತೆಱಹಿಲ್ಲದಿಪ್ಪ
ಮಡಿವಾಳನ ಪರಿಯ ನೋಡಾ !
ಅಂಗಲಿಂಗ ಸಂಗವೆಂಬ ಸಂದು ಸಂಶಯವಳಿದು,
ಸರ್ವಾಂಗ ಲಿಂಗಸಂಬಂಧಿ,
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಮಡಿವಾಳ ಮಾಚಯ್ಯನು.

mattaṁ,
aṅgada mēlaṇa liṅgavu hiṅgadantirabēku.
aṅgakke liṅgakke sambandhavēnō,
mana muṭṭadannakkara?
kāya kāyakava māḍuttiralu,
manavu liṅgadalli berasi teṟahilladippa
Maḍivāḷana pariya nōḍā!
aṅgaliṅga saṅgavemba sandu saṁśayavaḷidu,
sarvāṅga liṅgasambandhi,
Kūḍalacennasaṅgayyanalli Maḍivāḷamācayyanu.

Again:

One ought to be as though
The Liṅga on the body has not ceased.
What means the bond of aṅga and Liṅga
Unless the heart has gone with it?
Look at the way
Of Maḍivāḷa, who lives integrally,
His body doing the dedicated work,
And his heart sunk in Liṅga!
Maḍivāḷa Mācayya is,
In Lord Kūḍala Cennasaṅga,
Incorporate with Liṅga in every limb,
Having erased the rising doubt
We call the bond of aṅga and Liṅga!

ಮಡಿವಾಳತಂದೆಗಳು ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಸ್ತುತಿಸುವ ವಚನ:

Madivāḷatandegaḷu Cikkadaṇṇāyakara stutisuva:

The vacana wherein Father Maḍivāḷa praises Cennabasavaṇṇa:

೧೩೩

ವಾಯದ ಮಾಯದ ಸಂಭ್ರಮದೊಳಗೆ ಸಿಲುಕಿತ್ತು ನೋಡಾ ಭುವನವೆಲ್ಲವು!
ಮಾಯಕ್ಕೆ ಹೊಱಗಾದ ನಿರ್ಮಾಯನ ಕಂಡೆನು.
ತಾನೆಂಬ ನುಡಿಗೆ ನಾಚಿ, ನೀನೆಂಬ ನುಡಿಗೆ ಹೇಸಿ,
ತಾನು ತಾನಾದ ಘನಮಹಿಮನು.
ಕಾಯದಲ್ಲಿ ಕುಱುಹಿಲ್ಲ. ಭಾವದಲ್ಲಿ ಭ್ರಮೆಯಿಲ್ಲ.
ಜ್ಞಾನ ತಾನೆಂಬ ಭೇದವಿಲ್ಲ.
ಸಾವಯನಲ್ಲ, ನಿರವಯನಲ್ಲ
ಕಲಿದೇವರದೇವಾ, ನಿಮ್ಮ ಶರಣ ಚೆನ್ನಬಸವಣ್ಣನು.

vāyada māyada saṁbhramadoḷage silukittu nōḍā bhuvanavellavu!
māyakke hoṟagāda nirmāyana kaṇḍenu.
tāneṁba nuḍige nāci, nīneṁba nuḍige hēsi,
tānu tānāda ghanamahimanu.
kāyadalli kuṟuhilla. bhāvadalli bhrameyilla.
jñāna tāneṁba bhēdavilla.
sāvayanalla, niravayanalla
Kalidēvaradēvā, nimma śaraṇa Cennabasavaṇṇanu.

Behold, the entire universe is caught
In hollow Māya's pomp and circumstance.
I saw one free from Māya who is
Outside of Māya's bounds.
Ashamed of the very notion of 'I',
Recoiling from the notion of 'Thou',
He is the glorious majesty become
Himself. No more
The symbol on his body, no more
The error in his will:
No difference between
Knowledge and Self.
O Lord Kalidēva,
Cennabasavaṇṇa, Thy śaraṇa,
Is neither with nor without parts!

೧೩೪

ಮತ್ತಂ,
ಅತಿಶಯವನತಿಗಳೆದು,
ನಿರತಿಶಯಸುಖದೊಳಗೆ ಪರಮ ಸುಖಿಯಾಗಿಪ್ಪರಾರು ಹೇಳಾ ?
ನಿಜನಿರ್ಣಯವನಱಿದು, ಭಜನೆಯ ಭಾವನೆಯಳಿದು,
ತ್ರಿಜಗಪತಿಯಾಗಿಪ್ಪರಾರು ಹೇಳಾ ?
ಕೋಡಗದ ಮನದೊಳಗೆ ಗಮನವಿರಹಿತನಾಗಿ,
ಗಮನಗೆಡದಿಪ್ಪರಿನ್ನಾರು ಹೇಳಾ ?
ಹಗೆಯಲ್ಲಿ ಹೊಕ್ಕು, ಹಗೆಯಳಿದು ಸುಖಿಯಾಗಿ
ತನಗೆ ತಾ ಕೆಳೆಯಾಗಿಪ್ಪರಾರು ಹೇಳಾ ?
ಒಳಗು ಹೊಱಗು ಸರ್ವಾಂಗವೆಲ್ಲಾ
ಲಿಂಗವಾಗಿರಬಲ್ಲ ಪರಮಾತ್ಮರಾರು ಹೇಳಾ ?
ಕಲಿದೇವರದೇವಾ,
ನಿಮ್ಮ ಶರಣ ಚೆನ್ನಬಸವಣ್ಣನ ನಿಲವನಱಿದು
ಶರಣೆಂದು ನಾನು ಸುಖಿಯಾದೆನು.

mattaṁ,
atiśayavanatigaḷedu,
niratiśayasukhadoḷage parama sukhiyāgipparāru hēḷā?
nijanirṇayavanaṟidu, bhajaneya bhāvaneyaḷidu,
trijagapatiyāgipparāru hēḷā?

kōḍagada manadoḷage gamanavirahitanāgi,
gamanageḍadipparinnāru hēḷā?
hageyalli hokku, hageyaḷidu sukhiyāgi
tanage tā keḷeyāgipparāru hēḷā?
oḷagu hoṟagu sarvāṅgavellā
liṅgavāgiraballa paramātmarāru hēḷā?
Kalidēvaradēvā,
nimma śaraṇa Cennabasavaṇṇana nilavanaṟidu
śaranendu nānu sukhiyādenu.

Again:

Say, who enjoys the supreme joy
In transcendental bliss,
Annihilating all dimensions?
Say, who is he who lords
Over the triple world
When he has grasped the ultimate Truth
And shed all sense of piety?
Say, who is it who is exempt
From motion in his monkey of a mind,
Yet lives without destroying motion?
Who is he, tell me, who,
Entering the enemy, having destroyed
The enmity,
Was happy and unto himself a friend?
Tell me, who is the Supreme Soul
Who can be deified within, without,
In every pore? O Lord Kalideva,
Knowing the majesty
Of Cennabasavaṇṇa, Thy śaraṇa,
And saying Hail!
I have been made glad.

ಮಡಿವಾಳಯ್ಯಗಳು ಬಸವರಾಜದೇವರ ಸ್ತುತಿಸುವ ವಚನ:

Maḍivāḷayyagaḷu Basavarājadēvara stutisuva vacana:

The vacana wherein Maḍivāḷayya praises Lord Basavarāja:

೧೩೫

ಮಾರಾರಿಯ ಬೆಸನದಿಂದ ಧಾರುಣಿಗವತರಿಸಿ,
ಸಾರಾಯ ಸದ್‌ಭಕ್ತಿಯ ತೋಱಿದನು
ಶಿವಶರಣರೆಲ್ಲರಿಗೆ. ಭಕ್ತಿಯ ಸಂಚವ,
ಮುಕ್ತಿಯ ಭೇದವ ಸತ್ಯಶರಣರಿಗೆಲ್ಲಾ ಉಪದೇಶವ ಮಾಡಿ,
ನಿತ್ಯಲಿಂಗಾರ್ಚನೆಯೊಳಗೆನ್ನನಿರಿಸಿ
ರಕ್ಷಿಸಿದಾತ ಬಸವಣ್ಣ ಕಾಣಾ ಕಲಿದೇವರ ದೇವಾ.

mārāriya besanadinda dhāruṇigavatarisi,
sārāya sadbhaktiya tōṟidanu
śivaśaranarellarige. bhaktiya sancava,
muktiya bhēdava satyaśaraṇarigellā upadēśava māḍi,
nityaliṅgārcaneyoḷagennanirisi
rakṣisidāta Basavaṇṇa kāṇā Kalidēvara dēva.

Descending upon earth at the behest
Of Māra's foe, he showed
Unto the Śiva-śaraṇas
The essence of piety.
Basavaṇṇa is one who taught
Devotion's way, the mystery
Of Liberation unto all
The real śaraṇas, initiating me
In constant Liṅga worship, and so protected me.
Mark that, O Lord Kalidēva!

೧೩೬

ಮತ್ತಂ,
ಆಱು ಜನ್ಮದವರೆಂಬರು ಬಸವಣ್ಣನ.
ಗಾಱು ಮಾತ ಕೇಳಲಾಗದು.
ಆಱು ಸ್ಥಲವನಾಱು ಪಥವ ತೋಱಲಿಕೆ
ತಾ ಪರಶಿವ ಮೂಱು ಮೂರ್ತಿಯಾದ.
ಆಱಾಱು ತತ್ತ್ವಂಗಳ ಮೇಲಣಾತ
ಬಸವಣ್ಣ ಕಾಣಾ ಕಲಿದೇವರ ದೇವಾ.

mattaṁ,
āṟu janmadavareṁbaru Basavaṇṇana.
gāṟu māta kēḷalāgadu.

āṟu sthalavanāṟu pathava tōṟalike
tā paraśiva mūṟu mūrtiyāda.
āṟāṟu tattvaṅgaḷa mēlaṇāta
Basavaṇṇa kāṇā Kalidēvara dēvā.

Again:

They say Basavaṇṇa had six lives:
I cannot bear to hear
These vulgar words. Paraśiva Himself
Assumed three froms
To show six stages and six paths.
Basavaṇṇa is one who is
Above the six-and-thirty Principles:
Mark that, O Lord Kalidēva!

೧೩೭

ಮತ್ತಂ,

ಕಲ್ಯಾಣವೆಂಬ ಪಟ್ಟಣದೊಳಗೆ ಛತ್ತೀಸ ಪುರದ ಮಹಾಗಣಂಗಳು.
ಒಂದು ಪುರದವರು ಅಗ್ಘವಣಿಯ ತಹರು.
ಎರಡು ಪುರದವರು ಸಮ್ಮಾರ್ಜನೆ ರಂಗವಾಲಿಯ ಮಾಡುವರು.
ಮೂಱು ಪುರದವರು ಲಿಂಗಾರ್ಚನೆಗೆ ನೀಡುವರು.
ನಾಲ್ಕು ಪುರದವರು ಲಿಂಗಕ್ಕೆ ಬೋನವ ಮಾಡುವರು.
ಐದು ಪುರದವರು ಅರ್ಪಿತಕ್ಕೆ ನೀಡುವರು.
ಆಱು ಪುರದವರು ಪ್ರಸಾದದಲ್ಲಿ ತದ್‍ಗತವಾಗಿಹರು.
ಏಳು ಪುರದವರು ಧ್ಯಾನಾರೂಢರಾಗಿಹರು.
ಮುಂದಣ ಪುರದವರು ನಿಶ್ಚಿಂತ ನಿವಾಸಿಗಳಾಗಿಹರು.
ಈ ಪುರದ ಗಣಂಗಳು ಓಲೈಸುವ ಬಸವನ ಮಹಾಮನೆಯ
ಮಡಿವಾಳ ನಾನು ಕಾಣಾ ಕಲಿದೇವರ ದೇವಾ.

mattaṁ,

kalyāṇaveṁba paṭṭanadoḷage chattīsa purada mahāgaṇaṅgaḷu.
ondu puradavaru agghavaṇiya taharu.
eraḍu puradavaru sammārjane raṅgavaliya māḍuvaru.
mūṟu puradavaru liṅgārcanege nīḍuvaru.
nālku puradavaru liṅgakke bōnava māḍuvaru.
aidu puradavaru arpitakke nīḍuvaru.
āṟu puradavaru prasādadalli tadgatavāgiharu.

ēḷu puradavaru dhyānārūḍharāgiharu.
mundaṇa puradavaru niścinta nivāsigaḷāgiharu.
ī purada gaṇaṅgaḷu olaisuva Basavana mahāmaneya
Maḍivāḷa nānu kāṇā Kalidēvara dēvā.

Again:

In Kalyāṇa city there be
Great saints of six-and-thirty towns.
The people of one town
Bring holy water; those of two towns
Sweep and draw patterns on the floor;
Those of three towns minister
To Liṅga; those of four cook food;
Those of five towns minister
To offerings; and those of six towns
Have, in the Grace, become
Part of Itself; and those of seven
Are high-enrapt
In meditation. Those who dwell
In the remainder towns are free from care.
I am a washerman of the Great House
Of Basavaṇṇa, where
The saints of these towns meet:
Mark it, Lord Kalidēva!

ಮಂತ್ರಂ, ೧೩೮

ಶಿವಭಕ್ತಿಸಂಪುಟವಾದ ಮಹಾಮಹಿಮರ ನಿಲವು
ನಾದದ ಉತ್ಪತ್ಯವ ಸೋಂಕದು.
ಬಿಂದುವಿನಾಶ್ರಯದಲ್ಲಿ ಬೆಳೆಯದು.
ಶುಕ್ಲಶೋಣಿತವೆಂಬ ಪಂಚವರ್ಣಾಶ್ರಮವನು ಹೊದ್ದದು.
ಅಷ್ಟದಳಕಮಲವ ಮುಟ್ಟದು.
ಪ್ರಾಣಾಪಾನ ವ್ಯಾನೋದಾನ ಸಮಾನ
ನಾಗ ಕೂರ್ಮ ಕೃಕರ ದೇವದತ್ತ ಧನಂಜಯವೆಂಬ
ದಶವಾಯುಗಳಿಚ್ಛೆಯಲ್ಲಿ ಸುಳಿದಾಡದು.
ಜ್ಞಾನದಲ್ಲಿ ಬೆಳೆವುದು. ನಿರಾಲಂಬದಲ್ಲಿ ಆಡುವುದು.
ಹೃದಯಕಮಲದ ಪದ್ಮಪತ್ರದ ಉಸುರನಾಲಿಸಿ
ಸಂಪುಟ ಜಂಗಮದಾಟವನಾಡುವದು.

ಲಿಂಗದ ನೋಟವ ನೋಡುವದು.
ಮಹಾಜ್ಞಾನದಲ್ಲಿ ಬೆಳಗುವದು.
ನಿಜನಿರಾಳದಲ್ಲಿ ನಿವಾಸಿಯಾಗಿಪ್ಪುದು.
ಕಲಿದೇವರದೇವಾ ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನ ನಿಲವಿದು.

mattaṁ,
śivabhaktisaṁpuṭavāda mahāmahimara nilavu
nādada utpatyava sōṅkadu.
binduvināśrayadalli beḷeyadu.
śuklaśōṇitavemba pañcavarṇāśramavanu hoddadu.
aṣṭadaḷakamalava muṭṭadu.
prāṇāpāna vyānōdāna samāna
nāga kūrma kṛkara dēvadatta dhanañjayaveṁba
daśavāyugaḷiccheyalli suḷidāḍadu.
jñānadalli beḷevudu. nirālaṁbadalli āḍuvudu.
hṛadayakamalada padmapatrada usuranālisi
saṁpuṭa jaṅgamadāṭavanāḍuvadu.
liṅgada nōṭava nōḍuvadu.
mahājñānadalli beḷaguvadu.
nijanirāḷadalli nivāsiyāgippudu.
Kalidēvaradēvā nimma śaraṇa Basavaṇṇana nilavidu.

Again:
The majesty of the glorious one who is
Śiva and Bhakti made in one,
Has no connection with the origin
Of Nāda; he does not come to growth
Beneath the sphere of Bindu; nor wear
The five-hued garment which is woven
Of blood and seed; nor touch
The lotus of eight petals; nor moves
With the ten airs: prāṇa, apāna,
Vyāna, udāna, samāna,
Nāga, kūrma, kṛkara, dēvadatta,
Danañjaya; he grows
In knowledge, and he plays
Within the Self-subsistent one.
Hearing the whisper in the lotus-leaf
Of the heart's lotus,

He plays the game
Of Jaṅgama made one with him.
He sees with eye that's divinised;
He shines in the highest Enlightenment;
He dwells as denizen
Within his own tranquillity.
O Lord Kalidēva, this is
The majesty of Basavaṇṇa,
Thy Śaraṇa.

೧೩೯

ಮತ್ತಂ.

ಅಷ್ಟತನುವಿನಲ್ಲಿ ಹುಟ್ಟಿದ ನಿಷ್ಟಾಪರದಲ್ಲಿ
ಮುಟ್ಟುವ ಭಾವದಲ್ಲಿ ವಿದ್ಯದೊಳಗಣ
ಆಧಾರಮಂಟಪದೊಳಗಣ ಸಹಜವನಱಿದವಂಗಲ್ಲದೆ
ಲಿಂಗವೆನಬಾರದು, ಜಂಗಮವೆನಬಾರದು,
ಪ್ರಸಾದವೆನಬಾರದು.
ದ್ವಾರಮಂಟಪದೊಳಗಣ ಸಹಜವನಱಿಯದೆ
ಕರಣಂಗಳಿಗೆ ಗುಱಿಯಾದರು.
ಕರಣ ಲಿಂಗಾರ್ಚಕರಾದರು.
ಕರಣ ಮರಣ ತಪ್ಪದಿದೆಂತೋ ?
ಇವನೆಲ್ಲವನತಿಗಳೆದು,
ನಿಜಲಿಂಗಾರ್ಚನೆಯ ತೋಱಿ,
ನಿಜೈಕ್ಯದೊಳಗಿರಿಸಿ ಬದುಕಿಸಿದಾತ
ಬಸವಣ್ಣ ಕಾಣಾ ಕಲಿದೇವರ ದೇವಾ.

mattaṁ,

aṣṭatanuvinalli huṭṭida niṣṭāparadalli
muṭṭuva bhāvadalli vidyadoḷagaṇa
ādhāramaṇṭapadoḷagaṇa sahajavanaṟidavaṅgallade
liṅgavenabāradu, jaṅgamavenabāradu,
prasādavenabāradu.
dvāramaṇṭapadoḷagaṇa sahajavanaṟiyade
karaṇaṅgaḷige guṟiyādaru
karaṇa liṅgārcakarādaru.
karaṇa maraṇa tappadidentō?

ivanellavanatigaḷedu,
nijaliṅgārcaneya tōṟi,
nijaikyadoḷagirisi badukisidāta
Basavaṇṇa kāṇā Kalidēvara dēvā

Again:

Unless you know
The Real within the lowest bower
Of knowledge dwelling in the sense
Of reaching the firm faith
Born in the eightfold body,
You cannot speak
Of Liṅga, Jaṅgama, or Prasāda.
Through ignorance of the Real within
The entrance bower,
They fall a prey to sense
And worship Liṅga through the sense: how then?
Can senses fail to suffer death?
Mark you, Lord Kalidēva:
Basavaṇṇa has saved me
By his transcendence of all these,
By showing me what real worship be,
Establishing me within the real Union.

ಬಸವರಾಜದೇವರು ಮಡಿವಾಳ ತಂದೆಗಳ ಸ್ತೋತ್ರವ ಮಾಡುವ ವಚನ:

Basavarājadēvaru Maḍivāḷatandegaḷa stōtrava māḍuva vacana:

The vacana wherein Lord Basavarāja praises Father Maḍivāḷa:

೧೪೦

ಎನ್ನ ಕಾಯದ ಕರಸ್ಥಲದಲ್ಲಿ ಪ್ರಭುದೇವರ ಕಂಡೆನು.
ಎನ್ನ ಪ್ರಾಣದ ಕರಸ್ಥಲದಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣನ ಕಂಡೆನು.
ಎನ್ನ ಸರ್ವಾಂಗದ ಕರಸ್ಥಲದಲ್ಲಿ ಮಡಿವಾಳನ ಕಂಡೆನು.
ಸಂಗನೋ ಮಡಿವಾಳನೋ ಎಂದು ನುಡಿಯಲಱಿಯೆ.
ಮಡಿವಾಳನೋ ಸಂಗನೋ ಎಂದು ನುಡಿಯಲಱಿಯೆ.
ಎನ್ನೊಡಲ ಗುಣಂಗಳ ಕೆಡಿಸಿ ಕಡೆಯ ಕಾಣಿಸಿದ.
ಎನ್ನನುಳುಹಿದ ಪರಮಯೋಗಿ,
ಕೂಡಲಸಂಗಮದೇವಾ,
ಮಡಿವಾಳಮಾಚಿತಂದೆಯ ಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎಂಬೆನು.

enna kāyada karasthaladalli Prabhudēvara kaṇḍenu.
enna prāṇada karasthaladalli Cennabasavaṇṇana kaṇḍenu.
enna sarvāṅgada karasthaladalli Maḍivāḷana kaṇḍenu.
Saṅganō Maḍivāḷanō endu nuḍiyalaṟiye.
Maḍivāḷanō Saṅganō endu nuḍiyalaṟiye.
ennoḍala guṇaṅgaḷa keḍisi kaḍeya kāṇisida,
ennanuḷuhida paramayōgi,
Kūḍalasaṅgamadēvā,
Maḍivāḷamācitandeya pādakke namō namō eṁbenu.

I saw Prabhudēva in my body's palm;
I saw Cennabasavaṇṇa in the palm of my soul;
I saw Maḍivāḷa within the palm of every limb of mine.
I know not how to say
Whether he is Saṅga or Maḍivāḷa,
Maḍivāḷa or Saṅga.
O Kūḍala Saṅgama Lord, I say Hail,
O hail! unto the feet
Of Father Maḍivāḷa Māci, the supreme yōgi,
Who razing out my body's traits,
Made me attain the end, and so
Saved me.

೧೪೧

ಮತ್ತಂ,
ಆಚಾರದ ಸುಖವನಂಗದಲ್ಲಿ ನೆಲೆಗೊಳಿಸಿ ತೋಱಿದ.
ಅನುಭಾವದನುವ ಪ್ರಾಣದಲ್ಲಿ ನೆಲೆಗೊಳಿಸಿ ತೋಱಿದ.
ಮಹಾಜ್ಞಾನದ ಸುಖವ ಸರ್ವಾಂಗದಲ್ಲಿ ನೆಲೆಗೊಳಿಸಿ ತೋಱಿದ.
ಇಂತೀ ತ್ರಿವಿಧಸ್ಥಲದ ನಿರ್ಣಯವನೆನಗೆ ಅಱುಹಿದ ಕಾರಣ,
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ಮಡಿವಾಳಮಾಚಯ್ಯನ ಪಾದಕ್ಕೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

mattaṁ,
ācārada sukhavanaṅgadalli nelegoḷisi tōṟida.
anubhāvadanuva prāṇadalli nelegoḷisi tōṟida.
mahājñānada sukhava sarvāṅgadalli nelegoḷisi tōṟida.
intī trividhasthalada nirṇayavanenage aṟuhida kāraṇa,
Kūḍalasaṅgamadēvayyā,
Maḍivāḷamācayyana pādakke namō namō enutirdenu.

Again:

> He has revealed the joy of discipline
> By planting it within my body;
> He has revealed the value of experience
> By planting it within my soul;
> He has revealed the joy of the Great Light
> By planting it within the entire being.
> O Kūḍala Saṅgama Lord, because he has
> Conveyed to me the true significance
> Of the three stages, I say Hail,
> O hail! unto the feet
> Of Maḍivāḷa Mācayya.

ಹಡಪದಪ್ಪಣ್ಣಗಳು ಪ್ರಭುದೇವರ ಸ್ತುತಿಸುವ ವಚನ:

Haḍapadappaṇṇagaḷu Prabhudēvara stutisuva vacana:

The vacana wherein Haḍapada Appaṇṇa praises Prabhudēva:

೧೪೨

ಅನುಮಿಷನಾದ ನಿಬ್ಬೆಱಗಿನ ಲಿಂಗೈಕ್ಯನು.
  ಭಾವ ನಿರ್ಭಾವವನೈದಿ,
  ಜ್ಞಾನವೆ ಪರಮಾಶ್ರಯವಾಗಿಪ್ಪ ಲಿಂಗೈಕ್ಯನು.
  ಮಹವನೊಳಕೊಂಡ ಮಹಿಮ ಲಿಂಗೈಕ್ಯನು.
ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯಾ,
  ನಿಮ್ಮ ಶರಣ ಪ್ರಭುದೇವರಿಗೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

anumiṣanāda nibbeṟagina liṅgaikyanu.
bhāva nirbhāvavanaidi,
jñānave paramāśrayavāgippa liṅgaikyanu.
mahavanoḷakoṇḍa mahima liṅgaikyanu.
Basavapriya Kūḍalacennasaṅgayyā,
nimma śaraṇa Prabhudēvarige namō namō enutirdenu.

> He's one with Liṅga,
> Ecstatic, with unwinking gaze;
> He's one with Liṅga, with will
> Converted into will-lessness,
> And knowledge his ultimate resort;

He's one with Liṅga, the mighty one
Who has absorbed the great Light.
O Lord Basavapriya Kūḍala Cennasaṅga,
I say, again and again, Hail, O hail!
To Prabhudēva, Thy Śaraṇa!

೧೪೩

ನಿರಾಕಾರದ ಶಕ್ತಿಯಲ್ಲಿ ನಿರಾಳವೆಂಬ ತನು,
ನಿಶ್ಯೂನ್ಯವೆಂಬ ಸಿಂಹಾಸನದ ಮೇಲೆ
ಘನವಾಗಿ ತೊಳಗಿ ಬೆಳಗುತ್ತಿದ್ದನು.
ದೆಸೆಯೆಲ್ಲಾ ಮುಖವಾಗಿ, ಮುಖವೆಲ್ಲಾ ಜಗವಾಗಿ,
ಅಖಂಡ ಪರಿಪೂರ್ಣ ಪರಬ್ರಹ್ಮ ತಾನಾದನು.
ಈ ಮಹಿಮನ ನೆನೆದರೆ ಮನೋಮುಕ್ತಿ. ಕಂಡರೆ ರೂಪು ಮುಕ್ತಿ,
ನುಡಿಸಿದರೆ ಶಬ್ದ ಮುಕ್ತಿ. ಸಂಗವ ಮಾಡಿದರೆ ಸರ್ವಾಂಗ ಲಿಂಗೈಕ್ಯ.
ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯಾ,
ನಿಮ್ಮ ಪ್ರಭುವಿನ ಶ್ರೀಪಾದಕ್ಕೆ ಶರಣೆಂದು ಬದುಕಿದೆನು.

nirākārada śaktiyalli nirāḷavemba tanu,
niśyūnyavemba simhāsanada mēle
ghanavāgi toḷagi beḷaguttiddanu.
deseyellā mukhavāgi, mukhavellā jagavāgi,
akhaṇḍa paripūrṇa parabrahma tānādanu.
ī mahimana nenedare manōmukti. kaṇḍare rūpu mukti.
nuḍisidare śabda mukti. saṅgava māḍidare sarvāṅga liṅgaikya.
Basavapriya Kūḍalacennasaṅgayyā,
nimma Prabhuvina śrīpādakke śaraṇendu badukidenu.

His body of Stillness in the formless Force,
A glory on the throne of the Absolute,
Glows and shines.
With all directions become his face,
And all his faces become the world,
Himself became the Godhead,
One, all-pervasive, indivisible.
But to remember this glorious one is
To be released from mind; to see him is
To be released from form;

But to address him means
To be released from words; and if you
Unite yourself with him, it's unity
With Liṅga in every limb of you.
O Lord Basavapriya Kūḍala Cennasaṅga,
I say Hail!
Unto the holy feet
Of Thy Prabhudēva and am saved!

ನಾಗಾಯಕ್ಕಗಳು ಪ್ರಭುದೇವರನು ಬಸವರಾಜದೇವರನು ಚೆನ್ನಬಸವಣ್ಣನನು ಸ್ತೋತ್ರವ ಮಾಡುವ ವಚನ:

nāgāyakkagaḷu Prabhudēvaranu Basavarājadēvaranu Cennabasavaṇṇananu stōtrava māḍuva vacana:

The vacana wherein Nāgāyakka praises Prabhudēva, Lord Basavarāja and Cennabasavaṇṇa:

೧೪೪

ಎನ್ನ ಭವದ ಬಳ್ಳಿಯ ಬೇರು ಹಱಿಯಿತ್ತಯ್ಯಾ,
ಸಂಗನಬಸವಣ್ಣನ ಒಕ್ಕುದ ಕೊಂಡೆನಾಗಿ.
ಎನ್ನ ಮನದ ಕಪಟ ಹಿಂಗಿತ್ತಯ್ಯಾ,
ಚೆನ್ನಬಸವಣ್ಣನ ಕರುಣವ ಪಡೆದೆನಾಗಿ.
ಎನ್ನ ಮನದ ಸಂಶಯ ತೊಲಗಿತ್ತಿಂದು,
ಬಸವಣ್ಣಪ್ರಿಯ ಚೆನ್ನಸಂಗಯ್ಯಾ,
ಎನ್ನ ಪರಮಗುರು ಪ್ರಭುವಿನ ಶ್ರೀಪಾದವ ಕಂಡೆನಾಗಿ.

enna bhavada baḷḷiya bēru haṟiyittayyā,
Saṅganabasavaṇṇana okkuda koṇḍenāgi.
enna manada kapaṭa hiṅgiṭtayyā,
Cennabasavaṇṇana karuṇava paḍedenāgi.
enna manada saṁśaya tolagittindu,
Basavaṇṇapriya Cennasaṅgayyā,
enna paramaguru Prabhuvina śrīpādava kaṇḍenāgi.

Because I took
What Saṅgana Basavaṇṇa offered me,
I tore the root
Of this life's creeper; because
Cennabasavaṇṇa's grace was vouchsafed to me,

The illusions of my mind are gone;
Because I've found the holy feet
Of Prabhu, highest Guru,
O Basavapriya Cennasaṅga Lord,
My mind's misgivings have shrunk back.

೧೪೫

ಮತ್ತಂ,

ಅಱಿಯದೆ ಮಱಹಿಂದ ಭವದಲ್ಲಿ ಬಂದೆನಲ್ಲದೆ,
ಇನ್ನು ಅಱಿದ ಬಳಿಕ ಬಳಲಲುಂಟೆ ?
ಹೃದಯಕಮಲಮಧ್ಯದಲ್ಲಿ ನಿಜವು ನಲೆಗೊಂಡ ಬಳಿಕ,
ಪುಣ್ಯ ಪಾಪವೆಂಬವಕ್ಕೆ ಹೊಱಗಾದೆನು.
ಭುವನ ಹದಿನಾಲ್ಕಱೊಳಗೆ
ಪರಿಪೂರ್ಣ ನಿರಂಜನಜ್ಯೋತಿಯಾಗಿ ಬೆಳಗುವ ಪ್ರಭುವ ಕಂಡು
ಬದುಕಿದೆನು ಕಾಣಾ ಬಸವಣ್ಣಪ್ರಿಯ ಚೆನ್ನಸಂಗಯ್ಯಾ.

mattaṁ,

aṟiyade maṟahinda bhavadalli bandenallade,
innu aṟida baḷika baḷalaluṇṭe?
hṛdayakamalamadhyadalli nijavu nelegoṇḍa baḷika,
puṇya pāpaveṁbavakke hoṟagādenu.
bhuvana hadinālkaṟoḷage
paripūrṇa nirañjanajyōtiyāgi beḷaguva Prabhuva kaṇḍu
badukidenu kāṇā Basavaṇṇapriya Cennasaṅgayyā.

Through ignorance and oblivion I have come
Into this world; but can there be
Travail for me henceforth,
Once I have known? Once I have lodged
The Real in the lotus of my heart,
I have escaped the bounds
Of merit and of sin. I've seen
Prabhudēva shine as all-pervasive, spotless light
In the fourteen mansions, and have been saved:
Mark that, Basavapriya Cennasaṅga Lord!

ಸೊಡ್ಡಳಬಾಚರಸರು ಪ್ರಭುದೇವರ ಸ್ತೋತ್ರವ ಮಾಡುವ ವಚನ:

Soḍḍaḷabācarasaru Prabhudēvara stōtrava māḍuva vacana:

The vacana wherein Soḍḍaḷa Bācarasa praises Prabhudēva:

೧೪೭

ಬಱದಲ್ಲಿ ಅಱಲುಗೊಂಡವಂಗೆ ಅಮೃತ ಸಿಕ್ಕಿದಂತೆ,
ಜರಾಮರಣ ದುಃಖಿ ಮಱುಜೀವಣಿಯ ಕಂಡಂತೆ,
ಭವದ ಬಾಗಿಲ ಹೊಗದೆ ಬದುಕಿದೆನಯ್ಯಾ, ನಿತ್ಯವ ಕಂಡು.
ಒಳಗೆ ಬೆಳಗುವ ಪ್ರಕಾಶ ಹೊಱಗೆ ಮೂರುತಿಗೊಂಡಂತೆ,
ಕಂಗೆ ಮಂಗಳವಾಯಿತ್ತಯ್ಯಾ.
ಮಹಾಘನದಲ್ಲಿ ಸಾಕಾರ ಸೊಡ್ಡಳನ ಶರಣ ಪ್ರಭುವಿಂಗೆ
ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

baṟadalli aṟalugoṇḍavaṅge amṛta sikkidante;
jarāmaraṇa duḥkhi maṟujīvaṇiya kaṇḍante;
bhavada bāgila hogade badukidenayyā, nityava kaṇḍu.
oḷage beḷaguva prakāśa hoṟage mūrutigoṇḍante,
kaṅge maṅgaḷavāyittayyā.
mahāghanadalli sākāra Soḍḍaḷana śaraṇa Prabhuviṅge
namō namō enutirdenu.

Like one who, looking for water for his thirst,
Finds nectar; as one who, sorrowing
Over decay and death, alights
Upon the life-restoring plant:
So, seeing the Eternal One, I have been saved
And thus escaped the gates of birth.
The light that shines within, as if
Donning an outward form, appeared
Auspiciously before my eye.
I say, again and again,
Hail, O haill! to Prabhu, the Śaraṇa
Of Soḍḍaḷa, who is the form
Within the mighty Absolute.

೧೪೮

ಮತ್ತಂ,
ಮನದ ಸಂಚದೋವರಿಯೊಳಗೆ
ಮಿಂಚಿನ ಗೊಂಚಲು ಬಳ್ಳಿವರಿಯಿತ್ತಯ್ಯಾ.
ಎನ್ನಕಾಯದ ಕಂಗಳೊಳಗೆ ನಿರುಪಮಸುಖ ಸಾಧ್ಯವಾಯಿತ್ತು.
ಬಯಸುವ ಬಯಕೆ ಕೈಸಾರಿತ್ತು. ಅಱಸುವ ಅಱಕೆ ನಿಂದಿತ್ತು.

ಆಹಾ ! ಕರತಳಾಮಳಕವಾಯಿತ್ತಲ್ಲಾ !
ಸತ್ಯಶರಣರ ದರುಶನವೇನ ಮಾಡದು ?
ಮಹಾದಾನಿ ಸೊಡ್ಡಳನ ಶರಣ
ಪ್ರಭುವಿನ ಶ್ರೀಪಾದವ ಕಂಡು ಬದುಕಿದೆನಯ್ಯಾ !

mattaṁ,

manada sañcadōvariyoḷage
miñcina goñcalu baḷḷivariyittayyā.
enna kāyada kaṅgaḷoḷage nirupamasukha sādhyavāyittu.
bayasuva bayake kaisārittu. aṟasuva aṟake ninḍittu.
āhā! karataḷāmaḷakavāyittallā!
satyaśaraṇara daruśanavena māḍadu?
Mahādāni Soḍḍaḷana śaraṇa
Prabhuvina śrīpādava kaṇḍu badukidenayyā!

Again:

A lightning-cluster as a creeper runs
Athwart the secret chamber of my heart;
A peerless joy has come into
My body's eyes! The wish
That I had longed for has been realised.
My questing has come to a stop.
Ha, ha! it has been turned
To a myrabolan on my palm!
What will it not do, the sight
Of the true śaraṇas?
Seeing the holy feet
Of Prabhu, the Śaraṇa
Of Mahadāni Soḍḍaḷa,
I have been saved!

ಬಹುರೂಪಿ ಚೌಡಯ್ಯಗಳು ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣ ಪ್ರಭುದೇವರ ಸ್ತುತಿಸುವ ವಚನ:

Bahūrupi Couḍayyagaḷu Basavaṇṇa Cennabasavaṇṇa Prabhudēvara stutisuva vacana:

The vacana wherein Baharūpi Couḍayya praises Basavaṇṇa, Cennabasavaṇṇa and Prabhudēva:

೧೪೮

ಸಂಗನ ಬಸವಣ್ಣ ಎನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ಬಂದ ಕಾರಣ ಗುರುವಾದ.
ಚೆನ್ನಬಸವಣ್ಣ ಎನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ಬಿಜಯಂಗೈದ ಕಾರಣ
ಎನಗೆ ಲಿಂಗವಾದ.
ಪ್ರಭುದೇವರು ಎನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ಬಂದಕಾರಣ
ಎನಗೆ ಪ್ರಾಣಲಿಂಗವಾದ.
ಈ ಮೂವರಿಗೆ ನಾ ಭಕ್ತನಾಗಿ ಹುಟ್ಟಿದೆನಾಗಿ,
ರೇಕಣ್ಣಪ್ರಿಯನಾಗಿನಾಥ ಎನಗೆ ಒಚ್ಚತವಾದ.

Saṅganabasavaṇṇa enna karasthalakke banda kāraṇa guruvāda.
Cennabasavaṇṇa enna karasthalakke bijayaṁgaida kāraṇa
enage liṅgavāda.
Prabhudēvaru enna karasthalakke bandakāraṇa
enage prāṇaliṅgavāda.
ī mūvarige nā bhaktanāgi huṭṭidenāgi,
Rēkaṇṇapriyanāginātha enage occatavāda.

Because Saṅgana Basavaṇṇa came to my palm,
He has become my Guru;
Because Cennabasavaṇṇa graced my palm,
He has become a Liṅga to me;
Because Prabhudēva came to my palm,
He has become Prāṇaliṅga to me.
Because I'm born a bhakta to these three,
Rēkaṇṇapriyanātha
Has been pleased with me.

೧೪೯

ಮತ್ತಂ,
ಬಸವಣ್ಣನಿಂದ ಶುದ್ಧಪ್ರಸಾದಿಯಾದೆ.
ಚೆನ್ನಬಸವಣ್ಣನಿಂದ ಸಿದ್ಧಪ್ರಸಾದಿಯಾದೆ.
ಪ್ರಭುದೇವರಿಂದ ಪ್ರಸಿದ್ಧಪ್ರಸಾದಿಯಾದೆ.
ರೇಕಣ್ಣ ಪ್ರಿಯನಾಗಿನಾಥನಲ್ಲಿ ಸೊಬಗ ಮೆಱೆದೆ.

mattaṁ,
Basavaṇṇaninda śuddhaprasādiyāde.
Cennabasavaṇṇaninda siddhaprasādiyāde.
Prabhudēvarinda prasiddhaprasādiyāde.
Rēkaṇṇapriyanāgināthanalli sobaga meṟede.

Again:

Through Basavaṇṇa I have become
A pure Prasādi;
Through Cennabasavaṇṇa I have become
A perfect Prasādi;
Through Prabhudēva I have become
A most perfect Prasādi.
In Rēkaṇṇapriya Nāginātha
I've shone in loveliness.

ಕಕ್ಕಯ್ಯಗಳು ಪ್ರಭುದೇವರ ಸ್ತುತಿಸುವ ವಚನ:

Kakkayyagaḷu Prabhudēvara stutisuva vacana:

The vacana in which Kakkayya praises Prabhudēva:

೧೫೦

ಕಷ್ಟಕುಲದಲ್ಲಿ ಹುಟ್ಟಿದ ಕರ್ಮವ ಕಳೆದು.
ಮುಟ್ಟಿ ಪಾವನವ ಮಾಡಿ,
ಕೊಟ್ಟನಯ್ಯಾ ಎನ್ನ ಕರಸ್ಥಲಕ್ಕೆ ಲಿಂಗವ.
ಆ ಲಿಂಗ ಬಂದು ಸೋಂಕಲೊಡನೆ
ಎನ್ನ ಸರ್ವಾಂಗದ ಅವಲೋಹವಳಿಯಿತ್ತಯ್ಯಾ.
ಎನ್ನ ತನುವಿನಲ್ಲಿ ಗುರುವ ನೆಲೆಗೊಳಿಸಿದ.
ಎನ್ನ ಮನದಲ್ಲಿ ಜಂಗಮವ ನೆಲೆಗೊಳಿಸಿದ.
ಎನ್ನ ಅಱಿವಿನಲ್ಲಿ ಪ್ರಸಾದವ ನೆಲೆಗೊಳಿಸಿದ.
ಇಂತೀ ತ್ರಿವಿಧಸ್ಥಾನವ ಶುದ್ಧವ ಮಾಡಿದ ಬಸವಣ್ಣನ ಕರುಣದಿಂದ
ಪ್ರಭುವಿನ ಶ್ರೀಪಾದವ ಕುಡು ಬದುಕಿದೆನು ಕಾಣಾ
ಅಭಿನವ ಮಲ್ಲಿಕಾರ್ಜುನಾ !

kaṣṭakuladalli huṭṭida karmava kaḷedu,
muṭṭi pāvanava māḍi,
koṭṭanayya ennakarasthalakke liṅgava.
ā liṅga bandu sōṅkaloḍane
enna sarvāṅgada avalōhavaḷiyittayyā.
enna tanuvinalli guruva nelegoḷisida.
enna manadalli jaṅgamava nelegoḷisida.
enna aṟivinalli prasādava nelegoḷisida.
intī trividhasthānava śuddhava māḍida Basavaṇṇana karuṇadinda
Prabhuvina śrīpādava kaṇḍu badukidenu kāṇā
abhinava Mallikārjunā!

Erasing the taint of being born
Within a wretched caste,
He touched me, sanctified me, and
He set the Liṅga on my palm.
When the Liṅga came and touched me,
Perished the dross in every limb of me.
He lodged the Guru in this body of mine,
And in my mind the Jaṅgama,
Placing Prasāda in my consciousness.
At sight of Prabhu's holy feet
Thanks to the grace of Basavaṇṇa,
Who purged these triple planes,
I have been saved; mark it,
Abhinava Mallikārjuna!

೧೫೧

ಮತ್ತಂ,
ಆಸೆಯಾಮಿಷವಳಿದು, ಹುಸಿವಿಷಯಂಗಳೆಲ್ಲಾ ಹಿಂಗಿ,
ಸಂಶಯ ಸಂಬಂಧವಾಯಿತ್ತು ನೋಡಾ.
ಎನ್ನ ಮನದೊಳಗೆ ಘನಪರಿಣಾಮವ ಕಂಡು,
ಮನ ಮಗ್ನವಾಯಿತ್ತಯ್ಯಾ.
ಅಭಿನವಮಲ್ಲಿಕಾರ್ಜುನಾ,
ನಿಮ್ಮ ಶರಣ ಪ್ರಭುದೇವರ ಕರುಣದಿಂದ ಬದುಕಿದೆನು !

mattaṁ,
āseyāmiṣavaḷidu, husiviṣayaṅgaḷella hiṅgi,
saṁśaya saṁbandhavāyittu nōḍā.
enna manadoḷage ghanapariṇāmava kaṇḍu,
mana magnavāyittayyā.
abhinava Mallikārjunā,
nimma śaraṇa Prabhudēvara karuṇadinda badukidenu!

Again:

When greed and lust had perished, and
Unreal things of sense had ceased,
Behold, the questioning was controlled;
Feeling the ultimate peace within my mind,
My mind was absorbed in It.
O Abhinava Mallikārjuna, thanks to the grace
Of Prabhudēva, Thy Śaraṇa, I have been saved!

ಮೋಳಿಗಯ್ಯಗಳು ಪ್ರಭುದೇವರ ಸ್ತುತಿಸುವ ವಚನ:

Mōḷigayyagaḷu Prabhudēvara stutisuva vacana:

The vacana wherein Mōḷigayya praises Prabhudēva:

೧೫೨

ಬಡವಂಗೆ ನಿಧಾನ ಕಡವರ ಕೈಸಾರಿತ್ತಯ್ಯಾ.
ಕಾಣಬಾರದ ಬಯಲು ರೂಪುಗೊಂಡಿತ್ತಯ್ಯಾ.
  ನಿರಾಳ ನಿರ್ಣಯದ ಮೇಲೆ ನಿಂದಿತ್ತು.
ಎನ್ನ ಭಾವದ ಕೊನೆಯ ಮೊನೆಯ ಮೇಲೆ ಮನೆಯ ಮಾಡಿಕೊಂಡಿಪ್ಪ
  ಪ್ರಭುದೇವರ ಕಂಡು ಬದುಕಿದೆನು ಕಾಣಾ ನಿಃಕಳಂಕ ಮಲ್ಲಿಕಾರ್ಜುನಾ !

baḍavaṅge nidhāna kaḍavara kaisārittayyā.
kāṇabārada bayalu rūpugoṇḍittayyā.
  nirāḷa nirṇayada mēle ninditu.
enna bhāvada koneya moneya mēle maneya māḍikoṇḍippa
  Prabhudēvara kaṇḍu badukidenu kāṇā
Niḥkaḷaṅkamallikārjunā!

A pauper has found a hoard of gold;
The invisible Void has taken form;
The Tranquil now stands a certainty.
At sight of Prabhudēva, who has made
His home in my heart's sharpest point
I have been saved. Mark it,
Niḥkaḷaṅkamallikārjuna!

೧೫೩

ಮತ್ತಂ,
  ನೆನಹಿನ ನಿಧಿಯ ನೋಡಾ !
    ಎನ್ನ ಅನುವಿನ ಘನವ ನೋಡಾ !
  ಅಹಾ, ಎನ್ನ ಪುಣ್ಯವೇ ! ಅಹಾ, ಎನ್ನ ಭಾಗ್ಯವೇ !
  ಅಹಾ, ಎನ್ನ ಕಂಗಳ ಮನೆಯ ಮಾಡಿಕೊಂಡಿಪ್ಪ ನಿತ್ಯದ ಬೆಳಗೇ,
    ಎನ್ನ ಧ್ಯಾನದೊಳಗಣ ದೃಢವೇ !
    ಎನ್ನ ಸುಖದೊಳಗಣ ಸುಗ್ಗಿಯೇ !
  ನಿಃಕಳಂಕ ಮಲ್ಲಿಕಾರ್ಜುನಾ,
    ನಿಮ್ಮ ಶರಣ ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದಕ್ಕೆ
    ನಮೋ ನಮೋ ಎನುತ್ತಿರ್ದೆನು.

mattaṁ,
nenahina nidhiya nōḍā!
enna anuvina ghanava nōḍā !
ahā, enna puṇyavē! ahā, enna bhāgyavē!
ahā, enna kaṅgaḷa maneya māḍikoṇḍippa nityada beḷagē,
enna dhyānadoḷagaṇa dṛḍhavē!
enna sukhadoḷagaṇa suggiyē!
Niḥkaḷaṅka mallikārjunā,
nimma śaraṇa Prabhudēvara śrīpādakke
namō namō enuttirdenu.

Again:
Behold my meditation's treasury!
Behold the mighty that is my abode!
Oh, oh, my merit, and my fortune, oh!
The splendour of Eternity that has made
My eyes its home!
My meditation's constant core!
The harvest in my joy!
O Niḥkaḷaṅkamallikārjuna, I say,
Again and again, Hail, O hail!
Unto the holy feet
Of Prabhudēva, Thy Śaraṇa!

ಏಕಾಂತರಾಮಿತಂದೆಗಳು ಪ್ರಭುದೇವರ ಸ್ತುತಿಸುವ ವಚನ:

ēkāntarāmitandegaḷu Prabhudēvara stutisuva vacana:

The vacana wherein Father Yēkāntarāmayya praises Prabhudēva:

೧೫೪.

ಲೋಕಾಂತವಳಿದು ಏಕಾಂತ ಉಳಿದಲ್ಲಿ,
ಏಕೈಕಮೂರ್ತಿಯ ಸಂಗ ಸಮನಿಸಿತ್ತೆನಗೆ.
ಎನ್ನ ನುಡಿ ಆತನ ಕಿವಿಗಿನಿದಾಯಿತ್ತು.
ಆತನ ನುಡಿ ಎನ್ನ ಕಿವಿಗೆ ಇನಿದಾಯಿತ್ತು.
ಇಬ್ಬರ ನುಡಿಯುಂ ಒಂದೆಯಾಗಿ ನಿಶ್ಯಬ್ದ ವೇಧಿಸಿತ್ತು.
ಈ ಸುಖದ ಸೋಂಕಿನ ಪುಣ್ಯದ ಫಲದಿಂದ
ಅನುಪಮ ಚರಿತ್ರ ಅಲ್ಲಮಪ್ರಭುದೇವರ ನಿಲವ ಕಂಡು
ನಾನು ಧನ್ಯನಾದೆನು ಕಾಣಾ ಏಕಾಂತವೀರಸೊಡ್ಡಳಾ.

lōkāntavaḷidu ēkānta uḷidalli,
ekaikamūrtiya saṅga samanisittenage.
enna nuḍi ātana kiviginidāyittu.
ātana nuḍi enna kivige inidāyittu.
ibbara nuḍiyu ondeyāgi niśyabda vēdhisittu.
ī sukhada sōṅkina puṇyada phaladinda
anupama caritra Allamaprabhudēvara nilavakaṇḍu,
nānu dhanyanādenu kāṇā ēkāntavīrasoḍḍaḷā.

When living in the world
Had perished, and solitude prevailed,
My union with the Sole Person could be.
My words came sweetly to his ear;
His words came sweetly unto mine;
And as the words of both
Chimed full in unison,
Silence possessed us both.
Seeing, as a result
Of the fruit of merit flowing from
The contact of this joy,
Lord Allama Prabhu's peerless majesty,
I walked in blessedness:
Mark it, Yēkāntavīrasoḍḍaḷa!

೧೫೫

ಮತ್ತಂ,
ಕೂರ್ಮನ ಶಿಶುವಿನ ಸ್ನೇಹದಂತಿಪ್ಪ
ದೇವನೆನಗಿಂದು ಪ್ರತ್ಯಕ್ಷ ಕಣ್ಣ ಮುಂದೆ
ಗೋಚರವಾದ ನೋಡಾ !
ಎನ್ನಂತರಂಗದಲ್ಲಿ ಹೂಣಿ ಹೊಕ್ಕು
ವಿನಯ ಸದ್‌ಗೋಷ್ಠಿಯ ಮಾಡುವ ನಿಃಕಳಂಕ ಚೈತನ್ಯನು
ಸಕಲರೂಪು ಸನ್ನಹಿತನಾದ ನೋಡಾ !
ಬಟ್ಟಬಯಲು ಗಟ್ಟಿಗೊಂಡಂತೆ,
ಏಕಾಂತವೀರಸೊಡ್ಡಳಾ.
ನಿಮ್ಮ ಶರಣ ಪ್ರಭುದೇವರ ನಿಲವು.

mattaṁ,

kūrmana śiśivina snēhadantippa
dēvanenagindu pratyakṣa kaṇṇa munde
gōcaravāda nōḍā!
ennantaraṅgadalli hūṇi hokku
vinaya sadgōṣṭhiya māḍuva Niḥkaḷaṅka caitanyanu
sakalarūpu sannahitanāda nōḍā!
baṭṭabayalu gaṭṭigoṇḍante;
ēkāntavīrasoḍḍaḷā,
nimma śaraṇa Prabhudēvara nilavu.

Again:

Behold, today, the God who shows
The affection of the tortoise for her young,
Has actually appeared before my eyes!
Behold, the immaculate energy,
Which, plunging into my heart,
Held humble converse, has donned a form
And lodged itself in me!
O Yēkāntavīrasoḍḍaḷā,
Prabhudēva, Thy Śaraṇa, is, as it were,
The Void of voids congealed to form!

ಶಂಕರದಾಸಿಮಯ್ಯಗಳು ಪ್ರಭುದೇವರ ಸ್ತುತಿ ಗೈವ ವಚನ:
Śaṅkaradāsimayyagaḷu Prabhudēvara stuti gaiva vacana:
The vacana wherein Śaṅkaradāsimayya praises Prabhudēva:

೧೫೭

ಹರನಿರೂಪದಿಂದ ದರೆಗೆ ಬಸವಣ್ಣನವತರಿಸಿದ ಕಾರಣ,
ಶಿವಾಚಾರ ಸದಾಚಾರವೆಂಬುದು ಧರೆಗೆ ವಿಖ್ಯಾತವಾಯಿತ್ತು.
ಶಿವಗಣ ಪ್ರಮಥಗಣಂಗಳೆಂಬ ಮಹಾಮಹಿಮರ ಸುಳುಹು
ಧರೆಯ ಮೇಲೆ ಕಾಣಬಂದಿತ್ತು ನೋಡಯ್ಯಾ.
ಪರುಷವ ಸಾಧಿಸದಂತಾಯಿತ್ತು
ನಿಮ್ಮ ಶರಣರ ಸಂಗದಿಂದ.
ಎನ್ನ ನಂದಿಯ ಮೊಗವಾಡ,
ನೊಸಲ ಕಣ್ಣೆಂಬ ಅಹಂಕಾರವ ಮುಂದುಗೊಂಡಿದ್ದೆನಯ್ಯಾ.

ಎನ್ನ ಮದ ಉಡುಗಿ,
ಸಂಗನಬಸವಣ್ಣನ ಕರುಣದಿಂದ ಪ್ರಭುದೇವರ ನಿರಾಳವ ಕಂಡು
ಬದುಕಿದೆನು ಕಾಣಾ ನಿಜಗುರುಶಂಕರದೇವಾ.

haranirūpadinda dharege Basavaṇṇanavatarisida kāraṇa,
śivācāra sadācāravembudu dharege vikhyātavāyittu.
śivagaṇa pramathagaṇaṅgaḷemba mahāmahimara suḷuhu
dhareya mēle kāṇabandittu nōḍayyā.
paruṣava sādhisadantāyittu
nimma śaraṇara saṅgadinda.
enna nandiya mogavāḍa,
hosala kaṇṇemba ahaṅkārava mundugoṇḍiddenayyā.
enna mada uḍugi,
Saṅganabasavaṇṇana karuṇadinda Prabhudēvara nirāḷava kaṇḍu
badukidenu kāṇā Nijaguruśaṅkaradēvā.

Because Basavaṇṇa descended to this earth
At Hara's behest,
Both Śivācāra and Sadācāra became
Renowned upon this earth. Behold!
The movement of the glorious ones,
The Śiva-cohorts and the saints,
Was seen upon this earth.
Through association with Thy śaraṇas
It was as though the alchemic stone were found.
The pride of Nandi-muzzle and forehead-eye
Was ever present to my mind; but now
The pride being swept away, I saw,
By Saṅgana Basavaṇṇa's grace, the calm
Of Prabhudēva, and I was saved:
Mark it, Nijaguruśaṅkara Lord!

೧೫೭

ಮತ್ತಂ,

ಕಾಯದ ಮದವಳಿದಲ್ಲದೆ ಮಾಯಾವಿಕಾರವಳಿಯದು.
ಮಾಯಾವಿಕಾರವಳಿದಲ್ಲದೆ ಭಾವ ನಾಶವಾಗದು.
ಭಾವ ನಾಶವಾದಲ್ಲದೆ ಲಿಂಗಸಂಬಂಧವಳವಡದು.
ಲಿಂಗಸಂಬಂಧವಳವಟ್ಟಲ್ಲದೆ ಸುಖವು ಸಾಧ್ಯವಾಗದು,

ಪರಮಸುಖ ಪರಿಣಾಮಕ್ಕೆ ಮಹಾನುಭಾವಿಗಳ ಸಂಗವೆ ಬೇಕು.
ಮಹಾನುಭಾವಿಗಳ ಸಂಗದಿಂದಲ್ಲದೆ ವಿಶ್ರಾಮವಿಲ್ಲ.
ಇಂತಪ್ಪ ಮಹಾನುಭಾವದ ಮೂರ್ತಿ
ಸಂಗನಬಸವಣ್ಣನ ಕೃಪೆಯಿಂದಲೆನಗೆ ನಿಜವು ಕಾಣಬಂದಿತ್ತು.
ಇದು ಕಾರಣ ನಿಜಗುರುಶಂಕರದೇವರ ಶರಣ
ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದವ ಕಂಡು ನಿಶ್ಚಿಂತನಾದೆನಯ್ಯಾ !

mattaṁ,

kāyada madavaḷidallade māyāvikāravaḷiyadu.
māyāvikāravaḷidallade bhāvanāśavāgadu.
bhāva nāśavādallade liṅgasaṁbandhavaḷavadadu.
liṅgasaṁbandhavaḷavaṭṭallade sukhavu sādhyavāgadu.
paramasukha pariṇāmakke mahānubhāvigaḷa saṅgave bēku.
mahānubhāvigaḷa saṅgadindallade viśrāmavilla.
intappa mahānubhāvada mūrti
Saṅganabasavaṇṇana kṛpeyindalenage nijavu kāṇabandittu.
idu kāraṇa nijaguruśaṅkaradēvara śaraṇa
Prabhudēvara śrīpādava kaṇḍu niścintanādenayyā!

Again:

Unless the pride of body is shed,
The billows of illusion will not go;
Unless the billows of illusion go,
The will will never perish; and not till then
Will you have fellowship with Liṅga;
Unless you have this fellowship, Delight
Will be beyond you; for the peace
That comes of the supreme Delight, you need
Contact with great Experients.
Without this, there's no rest.
By the grace of Saṅgana Basavaṇṇa, who is
Such great Experience in himself,
I've seen, with mine own eyes, the Absolute.
Therefor , at sight of the holy feet
Of Prabhudēva,
Lord Najaguruśaṅakara's Śaraṇa,
I've shed all care!

ಮೇದಾರ ಕೇತಯ್ಯಗಳು ಪ್ರಭುದೇವರ ಸ್ತುತಿಸುವ ವಚನ:

Mēdāra kētayyagaḷu Prabhudēvara stutisuva vacana.

The vacana wherein Mēdāra Kētayya praises Prabhudēva:

೧೫೮

ಎನ್ನ ಕಾಯದ ಕಳವಳವ ನಿಲಿಸಿ, ಗುರುಲಿಂಗವ ತೋಱಿದ.
ಎನ್ನ ಮನದ ವ್ಯಾಕುಳವ ನಿಲಿಸಿ, ಜಂಗಮವ ತೋಱಿದ.
ಇಂತು ಅಂತರಂಗ ಬಹಿರಂಗದಲ್ಲಿ ತಾನೆಯಾಗಿ
ಎನ್ನ ಪಾವನವ ಮಾಡಿದನು.
ಅಮರಗಣಂಗಳು ಮುನಿದು ಎನ್ನ ಕೈಲಾಸಕ್ಕೊಯ್ದ್ದರೆ,
ಸದ್ಯೋನ್ಮುಕ್ತಿಯ ತೋಱಲೆಂದು ಮರ್ತ್ಯಕ್ಕೆ ಮರಳಿ ತಂದ
ಸಂಗನಬಸವಣ್ಣನೆ ಗುರುವೆನಗೆ. ಸಂಗನಬಸವಣ್ಣನೆ ಪರವೆನಗೆ.
ಸಂಗನ ಬಸವಣ್ಣನ ಕರುಣದಿಂದ
ಘನಕ್ಕೆ ಘನಮಹಿಮ ಅಲ್ಲಮಪ್ರಭುವಿನ ಶ್ರೀಪಾದವ ಕಂಡು
ಬದುಕಿದೆನು ಕಾಣಾ ಗೌರೇಶ್ವರಾ.

enna kāyada kaḷavaḷava nilisi, guruliṅgava tōṟida.
enna manada vyākuḷava nilisi, jaṅgamava tōṟida.
intu antaraṅga bahiraṅgadalli tāneyāgi
enna pāvanava māḍidanu.
amaragaṇaṅgaḷu munidu enna kailāsakkoydare,
sadyōnmuktiya tōṟalendu martyakke maraḷi tanda
Saṅganabasavaṇṇane guruvenage. Saṅganabasavaṇṇane paravenage.
Saṅganabasavaṇṇana karuṇadinda
ghanakke ghanamahima Allamaprabhuvina śrīpādava kaṇḍu
badukidenu kāṇā Gourēśvarā.

Staying my body's agony,
He manifested Guruliṅga;
Staying the travails of my mind,
He manifested Jaṅgama;
Lodging himself in me, within, without,
He made me holy. Saṅgana Basavaṇṇa
Is Guru to me, he who brought me back,
To make immediate liberation clear,
When the immortal saints,
In anger, spirited me to Heaven.

It's he that is the highest one to me.
Through Saṅgana Basavaṇṇa's grace,
I saw the holy feet
Of Allamaprabhu, greater than the Great,
And I was saved:
Mark it, Gourēśvara!

೧೫೯

ಮತ್ತಂ,

ಪ್ರಾಣಸ್ಥಾನದಲ್ಲಿ ಆಪ್ಯಾಯನವಾಯಿತ್ತು.
ಲಿಂಗಜಂಗಮ ತನುಸ್ಥಲದಲ್ಲಿ ಆಪ್ಯಾಯನವಾಯಿತ್ತು.
ಆಚಾರಲಿಂಗಸ್ಥಲ ಗುರುಲಿಂಗಸ್ಥಲ,
ಈ ಉಭಯಸ್ಥಲ ನಿಃಸ್ಥಲವಾಗಿ
ತಾನೆಂದೆ ತೋಱುತ್ತಿರ್ದಿತ್ತು.
ಆ ತೋಱುವ ತೋಱಿಕೆಯೆ ಬಸವಣ್ಣನೆನಗೆ.
ಆ ಬಸವಣ್ಣನ ಕರುಣದಿಂದ
ಪ್ರಭುದೇವರ ಶ್ರೀಪಾದವ ಕಂಡು ಬದುಕಿದೆನು
ಕಾಣಾ ಗೌರೇಶ್ವರಾ.

mattaṁ,

prāṇasthānadalli āpyāyanavāyittu.
liṅgajaṅgama tanusthaladalli āpyāyanavāyittu.
ācāraliṅgasthala guruliṅgasthala,
ī ubhayasthala niḥsthalavāgi
tānende tōṟuttirdittu.
ā tōṟuva tōṟikeye Basavaṇṇanenage.
ā Basavaṇṇana karuṇadinda
Prabhudēvara śrīpādava kaṇḍu badukidenu
kāṇā Gourēśvarā.

Again:

Fulfilment has arrived
Into the seat of life;
Fulfilment has arrived
Into the body deified
By Liṅga and Jaṅgama.

The seats of Ācāra-Liṅga and Guru-Liṅga
Being both reduced to nought,
That alone appeared. That appearance
Is Basavaṇṇa to me; by whose grace
Seeing the holy feet
Of Prabhudēva I was saved.
Mark it, Gourēśvara!

ಇಂತೀ ಶ್ರೀಮತ್ ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು
ಮಹಾನುಭಾವಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್
ಪ್ರಭುದೇವರ ಆರೋಗಣೆ, ಎಲ್ಲಾ ಪುರಾತನರ ಸ್ತುತಿಗಂ
ಏಕೋನವಿಂಶತ್ಯುಪದೇಶಂ ಸಮಾಪ್ತಂ
ಅಂತು ವಚನ ೧೩೭೨ಕ್ಕಂ ಮಂಗಳಮಹಾ
ಶ್ರೀ

intī śrīmatsakalagaṇa purātanaroḷ Prabhudēvaru
mahānubhāvasadgoṣṭhiyaṁ māḍida śūnyasaṁpādaneyoḷ
Prabhudēvara ārōgaṇe, ellā purātanara stutigaṁ
ēkōnaviṁśatyupadēsaṁ samāptaṁ
antu vacana 1372 kkaṁ magṅaḷamahā
śrī

Thus ends
the nineteenth of the mystic discourses
of the *Śūnyasaṁpādane*
—Chapter concerning Prabhu's feast and praise
by all the saints—
held by Prabhu with the venerable saints.

Thus it ends auspiciously with vacana No. 1372.

INTRODUCTION

to the

SAṀPĀDANE OF PROPHECY OF THE ŚARAṆAS' END

Prabhudēva seems to have a clear vision of the shape of things to come. He feels that Basavaṇṇa's mission has been fulfilled. This mission was to sow the seeds of Śiva-bhakti, Śivadhyāna, Śivācāra in the heart of man, to bring down to earth the kingdom of God and to divinise the whole of existence by setting up, according to Prabhudēva, a ladder between the human and the Divine.

But Prabhudēva can also see that the end of the śaraṇas is fast approaching. What use to cling to the human form when it is filled with the Divine? When a fruit is filled full with sweet juice, it can no longer hold on to the tree; it must fall and serve as food.

Prabhudēva stops all praise of him by the numerous śaraṇas; for no praise can reach up to the Silence. When Basavaṇṇa wants more enlightenment upon the self-effulgent Liṅga, Prabhudēva refuses further discourse; the less you speak about the Reality, the deeper you live in the Liṅga-effulgence and the faster you advance towards the ultimate Reality, the Absolute Void. Prabhudēva is anxious to take stock of the advance the various śaraṇas have made in the path, while expressing his gratitude to Basavaṇṇa who made him alive to the importance of the Karasthala. Though he had wrested the Iṣṭa-Liṅga from Animiṣa's palm, he did not know its full significance and he had brought Siddharāmayya to Kalyāṇa to get for him a fuller explanation of the Iṣṭa-Liṅga and at the same time complete his own knowledge of it. Basavaṇṇa, according to him, had revealed the very heart of the Iṣṭa-Liṅga:

> The stages of Guru, Liṅga, Jaṅgama,
> Prasāda are merged within the symbol on
> Saṅgana Basavaṇṇa's palm!
> Such Bhakti state who else but he can have?
> Such Liṅga state who else but he?
> O Guhēśvara, I have sought
> The intercession of Saṅgana Basavaṇṇa
> And have been saved!

In this connection it is interesting to note the statement made by Cāmarasa in his Prabhuliṅgalīle, glorifying Basavaṇṇa as the Primal Teacher (purvācārya), for his contribution in this regard.

Salutation to Saṅgana Basavaṇṇa, the Primal Teacher, who sanctified the world of devotees by drawing out, for realising the Guru, Liṅga and Jaṅgama abiding in the body, and giving them in the form of a symbol perceptible to the outer senses.[1]

Nearly the whole Chapter is devoted to a description of the varied Experience of the Śaraṇas, now standing on the edge of the divine fruition. The ten śaraṇas, chief among them Basavaṇṇa, Cennabasavaṇṇa and Prabhudēva, give us an account of their progress.

The śaraṇas' sayings give us an idea of the unitive experience as well as of the process through which one has to pass to attain the goal. In this journey of man to the Divine we find the śaraṇas first shedding the earthy nature of the body, mind and life and of all that binds and dwarfs the Infinite, bringing it to the level of the human animal. The vacanas of Akkanāgāyi and Ḍōhara Kakkayya tell how they freed themselves of the taints of caste, of body and mind, of senses, life and will, of ignorance and forgetfulness with the aid of Basavaṇṇa (Vs. 75 and 78).

It is, however, well to remember that the śaraṇa seeks to be freed from the bondage of things and not from the things themselves,[2] for they are of vital importance to his advancement, thev are the offerings he must make to God. He offers Him, unreservedly, the gifts come from Him, sustaining himself by whatever He dispenses by way of prasāda, or grace. In other words, the śaraṇa opens himself to the Divine, inviting It to his feast in which he finally offers himself. So does the śaraṇa make himself a habitation worthy of the Divine.

1. PLL, Ch.I, St.2, p.2.
2. When enlightenment is perfected, a Bōdhisattva is free from the bondage of things, but does not seek to be delivered from things. Saṁsāra (the world of becoming) is not hated by him, it is neither bondage nor deliverance. (Pramāṇabuddhasūtra) P.Ph, p. 73.

Now his being is a Liṅga-being. The vacanas of Bahurūpi Couḍayya bear witness to this aspect of the Experience (Vs. 61–67). Sarvāṅga-liṅgamaya means that the śaraṇa's body is transmuted to Liṅga (possessed by Liṅga). Rivers flow into the ocean; the ocean drinks up all the waters, and the waters are all ocean; no traces are left of the rivers any more. Rivers merge in the sea because, they are water; so is the human made one with the Divine because, fundamentally, man is God and God is man.[1] It is as a hailstone embracing water,[2] or a hailstone fallen into the ocean;[3] as light mingling with light;[4] as space entering space;[5] as camphor being embraced by fire. Particularly, the simile of the "fragrance entwining the breeze"[6] suggests the beauty of the movements of a śaraṇa in the grip of the Divine.

For such a śaraṇa the ten quarters, the within and the without, exist no more; nor what we call knowledge and ignorance, since both darkness and moonlight vanish when the day breaks. There is no other to know, no other to forget; no other to see or approach or be united with. At the peak of this experience the śaraṇa knows that no effort is needed to be united with the Divine:

> Consciousness past consciousness;
> Unconsciousness beyond
> Unconsciousness; sight beyond sight,
> And union beyond union; ecstasy
> Past ecstasy: that is the state
> Of unity with Liṅga, O Kūḍala Cennasaṅga Lord!

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1. Cf. All creatures have existed eternally in the divine essence, as in their exemplar. So far as they conform to the divine idea, all beings were, before their creation, one thing with the essence of God. (God creates into time what was and is in eternity). Eternally, all creatures are God in God . . . So far as they are in God, they are the same life, the same essence; the same power, the same One, and nothing less.

Suso
P.Ph. p. 69.

2. Ch. XX, V.35.
3. Ibid V. 40.
4. Ibid V. 44.
5. Ibid V. 54.
6. Ch. XX, V. 35.

It's that which knows nor I nor thou,
Nor self nor other than the self,
Neither awareness nor unconsciousness,
Nor In nor Out. The very word
Lord Kūḍala Cennasaṅga has ceased to exist.

And, according to Maḍivāḷayya and Haḍapada Appaṇṇa:

The ceasing of the body, mind,
Of memory, of knowledge and of will—
In the cessation of these five
I've ceased to be; in this cessation
You have ceased to be. The word which says
Lord Kalidēva is
The 'Silence called Brahma'.

As a matter of spiritual experience, for complete union the difference between 'I' and 'thou' must be dissolved (V. 71).

In the highest experience, not only do the śaraṇas cease to exist as realised entities, but the very object of realisation is completely dissolved:

What proof is there to say
The seen has disappeared?
The proof is: feeling is no more.
What proof is there to say
The feeling is no more?
The proof is: not to know
Oneself or other. What proof of this?
The proof is: not to be able to say
'Lord Kūḍala Cennasaṅga'.

Utter cessation of words, niśśabda, absolute Silence is yet another characteristic of this experience. This Silence is not of words alone, but of thought, feeling and all other activity, outward and inward. How then can a śaraṇa speak after entering that Silence? It must be that the Reality is a meeting place of all contradictions. It is out of this absolute Silence that the Word and all the worlds arose. This Silence is what the śaraṇa is. The songs of Prabhudēva after V. 21 suggest an idea of this absolute state.

ವಿಂಶತ್ಯುಪದೇಶ

ಶರಣರವಸಾನ ಪರಾಮರಿಕೆ

ಸಂಗನ ಬಸವಣ್ಣಗೆ ಘನ
ಲಿಂಗದೊಳವಿರಳ ನಿಜೈಕ್ಯಮಂ ಶರಣಸ್ತೋ
ಮಂಗಳ ಅವಸಾನವ ಪ್ರಭು
ಲಿಂಗಂ ಪೇಳಿದ ಸುಬೋಧೆಯೆಂತೆನಲುಸುರ್ವೆಂ

VIṀŚATYUPADĒŚA

ŚARAṆARAVASĀNA PARĀMARIKE

Saṅgana Basavaṇṇage ghana
liṅgadoḷaviraḷa nijaikyamaṁ śaraṇastō
maṅgaḷa avasānava Prabhu
liṅgaṁ pēḷida subōdheyentenalusurveṁ

THE TWENTIETH LESSON

Prophecy of the Śaraṇas' End

The lesson conveyed by Prabhuliṅga
To Saṅgana Basavaṇṇa about his integral union
In the Great Liṅga, and also of the end
Of the śaraṇa brotherhood, I tell.

ಅದೆಂತೆಂದೊಡಾ ಪ್ರಭುದೇವರು ಎಲ್ಲಾ ಗಣಂಗಳೂ ತಮ್ಮ ಸ್ತೋತ್ರಮಂ ಮಾಡುತ್ತಿರಲು, ಬಱಿಯ ಸ್ತೋತ್ರವ ಮಾಡಿ ಫಲವೇನು ? ನಿಶ್ಶಬ್ದಬ್ರಹ್ಮವು ನುಡಿಯ ಗಡಣಕ್ಕೆ ಸಾಧ್ಯವಪ್ಪುದೆ, ಎಲೆ ಮರುಳುಗಳಿರಾ ? ಆದಿಯಲ್ಲಿ ಪರಶಿವನ ಸದ್‌ರೂಪವಾದ ಸ್ಥೂಲತತ್ತ್ವವೆ ಮರ್ತ್ಯಲೋಕದ ಮಹಾಮನೆಯನುದ್ಧರಿಸಲೆಂದು ರುದ್ರಗಣ ಪ್ರಮಥಗಣಂಗಳು ಮೊದಲಾದ ಸಮಸ್ತಗಣನಿಕರ ಸಹಿತ ಐತಂದು, ಕಲ್ಯಾಣವೆಂಬ ಕಟಕವ ಶಿವಪುರವ ಮಾಡಿ, ರುದ್ರಗಣ ಮೊದಲುದ ಪ್ರಮಥಗಣವ ಅಸಂಖ್ಯಾತರೆಂದು ಹೆಸರಿಟ್ಟು ಕರೆದು, ಶಿವಾಚಾರಧ್ವಜವನೆತ್ತಿ, ಭಕ್ತಿಯ ಕುಳಸ್ಥಳವ ಶ್ರುತ ದೃಷ್ಟ ಪವಾಡವ ತೋಱಿ, ಶಿವಲೋಕ ಮರ್ತ್ಯಲೋಕಕ್ಕೆ ತಾನೆ ನಿಚ್ಚಣಿಗೆಯಾಗಿ ಮೆಱೆದು, ಮರ್ತ್ಯವ ಪಾವನವ ಮಾಡಿದ ಬಳಿಕ, ಇನ್ನು ಮರ್ತ್ಯದ ಹಂಗೇತಕ್ಕೆ ? ತನಿರಸ ತುಂಬಿದ ಫಲ ಒಮ್ಮಿಂಗೆ ತೊಟ್ಟು ಬಿಡುವಂತೆ, ಬಂದ ಮಣಿಹ ಪೂರೈಸಿತ್ತು ನೋಡಿರೆ. ಅಸಂಖ್ಯಾತರು ಇನ್ನು ನಿಮ್ಮ ನೀವೆ ತಿಳಿದು, ನಿರಾಳದಲ್ಲಿ ನಿಜವನೈದಿ. ಸಾವನ್ನಕ್ಕರ ಸರವ ಕಲಿತರೆ ಕಾದುವ ದಿನವಿನ್ನಾವುದೆಂದು ಪ್ರಭುದೇವರು ತಮ್ಮ ಅವತಾರದ ಅವಸಾನಮಂ ನಿರೂಪಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

adentedoḍā Prabhudēvaru ellā gaṇaṅgaḷū tamma stōtramaṁ māḍuttiralu, bariya stōtrava māḍi phalavēnu? niśśabdabrahmavu nuḍiya gaḍaṇakke sādhyavappude, ele maruḷugaḷirā? ādiyalli paraśivana sadrūpavāda sthūlatattvave martyalōkada mahāmaneyanuddharisalendu rudragaṇa pramathagaṇaṅgaḷu modalāda samastagaṇanikara sahita aitandu, kalyāṇavemba kaṭakava śivapurava māḍi, rudragaṇa modalāda pramathagaṇava asaṅkhyātarendu hesariṭṭu karedu, śivācāradhvajavanetti, bhaktiya kuḷasthaḷava śruta dṛṣṭa pavāḍava tōṟi, śivalōka martyalōkakke tāne niccaṇigeyāgi meṟedu, martyava pāvanava māḍida baḷika, innu martyada haṅgētakke? tanirasa tuṁbida phala omminge toṭṭu biḍuvante, banda maṇiha pūraisittu nōḍire. asaṅkhyātaru innu nimma nīve tiḷidu nirāḷadalli nijavanaidi. sāvannakkara sarava kalitare kāduva dinavinnāvudendu Prabhudēvaru tamma avatārada avasānamaṁ nirūpisuva prastāvada vacana:

As thus: When all the Saints were prasing him, Prabhudēva said, what is the use of indulging in mere praise? Is it possible for a string of words to compass the Silent Brahma, you men of simple minds? When the Gross Principle first came, in the form of Paraśiva's Being, along with cohorts of Rudras and Pramathas and all other hosts of saints, in order to uplift the Great House of this mortal earth, he turned the capital town of Kalyāṇa into a city of Śiva, called the Rudras and other Pramathas by the name of Innu-

merable Ones, hoisted the flag of the Śiva-discipline, expounded several divisions of piety through scriptures, examples and miracles, appeared himself as a ladder between the world of Śiva and the mortal world, and sanctified the mortal world, is there now any need of earth? Look, the mission for which you came is fulfilled, even as, when the fruit is full of sweet juice, the stalk detachas itself forthwith. Now you, O Innumerable Ones, clearly understand for yourselves, and do you attain the Reality in quiet. This is the vacana wherein Prabhudēva speaks of the end of his Descent, saying: If you keep drilling until you die, what then of the day of battle?

೧

ಅನುವನಱಿಯದೆ, ಆದಿಯ ವಿಚಾರಿಸದೆ,
  ಅನಾದಿಯಲ್ಲಿ ತಾನಾರೆಂಬುದ ನೋಡದೆ
  ಸ್ತೋತ್ರವ ಮಾಡಿ ಫಲವೇನು ?
'ನಿಶ್ಶಬ್ದಂ ಬ್ರಹ್ಮಮುಚ್ಯತೇ' ಎಂಬ ಘನವು
  ಹೊಗಳತೆಗೆ ಸಿಕ್ಕುವುದೆ, ಎಲೆ ಮರುಳುಗಳಿರಾ ?
ಅನಾದಿಯಲ್ಲಿ ಬಸವಣ್ಣನು ಏಳುನೂಱೆಪ್ಪತ್ತಮರಗಣಂಗಳು ಸಹಿತ
  ಮರ್ತ್ಯಕ್ಕೆ ಬಂದನೊಂದು ಕಾರಣದಲ್ಲಿ.
  ಬಂದ ಮಣಿಹ ಪೂರೈಸಿತ್ತು.
ಸಂದ ಪುರಾತರೆಲ್ಲರೂ ಕೇಳಿ.
  ಇಂದು ನಿಮ್ಮೆಲ್ಲರು ನಿಮ್ಮ ನೀವು ತಿಳಿದು ನೋಡಿ
  ನಿಜವನೈದುವುದು.
ಇನ್ನು ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗಕ್ಕೆ ಸುರಾಳದ ಸುಳುಹಿಲ್ಲ.

anuvanaṟiyade, ādiya vicārisade,
  anādiyalli tānārembuda nōḍade
  stōtrava māḍi phalavēnu?
'niśśabdaṁ brahmamucyate' eṁba ghanavu
  hogaḷatege sikkuvude, ele maruḷugaḷirā?
anādiyalli Basavaṇṇnu ēḷunūreppattamaragaṇaṅgaḷu sahita
  martyakke bandanondu kāraṇadalli.
  banda maṇiha pūraisittu.
sanda purātarellarū kēḷi.
  indu nimmellaru nimma nīvu tiḷidu nōḍi
  nijavanaiduvudu.
innu namma Guhēśvaraliṅgakke surāḷada suḷuhilla.

Unless you know that which you are,
Unless you meditate your origin
And see your soul in timelessness,
What is the use of praise?
Can you attain by praise, you simpletons,
The Absolute that is called
'The Silent Brahma'?
From immemorial time Basavaṇṇa,
With seven-hundred-seventy saints
Immortal, came down upon this earth
With a purpose; and
The mission wherefor he came is now fulfilled.
Listen, ye assembled ancient Saints,
Henceforth, you should attain Reality,
You, one and all,
By understanding for yourselves.
Henceforth, our Guhēśvaraliṅga knows
No motion of a form!

೨

ಮತ್ತಂ,

ಸಾವನ್ನಕ್ಕರ ಸರವ ಮಾಡಿದರೆ
ಇನ್ನು ಕಾದುವ ದಿನವಾವುದು ?
ಬಾಳುವನ್ನಕ್ಕರ ಭಜಿಸುತ್ತಿದ್ದರೆ
ತಾನಹ ದಿನವಾವುದು ?
ಅರ್ಥವುಳ್ಳನ್ನಕ್ಕರ ಅಜಿಂವುತ್ತಿದ್ದರೆ
ನಿಜವನ್ನೈದುವ ದಿನವಾವುದು ?
ಕಾರ್ಯಕ್ಕೆ ಬಂದು ಕಾರ್ಯ ಕೈಸಾರಿದ ಬಳಿಕ,
ಇನ್ನು ಮರ್ತ್ಯಲೋಕದ ಹಂಗೇಕೆ ?
ತನಿರಸ ತುಂಬಿದ ಅಮೃತಫಲ
ಒಮ್ಮಿಂಗೆ ತೊಟ್ಟು ಬಿಡುವುದು, ನೋಡಿರೆ ದೃಷ್ಟಾಂತವ.
ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣ ಮೊದಲಾದ ಪ್ರಮಥರು
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ನಿಜವನ್ನೈದಿ ನಿಶ್ಚಿಂತರಾಗಿರಯ್ಯಾ.

mattaṁ,

sāvannakkara sarava māḍidare
innu kāduva dinavāvudu?
bāḷuvannakkara bhajisuttiddare
tānaha dinavāvudu?
arthavuḷḷannakkara aṟivuttiddare
nijavanaiduva dinavāvudu?
kāryakke bandu kārya kaisārida baḷika,
innu martyalōkada haṅgēke?
tanirasa tuṁbida amṛtaphala
ommiṅge toṭṭu biḍuvudu, nōḍire dṛṣṭāntava.
Basavaṇṇa Cennabasavaṇṇa modalāda pramatharu
Guhēśvaraliṅgadalli nijavanaidi niścintarāgirayyā.

Again:

If you do drill until you die,
What then about the fighting day?
If you adore as long as you live,
What of the day you should be yourself?
If you would know so long as lasts
The meaning, what of the day
You must attain Reality?
After the work we came to do
Has been achieved, what is our debt to earth?
Mark this example: the moment sweet juice
Has filled the nectarous fruit, the stalk
Suddenly drops off. The ancient Saints,
Basavaṇṇa and Cennabasavaṇṇa among you,
Do you, in Guhēśvaraliṅga, attain
Reality and rest in peace.

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸುತ್ತಿರಲು, ಬಸವರಾಜದೇವರು ತಮ್ಮ ಲಿಂಗಾಂಗಸಮರಸೈಕ್ಯವೆಂತೆಂದು ಬೆಸಗೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru nirūpisuttiralu, Basavarājadēvaru tamma liṅgāṅgasamarasaikyaventendu besagoṁba prastāvada vacana:

The vacana which tells how, when Prabhudēva had thus spoken, Lord Basavarāja asked him how his consubstantial union between Aṅga and Liṅga would be:

೩

ದೇವದೇವ, ಮಹಾಪ್ರಸಾದ. ಅವಧರಿಸು ದೇವ, ಎನ್ನ ಬಿನ್ನಹವ.
  ಕಾಯದ ಮಾಯದ ಸಡಗರದಲ್ಲಿ ಹುಟ್ಟಿಸಿದಿರಿ ಎನ್ನ;
  ಅದು ನಿಮ್ಮ ಲೀಲಾವಿನೋದ.
ಆ ಕಾಯದ ಮಾಯದ ತಲೆಯ ಚಿವುಟಿ,
  ಶ್ರೀಗುರು ಕಾರುಣ್ಯವ ಮಾಡಿ,
  ಗುರು ಲಿಂಗ ಜಂಗಮ ತ್ರಿವಿಧಭಕ್ತಿಯ ಘನವ ತೋಱಿ,
  ನಿಮ್ಮ ಪಾದೋದಕ ಪ್ರಸಾದವನಿತ್ತು ರಕ್ಷಿಸಿದಿರಿ;
  ಅದು ನಿಮ್ಮ ಲೀಲಾವಿನೋದ.
ಪರವಾದಿ ಬಿಜ್ಜಳ ಒರೆಗಲ್ಲಾದಲ್ಲಿ
  ಮುನ್ನೂಱಱುವತ್ತು ಸತ್ತ ಪ್ರಾಣವನೆತ್ತಿ,
  ಮೂವತ್ತಾಱು ಕೊಂಡೆಯರ ಪರಿಹರಿಸಿ,
  ಎಂಬತ್ತೆಂಟು ಪವಾಡವ ಮೆಱೆದಿರಿ;
  ಅದು ನಿಮ್ಮ ಲೀಲಾವಿನೋದ.
ಎನ್ನ ಮನದ ಮಲಿನವ ತೊಳೆಯಲೆಂದು ಬಂದು
  ಶೂನ್ಯ ಸಿಂಹಾಸನದ ಮೇಲೆ ಮೂರ್ತಿಗೊಂಡು
  ನಿಮ್ಮ ನಿಜಮಹಿಮೆಯನೆಲ್ಲಾ ಪ್ರಮಥರ ಮುಂದೆ ತೋಱಿ,
  ಎನ್ನ ಪಾವನವ ಮಾಡಿ,
  ಷಡುಸ್ಥಲಮಂ ಎನ್ನ ಸರ್ವಾಂಗದಲ್ಲಿ ಪ್ರತಿಷ್ಠಿಸಿ,
  ಎನ್ನ ನಿಮ್ಮಂತೆ ಮಾಡಿದಿರಿ;
  ಅದು ನಿಮ್ಮ ಲೀಲಾವಿನೋದ.
ಕೂಡಲಸಂಗಮದೇವಾ,
  ಎನ್ನ ಮರ್ಮದ ಸಕೀಲವ ನೀವೆ ಬಲ್ಲಿರಾಗಿ,
  ಎನಗೊಮ್ಮೆ ತಿಳುಹಿಕೊಟ್ಟು ಎನ್ನನುಳುಹಿಕೊಳ್ಳಾ ಪ್ರಭುವೆ.

dēvadēva, mahāprasāda. avadharisu dēva, enna binnahava.
  kāyada māyada saḍagaradalli huṭṭisidiri enna;
  adu nimma līlāvinōda.
ā kāyada māyada taleya civuṭi,
  śrīguru kāruṇyava māḍi,
  guru liṅga jaṅgama trividhabhaktiya ghanava tōṟi,
  nimma pādōdaka prasādavanittu rakṣisidiri;
  adu nimma līlāvinōda.
paravādi Bijjaḷa oregallādalli
  munnūṟeṟuvattu satta prāṇavanetti,

mūvattāṟu koṇḍeyava pariharisi,
eṁbatteṇṭu pavāḍava meṟediri;
adu nimma līlāvinōda.
enna manada malinava toḷeyalendu bandu
śūnyasiṁhāsanada mēle mūrtigoṇḍu
nimma nijamahimeyanellā pramathara munde tōṟi,
enna pāvanava māḍi,
ṣaḍusthalamaṁ enna sarvāṅgadalli pratiṣṭhisi,
enna nimmante māḍidiri;
adu nimma līlāvinōda.
Kūḍalasaṅgamadēvā,
enna varmada sakīlava nīve ballirāgi,
enagomme tiḷuhi koṭṭu ennanuḷuhikoḷḷā Prabhuve.

O great God, mighty grace! hearken my prayer,
Within this gorgeous lie of flesh
O God! you gave me birth: that was your sport!
Plucking the head of this illusive flesh,
You granted me the gracious Guru's grace,
And, showing me the infinite worth
Of triple piety
For Guru, Liṅga and Jaṅgama,
Bestowing on me your Prasāda and Pādōdaka,
Protected me: that was your sport!
When Bijjaḷa, of the alien faith,
Became our judge, you brought forth eight
And eighty miracles, restoring to life
Three hundred sixty dead, and wiping out
Thirty-six calumnies: that was your sport!
You came to cleanse the rubbish from my heart,
And, taking your seat
Upon the Throne of the Absolute, revealed
Your real glory before all the ancient Saints'
You made me holy and, establishing
The sixfold path in all these limbs of mine,
Made me like to yourself: that was your sport!
O Kūḍala Saṅgama Lord, as you only know
The key unto my secret, show it to me but once,
And save me, O Prabhu!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara:

Prabhudēva's reply thereto:

೬

ಕಾಯದೊಳಗೆ ಕಾಯವಾಗಿ, ಪ್ರಾಣದೊಳಗೆ ಪ್ರಾಣವಾಗಿ,
ಮನದೊಳಗೆ ಮನವಾಗಿ, ಭಾವದೊಳಗೆ ಭಾವವಾಗಿ,
ಅಱುವಿನೊಳಗೆ ಅಱುಹಿನ ತಿರುಳಾಗಿ,
ಮಱಹು ಮಾರಡೆಯಿಲ್ಲದೆ ನಿಜಪದವು ಸಾಧ್ಯವಾದ ಬಳಿಕ,
ಆವುದು ವರ್ಮ, ಆವುದು ಕರ್ಮ, ಆವುದು ಬೋಧೆ, ಆವುದು ಸಂಬಂಧ.
ನಾ ಹೇಳಲಿಲ್ಲ; ನೀ ಕೇಳಲಿಲ್ಲ.
ಅದೇನು ಕಾರಣವೆಂದರೆ,
ಬೆಸಗೊಂಬರೆ ತೆಱಹಿಲ್ಲವಾಗಿ,
ಗುಹೇಶ್ವರಲಿಂಗದಲ್ಲಿ ತೆಱೆಮಱೆ ಯಾವುದು ಹೇಳಯ್ಯಾ ಬಸವಣ್ಣಾ ?

kāyadoḷage kāyavāgi, prāṇadoḷage prāṇavāgi,
manadoḷage manavāgi, bhāvadoḷage bhāvavāgi,
aṟuvinoḷage aṟuhina tiruḷāgi
maṟahu māraḍeyillade nijapadavu sādhyavāda baḷika,
āvudu varma, āvudu karma, āvudu bōdhe, āvudu saṁbandha
nā hēḷalilla, nī kēḷalilla.
adēnu kāraṇavendare,
besagoṁbare teṟahillavāgi.
Guhēśvaraliṅgadalli teṟemaṟe yāvudu hēḷayyā Basavaṇṇā?

When body to Body, soul to Soul,
And mind to Mind, and will to Will,
To Core of knowledge knowledge is turned,
Without oblivion or deceit
Reality is grasped,
Which is the essence then, which is the act,
Which teaching, which relation, not for me
To tell, nor you to hear.
If you would know the cause,
There is no room for question or reply:
Tell me, in Guhēśvaraliṅga, Basavaṇṇa,
Where is the room to show or hide?

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:
idakke Basavarājadēvara pratyuttara:
Lord Basavarāja's rejoinder thereto:

ಅಱಿದೆಹೆನೆಂದಡೆ ಅಱಿವಿಂಗಸಾಧ್ಯ.
ನೆನೆದೆಹೆನೆಂದಡೆ ನೆನಹಿಂಗಸಾಧ್ಯ.
ಭಾವಿಸಿಹೆನೆಂದಡೆ ಭಾವಕ್ಕಸಾಧ್ಯ.
ವಾಙ್ಮನಕ್ಕಗೋಚರ ಲಿಂಗವನಱಿವ ಪರಿ ಎಂತಯ್ಯಾ,
ಗುರು ತೋಱದನ್ನಕ್ಕರ ?
ಗುರು ಶಿಷ್ಯರ ಮಥನದಲ್ಲಿ
ಸ್ವಯಂಜ್ಯೋತಿಲಿಂಗವು ಉದಯವಪ್ಪುದೆಂಬ ಶ್ರುತಿ ಹುಸಿಯೇ ?
ಕೂಡಲಸಂಗಮದೇವಾ,
ನಿಮ್ಮ ಮಹಾನುಭಾವರ ಮಥನದಿಂದ
ಎನ್ನಲ್ಲಿ ನಿಜವ ನೆಲೆಗೊಳಿಸಾ ಪ್ರಭುವೆ.

aṟidehenendaḍe aṟivingasādhya.
nenedehenendaḍe nenahingasādhya.
bhāvisihenendaḍe bhāvakkasādhya.
vāṅgmanakkagōcara liṅgavanaṟiva pari entayyā,
guru tōṟadannakkara?
guru śiṣyara mathanadalli
svayam̐jyōtiliṅgavu udayavappudem̐ba śruti husiyē?
Kūḍalasaṅgamadēvā,
nimma mahānubhāvara mathanadinda
ennalli nijava nelegoḷisā Prabhuve.

If I would know, it is impossible
To know; if I would call to mind,
It is impossible to recall;
If I would but conceive it, it is
Beyond conception too. What is the way
Of knowing that which lies beyond
Both thought and speech, unless
The Guru show it to me?
Pray, is that saying false that says
The self-effulgent Liṅga comes to birth
In mutual contact of disciple and master?

O Kūḍala Saṅgama Lord, do lodge
Thy Truth in me, through interchange
With Thy great mystics, O Prabhu!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara:

Prabhudeva's rejoinder thereto:

೬

ಮಥನದ ಲೀಲೆಯಲ್ಲಿ ಹುಟ್ಟುವದೆ ಬ್ರಹ್ಮವು?
ಶ್ರುತಿ ಸ್ಮೃತಿಗಳಿಗೆ ಅಳವಡದು ನೋಡಾ.
ಪೃಥ್ವಿಯೊಳಗಿಲ್ಲದ ಅಚಳವಪ್ಪ ಲಿಂಗವನು
ಸಚರಾಚರದಲ್ಲಿ ಭರಿತವೆಂತೆಂಬೆ?
ಇಲ್ಲದ ಲಿಂಗವನಲ್ಲಲ್ಲಿಗೆ ಉಂಟೆಂಬ ಲಿಂಗದ ವಾರ್ತೆ!
ಗುಹೇಶ್ವರನೆಂಬ ಲಿಂಗವು ಸಾಧ್ಯವಾಗದು
ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ.

mathanada līleyalli huṭṭuvade brahmavu?
śruti smṛtigaḷige aḷavaḍadu nōḍā.
pṛthviyoḷagillada acaḷavappa liṅgavanu
sacarācaradalli bharitaventeṁbe?
illada liṅgavanallallige uṇṭeṁba liṅgada vārte!
Guhēśvaraneṁba liṅgavu sādhyavāgadu
kāṇā Saṅganabasavaṇṇā.

Is Brahma born when there is sport
Of give and take? Behold, it is beyond
The power of Holy Books! How can I say
The moveless Liṅga which is not on earth,
Pervades the animate and inanimate world?
It's only a legend about Liṅga, that
The non-existent Liṅga is here or there!
Mark it, O Saṅgana Basavaṇṇa!
Guhēśvaraliṅga is not to be found!

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's reply thereto:

೭

ಅನುಭಾವವಿಲ್ಲದ ಭಕ್ತಿ ಅನುವಿಂಗೆ ಬಾರದು.
ಅನುಭಾವವಿಲ್ಲದ ಲಿಂಗ ಸಮರಸಸುಖಕ್ಕೆ ನಿಲುಕದು.
ಅನುಭಾವವಿಲ್ಲದ ಪ್ರಸಾದ ಪರಿಣಾಮವ ಕೊಡದು.
ಅನುಭಾವವಿಲ್ಲದೆ ಏನನೂ ಅಱಿಯಬಾರದು.
ತನ್ನಲ್ಲಿ ಸನ್ನಹಿತವುಳ್ಳಡೆ
ಶಿವಶರಣರ ಸಂಗವೇತಕ್ಕೆನಲುಂಟೆ ?
ಕೂಡಲಸಂಗಮದೇವಯ್ಯಾ,
ನಿಮ್ಮ ಅನುಭಾವ ಮಾತಿನ ಮಥನವೆಂದು
ನುಡಿಯಬಹುದೆ ಪ್ರಭುವೆ ?

anubhāvavillada bhakti anuvinge bāradu.
anubhāvavillada linga samarasasukhakke nilukadu.
anubhāvavillada prasāda pariṇāmava koḍadu.
anubhāvavillade ēnanū aṟiyabāradu.
tannalli sannahitavuḷḷaḍe
śivaśaraṇara saṅgavētakkenaluṇṭe?
Kūḍalasaṅgamadēvayyā,
nimma anubhāva mātina mathanavendu
nuḍiyabahude Prabhuve?

Devotion severed from Experience
Is purposeless; Liṅga unrealised
In Experience misses the joy
Of consubstantial union;
Prasāda without Experience confers
No peace; ay, nothing can be known
Without Experience. So, could you say,
'What need has one of Śiva-śaraṇas
If It has lodgment in oneself?'
O Kūḍala Saṅgama Lord, could it be said
That your Experience is no more
Than word clashing with word,
O Prabhu?

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhadēvara pratyuttara:

Prabhudēva's rejoinder thereto:

೮

ನೆಲದ ಮುಂದಣ ಬಾಗಿಲು.
  ಮೂಱು ಮೊನೆಯ ಕಂಭದ ಶೂಲದಲ್ಲಿ ಒಂದು ದೇಗುಲ,
  ಅಲ್ಲಿ ಒಳಗಣ ಹೂವಿನ ಕಲ್ಲಿನಲ್ಲಿ ಸಿಲುಕಿತ್ತು.
ನಾದ ಮೂರುತಿ ಲಿಂಗವಿಪ್ಪುದು.
  ಒಂದು ಮಾತನಾಡುವರಳುಕಿ ನುಡಿವುದು.
ಗುಹೇಶ್ವರ ಮೆಚ್ಚಲು
  ಬಹುಮಾತಿನ ಮಾಲೆಯ ಅನುಭಾವಕ್ಕೆ
  ನಾಚುವೆನು ಕಾಣಾ ಸಂಗನಬಸವಣ್ಣಾ !

nelada mundaṇa bāgilu,
  mūṟu moneya kambhada śūladalli ondu dēgula,
  alli oḷagaṇa hūvina kallinalli silukittu.
nāda mūruti liṅgavippudu.
  ondu mātanāḍuvaraḷuki nuḍivudu.
Guhēsvara meccalu
  bahumātina māleya anubhāvakke
  nācuvenu kāṇā Saṅganabasavaṇṇā !

The front-gate of the earth: upon the spike
Of a three-pointed pillar, a temple stands,
There, in the flowery stone within,
It's caught. There stands a Liṅga,
Image of Sound. If you would speak a word,
Speak with restraint . . . Mark you, Saṅgana Basavaṇṇa.
I blush at the experience
Of stringing heaps of words, to please
Guhēśvara!

[೧]ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's reply thereto:

೯

ಅಱಿವಿಂದಲಱಿವೆನೆಂದರೆ ಅಱಿವಿಂಗಸಾಧ್ಯ.
  ಅಱಿಯದೆ ಅಱಿವ ಪರಿ ಎಂತಯ್ಯಾ ?
ಭಾವಿಸಿ ಬೆರಸುವೆನೆಂದರೆ ಭಾವ ನಿರ್ಭಾವವೆಂದುದಾಗಿ,
  ಮತ್ತೆ ಭಾವಿಸಿಯಲ್ಲದೆ ಕಾಣಬಾರದಯ್ಯಾ.

ವಾಙ್ಮನಕ್ಕಗೋಚರನೆಂದರೆ,
ನುಡಿಯಲ್ಲಿಲ್ಲದೆ ನಡೆ ಸಾಧ್ಯವಹ ಪರಿ ಎಂತು ಹೇಳಯ್ಯಾ ?
ಹಲವು ಮಾತಿನ ನಿಲವು ಒಂದೆಂಬ ನುಡಿಯ ಗಡಣದ
ನಿಜವ ಬಲ್ಲವರಾರು ಹೇಳಯ್ಯಾ ?
ನಿಮ್ಮ ಮಾತೆಂಬ ಪರತತ್ತ್ವ ಒಂದಲ್ಲದೆ ಎರಡುಂಟೆ ?
ಕೂಡಲಸಂಗಮದೇವ ಕಡೆ ಮುಟ್ಟಿ ನೋಡುವಡೆ ನುಡಿಗೆಡೆಯಿಲ್ಲ.
ಕೃಪೆಯಿಂದ ಕರುಣವ ಮಾಡಯ್ಯಾ ಪ್ರಭುವೆ.

aṟivindalaṟivenendare aṟiviṅgasādhya.
aṟiyade aṟiva pari entayyā?
bhāvisi berasuvenendare bhāva nirbhāvavendudāgi,
matte bhāvisiyallade kāṇabāradayyā.
vāṅgmanakkagōcaranendare,
nuḍiyallillade naḍe sādhyavaha pari entu hēḷayyā?
halavu matina nilavu ondeṁba nuḍiya gaḍaṇada
nijava ballavarāru hēḷayyā?
nimma māteṁba paratattva ondallade eraḍuṇṭe?
Kūḍalasaṅgamadēva kaḍe muṭṭi nōḍuvaḍe nuḍigeḍeyilla.
kṛpeyinda karuṇava māḍayyā Prabhuve.

If I would know through knowledge, it's
Past knowing: how, then do I know
Without the knowing, Sir?
If I would merge in thought, and it is said
That thought is beyond thought,
It can, no more, without thought, be seen.
Supposing it's inacessible
To thought and speech, tell me, good Sir,
How action can be found apart from speech?
Tell me, who knows
The worth of several syllables
Is verily that of a string of words
Making one word?
The highest Principle that your word is,
Is one: can it be two?
O Kūḍala Saṅgama Lord, if I would scan
Right to the end, it is past speech.
Out of your grace, have mercy on me,
Prabhu!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara:

Prabhudēva's rejoinder thereto:

೧೦

ಪ್ರಸಾದಲಿಂಗವುಳ್ಳನ್ನಕ್ಕರ ಪ್ರಾಣಲಿಂಗವೆಂಬ ವಾರ್ತೆ
ಭಂಗ ನೋಡಾ ಸಂಗನಬಸವಣ್ಣಾ.
ಬೀದಿಯಲ್ಲಿ ಕೊಡನನೊಡೆದು ಬಯಲನುಡುಗಿದರೆ ಉಂಟೆ ಹೇಳಾ ?
ಗುಹೇಶ್ವರಲಿಂಗವ ಬೇಱುಮಾಡಿ ಅಱಸಲುಂಟೆ ಬಸವಣ್ಣಾ ?

prasādaliṅgavuḻḻannakkara prāṇaliṅgaveṁba vārte
bhaṅga nōḍā Saṅganabasavaṇṇā.
bīdiyalli koḍananoḍedu bayalanuḍugidare uṇṭe hēḻā?
Guhēśvaraliṅgava bēṟumāḍi aṟasaluṇṭe Basavaṇṇā?

As long as there's Prasādaliṅga, all talk
Of Prāṇaliṅga is vain, look you,
Saṅgana Basavaṇṇa!
When a pot shatters in the street, and you
Sweep up the place around, is the pot there?
Can you conceive of Guhēśvaraliṅga apart,
And then make search for Him, Basavaṇṇa?

ಇದಕ್ಕೆ ಬಸವರಾಜದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Basavarājadēvara pratyuttara:

Lord Basavarāja's rejoinder thereto:

೧೧

ಆದಿಯಲ್ಲಿ ಸಾಧ್ಯವೆಂಬೆನೆ ? ಅಲ್ಲಿಂದತ್ತತ್ತ.
ಅನಾದಿಯಲ್ಲಿ ಸಾಧ್ಯವೆಂಬೆನೆ ? ಅಲ್ಲಿಂದತ್ತತ್ತ.
ಸಾಧ್ಯಾಸಾಧ್ಯವೆಂಬ ಸೂತಕ ಶಬ್ದಕ್ಕತೀತ.
ಆ ಲಿಂಗವೆ ಆಲಿಂಗನವಾಗಿ ಅವಿರಳಸಂಪನ್ನನಾದಲ್ಲಿ,
ಭೇದಭಾವವುಂಟೆಂಬೆನೆ ? ಅದೇ ಭವಕ್ಕೆ ಬೀಜ.
ಎನ್ನ ಪ್ರಾಣಲಿಂಗ ನೀವೆಂದೆ ಇಪ್ಪೆನಯ್ಯಾ ಕೂಡಲಸಂಗಮದೇವಾ.

ādiyalli sādhyavembene? allindattatta.
anādiyalli sādhyavembene? allindattatta.
sādhyāsādhyāvemba sūtaka śabdakkatīta.
ā liṅgave āliṅganavāgi aviraḷasampannanādalli,
bhēdabhāvavuṇṭembene? adē bhavakke bīja.
enna prāṇaliṅga nīvende ippenayyā Kūḍalasaṅgamadēvā.

Do I say He is possible to find
In time? He is far, far beyond!
Do I say He is possible to find
Before time? He is far beyond!
He is beyond the taint
Of the very words that say:
'Possible, impossible'!
When Liṅga has embraced me, and
I am fulfilled of unity,
Should I yet say there is
A sense of difference?
That is the seed of births...
O Kūḍala Saṅgama Lord,
I live in the belief
There is no Prāṇaliṅga for me
But Thou alone!

ಇದಕ್ಕೆ ಪ್ರಭುದೇವರ ಪ್ರತ್ಯುತ್ತರ:

idakke Prabhudēvara pratyuttara:
Prabhudēva's rejoinder thereto:

೧೨

ಬಸವಣ್ಣನೆ ಪ್ರಾಣಲಿಂಗವೆಂದು ಭಾವಿಸಿ,
ದೃಷ್ಟಿ ನಟ್ಟು ಸೈವೆಱಗಾದುದ ಕಂಡೆ.
ಕಲ್ಪಿಸಿ ಮನ ನಟ್ಟು ನಿಬ್ಬೆಱಗಾಯಿತ್ತಯ್ಯಾ!
ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮಲ್ಲಿ ಸರ್ವನಿರ್ವಾಣಿ ಸಂಗನಬಸವಣ್ಣನೆ
ಎನ್ನ ಪ್ರಾಣಲಿಂಗವೆಂದಱಿದು,
ನೀನೆನ್ನನೊಳಕೊಂಡ ಗುರುವೆಂದು ಕಂಡೆನಯ್ಯಾ.
ನಿಮ್ಮ ಧರ್ಮ, ನಿಮ್ಮ ಧರ್ಮ.

Basavaṇṇane prāṇaliṅgavendu bhāvisi,
dṛṣṭi naṭṭu saiveṟagāduda kaṇḍe.
kalpisi mana naṭṭu nibbeṟagāyitayyā!

Guhēśvarā, nimmalli sarvanirvāṇi Saṅganabasavaṇṇane
enna prāṇaliṅgavendaṟidu,
nīnennanoḷakoṇḍa guruvendu kaṇḍenayyā.
nimma dharma, nimma dharma.

Believing that Basavaṇṇa alone
Is Prāṇaliṅga, I saw It wonder-rapt,
With gaze profound.
Imagining, with mind intent, I was
Lost in astonishment! Guhēśvara,
Knowing that Saṅgana Basavaṇṇa,
Who in Thyself dwells dispossessed of all,
Alone is my Prāṇaliṅga, I saw
Thee as Guru, merging me in Thee...
Thy mercy, Oh, Thy mercy, Lord!

೧೩

ಮತ್ತಂ,
ಎತ್ತೆತ್ತ ನೋಡಿದರೆ ಬಸವಣ್ಣನೆಂಬ ಬಳ್ಳಿ.
ಆ ಬಳ್ಳಿಯ ಹಿಡಿದೆತ್ತಿದರೆ ಲಿಂಗವೆಂಬ ಗೊಂಚಲು.
ಆ ಲಿಂಗದ ಗೊಂಚಲ ಹಿಡಿದೆತ್ತಿದರೆ
ಭಕ್ತಿರಸಮಯವಾಯಿತ್ತಯ್ಯಾ !
ಇದಾರಯ್ಯಾ, ಅಮಳೋಕ್ಯವ ಮಾಡಬಲ್ಲವರು ?
ಇದಾರಯ್ಯಾ, ಹೊಱಗೆ ಪ್ರಜ್ವಲಿಸಿ ತೋಱಬಲ್ಲವರು ?
ಬಸವಗುರು ಎನ್ನ ಕರಸ್ಥಲದ ಲಿಂಗದ
ಆದಿಯನಱುಹಿ ತೋಱಿದ ಕಾರಣ,
ಗುಹೇಶ್ವರಲಿಂಗದ ನಿಲವ ನಿನ್ನಿಂದಲಱಿದೆ.
ಈ ಉಳಿದ ಲೋಕಾದಿಲೋಕಂಗಳೆಲ್ಲಾ ಎನ್ನ ಮುಖದಲ್ಲಿ ಕಿಂಚಿತ್ತು.

mattaṁ,
ettetta nōḍidare Basavaṇṇanemba baḷḷi,
ā baḷḷiya hiḍidettidare liṅgavemba goñcalu.
ā liṅgada goñcala hiḍidettidare
bhaktirasamayavāyittayyā!
idārayyā, Amaḷōkyava māḍaballavaru?
idārayyā, hoṟage prajvalisi tōṟaballavaru?
Basavaguru enna karasthalada liṅgada
ādiyanaṟuhi tōṟida kāraṇa,
Guhēśvaraliṅgada nilava ninnindalaṟide.
ī uḷida lōkādilōkaṅgaḷellā enna mukhadalli kiñcittu.

Again:

Whichever way you look,
Behold a creeper: Basavaṇṇa!
You pick it up, and lo! A cluster: the Liṅga!
Pick up the cluster, and Oh,
The juice of love that brims in it!
Who is there who can make it
Into a myrabolan?
Who is there who can make it shine
Outwardly, and blazon forth?
Because Guru Basavaṇṇa made clear
The origin of Liṅga on my palm, through you
I've known the stature of Guhēśvaraliṅga.
All other worlds on worlds appear
As paltry atoms in my eyes!

೧೪

ಮತ್ತಂ,

'ಬ' ಎಂಬಲ್ಲಿ ಭವ ಹಱಿಯಿತ್ತಯ್ಯಾ.
'ಸ' ಎಂಬಲ್ಲಿ ಸರ್ವಜ್ಞಾನಿಯಾದೆನು.
'ವ' ಎಂಬಲ್ಲಿ ವಚಿಸುವರೆ ಚೈತನ್ಯಾತ್ಮಕನಾದೆನು.
ಇಂತೀ ಬಸವಾಕ್ಷರತ್ರಯವೆನ್ನ ಸರ್ವಾಂಗದಲ್ಲಿ
ತೊಳಗಿ ಬೆಳಗುವ ಭೇದವನಱಿದು,
ಆನು ಬಸವಾ ಬಸವಾ ಎನುತಿರ್ದೆನು
ಕಾಣಾ ಗುಹೇಶ್ವರಾ !

mattaṁ,

'ba' eṁballi bhava hariyittayyā.
'sa' eṁballi sarvajñāniyādenu.
'va' eṁballi vacisuvare caitanyātmakanādenu.
intī Basavākṣaratrayavenna sarvāṅgadalli
toḷagi beḷaguva bhēdavanaṟidu,
ānu Basavā Basavā enutirdenu
kāṇā Guhēśvarā!

Again:

When I say 'ba', my wheel of births
Is halted; when I utter 'sa',
I am omniscient;

When I pronounce the letter 'va'my soul
In charged with spiritual energy.
Knowing how these three syllables
That make up 'Basava'
Effulge in all my limbs, I say,
Again and again, 'Basava', 'Basava':
Mark it: Guhēśvara!

೧೫

ಮತ್ತಂ,
ಅಳಿಯ ಬಳಿಯ ಸುಳಿವನಲ್ಲ.
ಪ್ರಳಯವಿಲ್ಲದ ವಿಜಯನು.
ಕಳಾಕುಳದ ಆತ್ಮನ ಅಂಗಸಂಗಿಯಲ್ಲ.
ಸುಳುಹಿನೊಳಗಣ ಸೂಕ್ಷ್ಮವ ತಿಳಿದು ನೋಡುವರೆ,
ಅಣಿಮಾದಿ ಗುಣರಹಿತನ, ಅಕಲ್ಪಿತ ಮಹಿಮನನೇನೆಂಬೆನು ?
ನೆಳಲ ಕಳವಳದ ಬಳಿಯ ಭಾವರೂಪನಲ್ಲ.
ಬೆಳಗಿನೊಳಗಣ ಬೆಳಗು ಗುಹೇಶ್ವರನೆಂಬ ನಿಲವು
ಸಂಗನಬಸವಣ್ಣನ ಕರಸ್ಥಲದೊಳಗೆ ತೊಳಗಿ ಬೆಳಗುತ್ತಿದ್ದಿತ್ತು !

mattaṁ,
aḷiya baḷiya suḷivanalla.
praḷayavillada vijayanu.
kaḷākuḷada ātmana aṅgasaṅgiyalla.
suḷuhinoḷagaṇa sūkṣmava tiḷidu nōḍuvare,
aṇimāḍi guṇarahitana, akalpita mahimananēnembenu?
neḷala kaḷavaḷada baḷiya bhāvarūpanalla.
beḷaginoḷagaṇa beḷagu Guhēśvaranemba nilavu
Saṅganabasavaṇṇana karasthaladoḷage toḷagi beḷaguttidditlu!

Again:
He's not the man to come
Within the range of destruction; he's
A deathless champion; not the man
To link his body to a soul
Afflicted and disturbed;
Should I essay to understand
The subtlety there is
Within his movements , what shall I say

Of him who's past the power
To shrink to less than atom, him
Who's glory unimaginable?
He is no form of will coming near
Shadow or agitation...
A light within the Light, Guhēśvara's majesty
Has blazed and shone
On Saṅgana Basavaṇṇa's palm!

೧೬

ಮತ್ತಂ,

ಅಂಗದ ಕೈಯಲ್ಲಿ ಲಿಂಗ, ಮನದ ಕೈಯಲ್ಲಿ ನಿಸ್ಸಂಸಾರ ಎಂತಯ್ಯಾ ?
ಪ್ರಾಣಲಿಂಗ, ಪ್ರಾಣಲಿಂಗವೆಂದು ಭಿನ್ನವಿಟ್ಟು ನುಡಿವೆನು.
ಹೊಱಗೆ ಕುಱುಹಾಗಿ ತೋಱುತ್ತಿದೆ.
ಇದು ಕೃತಯುಗದಲ್ಲಿ ಮೂರ್ತಿಯಾದ ಕರಸ್ಥಲವಲ್ಲ.
ಇದು ತ್ರೇತಾಯುಗದಲ್ಲಿ ಮೂರ್ತಿಯಾದ ಕರಸ್ಥಲವಲ್ಲ.
ದ್ವಾಪಾರದಲ್ಲಿ ಮೂರ್ತಿಯಾದ ಕರಸ್ಥಲವಲ್ಲ.
ಕಲಿಯುಗದಲ್ಲಿ ಮೂರ್ತಿಯಾದ ಕರಸ್ಥಲವಲ್ಲ.
ಕೆಳಗೇಳು ಲೋಕ ಮೇಲೇಳು ಲೋಕ
ಹುಟ್ಟದಲ್ಲಿಂದತ್ತತ್ತ ಮುನ್ನಲಾದ ಕರಸ್ಥಲ.
ಸಂಗನಬಸವಣ್ಣನ ಕರಸ್ಥಲದೊಳಗೆ ಗುಹೇಶ್ವರನೆಂಬ ಲಿಂಗ
ತೊಳಗಿ ಬೆಳಗುತ್ತಿರ್ದುದ ಕಂಡು ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು !

mattaṁ,

aṅgada kaiyalli liṅga, manada kaiyalli nissaṁsāra entayyā?
prāṇaliṅga, prāṇaliṅgavendu bhinnaviṭṭu nuḍivenu.
hoṟage kuṟuhāgi tōṟuttide.
idu kṛtayugadalli mūrtiyāda karasthalavalla.
idu trētāyugadalli mūrtiyāda karasthalavalla.
dvāpāradalli mūrtiyāda karasthalavalla.
kaliyugadalli mūrtiyāda karasthalavalla
keḷagēḷu lōka mēlēḷu lōka
huṭṭadallindattatta munnalāda karasthala.
Saṅganabasavaṇṇana karasthaladoḷage Guhēśvaranemba liṅga
toḷagi beḷaguttirduda kaṇḍu namō namō enutirdenu!

Again:

In body's hand, the Liṅga; in the mind's hand,
Detachment; how can that be, good Sir?

I keep repeating, 'Prāṇaliṅga',
Still clinging to a sense of difference.
Without, it shows as symbol.
The Liṅga on the palm had not assumed a form
In Kṛtayuga;
Neither in Trētāyuga, too; nor yet
In Dvāpāra; nor yet taken shape
In Kaliyuga ... It was long, long before
The seven lower and seven upper worlds
Arose... Seeing the Liṅga called Guhēśvara
Blazing in Saṅgana Basavaṇṇa's palm,
I say, Hail, O hail!

೧೭

ಮತ್ತಂ,
ಜಗತ್‍ಸ್ವಯಂಭುವೆಂಬ ಗಣೇಶ್ವರನ
ಕರಸ್ಥಲದಲ್ಲಿ ಹಿಡಿದಾಡುತ್ತಿರ್ದರೆ,
ಆದಿ ಲಿಂಗವೆಂದು ಬಗೆಯದು ಲೋಕವೆಲ್ಲಾ.
ಗುಹೇಶ್ವರಾ,
ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನಚ್ಚ ಲಿಂಗವ ಹಿಡಿದ ಕಾರಣ,
ಬಱಿಯ ಲಿಂಗದ ಮಸ್ತಕವಾಯಿತ್ತು ತ್ರಿಜಗದೊಳಗೆ!

mattaṁ,
jagatsvayaṁbhuveṁba ganēśvarana
karasthaladalli hiḍidāḍuttirdare,
ādiliṅgavendu bageyadu lōkavellā.
Guhēśvarā,
nimma śaraṇa Basavaṇṇanacca liṅgava hiḍida hāraṇa,
baṟiya liṅgada mastakavāyittu trijagadoḷage!

Again:

If one holds in one's palm
Ganēśvara, named
'The self-begotten world',
And plays with Him, the entire world denies
It is the primal Liṅga ... O Guhēśvara,
Because Basvaṇṇa, Thy śaraṇa,
Possesses the pure Liṅga, therefore
In the three worlds the head
Of Liṅga alone is seen'.

೧೮

ಮತ್ತಂ,

ಎನ್ನ ಕರಸ್ಥಲದೊಳಗೊಂದು ಮಹಾಬೆಳಗ ಕಂಡೆನಯ್ಯಾ !
ಮಹಾ ಮಂಗಳನಿಳಯವಾಗಿ ತೋಱುತ್ತಿದೆ !
ಗುಹೇಶ್ವರಲಿಂಗದ ಕಂಗಳ ಕಾಂತಿಗಳು
ಸಂಗನಬಸವಣ್ಣನ ನಿವಾಳಿಸುತ್ತಿದ್ದವಯ್ಯಾ !

mattaṁ,

enna karasthaladoḷagondu mahābeḷaga kaṇḍenayyā!
mahāmaṅgaḷaniḷayavāgi tōṟuttide!
Guhēśvaraliṅgada kaṅgaḷa kāntigaḷu
Saṅganabasavaṇṇana nivāḷisuttiddavayyā!

Again:

I saw a great light on my palm,
Appearing as a Home for the great Good!
The lustre of Guhēśvaraliṅga's eyes
Is waving lights
To Saṅgana Basavaṇṇa!

೧೯

ಮತ್ತಂ,

ಗುರುಸ್ಥಲ ಲಿಂಗಸ್ಥಲ ಜಂಗಮಸ್ಥಲ ಪ್ರಸಾದಸ್ಥಲ
ಅಡಗಿತ್ತಲ್ಲಾ ಸಂಗನಬಸವಣ್ಣನ ಕರಸ್ಥಲದೊಳಗೆ !
ಇನ್ನಾರಿಗಹುದೀ ಭಕ್ತಿಸ್ಥಲ ?
ಇನ್ನಾರಿಗೆ ಸಾರುವುದೀ ಲಿಂಗಸ್ಥಲ ?
ಗುಹೇಶ್ವರಾ,
ಸಂಗನಬಸವಣ್ಣನ ಮಱೆಹೊಕ್ಕು ಬದುಕಿದೆನು !

mattaṁ,

gurusthala liṅgasthala jaṅgamasthala prasādasthala
aḍagittallā Saṅganabasavaṇṇana karasthaladoḷage!
innārigahudī bhaktisthala?
innārige sāruvudī liṅgasthala?
Guhēśvarā,
Saṅganabasavaṇṇana maṟehokku badukidenu!

Again:

The states of Guru, Liṅga, Jaṅgama,
Prasāda are merged within the symbol on
Saṅgana Basavaṇṇa's palm!
Such Bhakti state who else but he can have?
Such Liṅga state who else but he?
O Guhēśvara, I have sought
The intercession of Saṅgana Basavaṇṇa
And have been saved!

ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರ ಐಕ್ಯಸ್ಥಲಮಂ ಕೊಂಡಾಡಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

Prabhudēvaru Basavarājadēvara aikyasthalamaṁ koṇḍāḍida prastāvada vacana:

The vacana on the occasion when Prabhudēva praised Lord Basavarāja's unitive state:

೨೦

ಅವಸ್ಥೆ ಅವಸ್ಥೆಯ ಕೂಡಿ, ಬಿಂದು ನಾದವ ಕೂಡಿ,
ಕಳೆ ಕಳೆಗಳು ಒಂದಾದ ಪರಿಯ ನೋಡಾ!
ಅದು ಲಿಂಗದಲನುಮಿಷ ಆನೆಂಬ ಗುರುಪದವಾದೆನಯ್ಯಾ.
ಹಿಂದು ಮುಂದ ಒಂದು ಮಾಡಿ, ಮೂರ್ತಿಯಾಗಿ,
ಲಿಂಗ ಜಂಗಮವಾದ ಪರಿಯ ನೋಡಾ!
ಗುಹೇಶ್ವರನ ಅಮಳೋಕ್ಯವಾದ ಸಂಗನಬಸವಣ್ಣನ ಶ್ರೀಪಾದಕ್ಕೆ
ನಮೋ ನಮೋ ಎಂಬೆನು.

avasthe avastheya kūḍi, bindu nādava kūḍi,
kaḷe kaḷegaḷu ondāda pariya nōḍā!
adu liṅgadalanumiṣa ānemba gurupadavādenayyā.
hindu munda ondu māḍi, mūrtiyāgi,
liṅga jaṅgamavāda pariya nōḍā!
Guhēśvarana Amaḷōkyavāda Saṅganabasavaṇṇana śrīpādakke
namō namō embenu.

Look, how state merges in state,
Bindu in Nāda
And Kala with Kala is made one!

Lo! I have won
That Guru-hood which means,
'I am in Liṅga the winkless one!
Look, how, uniting before and after,
Making past and future one, how
He has assumed a form,
Becoming Liṅga and Jaṅgama.
I say Hail, O hail to the holy feet
Of Saṅgana Basavaṇṇa, absorbed
By Guhēśvara!

೨೧

ಮತ್ತಂ,
ಕೈಲಾಸಕ್ಕೆ ಹೋದವರೆಲ್ಲಾ ಕೈಸೆಱೆಯಾದರು.
ಲಿಂಗದಲ್ಲಿ ಲೀಯವಾದವರೆಲ್ಲರೂ ಬಂಧನಕ್ಕೊಳಗಾದರು.
ಸಾಲೋಕ್ಯ ಸಾಮೀಪ್ಯ ಸಾರೂಪ್ಯ
ಸಾಯುಜ್ಯದವರೆಲ್ಲಾ ಎಡೆಯಾಡುತ್ತಿರ್ದರು.
ಗುಹೇಶ್ವರಾ, ನಿಮ್ಮ ಶರಣ ಸಂಗನಬಸವಣ್ಣ
ಜಂಗಮ ಪ್ರಸಾದಿಯಾದನಾಗಿ ಸ್ವಯಲಿಂಗವಾದ.

mattaṁ,
kailāsakke hōdavarellā kaiseṟeyādaru.
liṅgadalli līyavādavarellarū bandhanakkoḷagādaru.
sālōkya sāmīpya sārūpya
sāyujyadavarellā eḍeyāḍuttirdaru.
Guhēśvarā, nimma śaraṇa Saṅganabasavaṇṇa
jaṅgamaprasādiyādanāgi svayaliṅgavāda.

Again:
The travellers to Kailāsa have been made
Captives; all who have merged
In Liṅga have earned but bonds.
Those who have reached
Sālōkya, Sāmipya, Sārūpya, Sāyujya, all these
Move up and down. Guhēśvara,
Saṅgana Basavaṇṇa, Thy śaraṇa,
By taking the grace of Jaṅgama,
Has, in himself, been deified!

ಮತ್ತಂ ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರ ನಿರ್ವಯಲ ಜ್ಞಾನಶೂನ್ಯಮಂ ನಿರೂಪಿಸುವ ಪದಂಗಳು:

mattaṁ, Prabhudēvaru Basavarājadēvara nirvayala jñānaśūnyamaṁ nirūpisuva padaṅgaḷu.

The songs wherein Prabhudēva tells of Lord Basavarāja's attainment of the absolute Void emptied of knowledge:

ರಾಗ: ನಾಟಿ

ತಾನಿದಿರೆಂಬೆರಡಱಿಯದೆ ಧ್ಯಾನ ನಷ್ಟವಾಗಿ ಜ್ಞಾತೃ
ಜ್ಞಾನ ಜ್ಞೇಯವೆಂಬ ತ್ರಿವಿಧದವನಱಿತ ಮಹಿಮಾ ॥ ಪಲ್ಲವಿ ॥

ಹೊಱಗೊಳಗೆಂಬೆರಡಱ ಬಗೆಯುನ್ನಱಸದೆ
ಎರಡಱ ತೆಱನೆಂಬ ನುಡಿಯು ಮುನ್ನವೆ ತಾನಱಿಯದೆ
ಅಱಿವಿನ ಮೂಲವ ಹಱಿದು ಮಱವೆ ನಷ್ಟವಾದ ಅಱಿವು
ಅಱಿವಿನ ಮಱವೆಯು ಕುಱುಹಳಿದ ನಿಶ್ಚಿಂತಾ ॥ ೧ ॥

ಉಲುಹಡಗಿದ ಸಮುದ್ರದ ನಿಲವಿನ ಘಾತದಂತೆ
ತಿಳಿವಿನ ಮಹಾಘನವಿವೇಕ ಹಱಿಹಂಚಾಗಿ
ಉಳಿದೆನೆಂಬಾ ಉಳುಮೆಯು ಮೂಲವ ಮಱೆದು
ಕಳೆಯು ಬೆಳಗಳಿದು ನಿಜದೊಳು ನಿಂದ ಮಹಿಮಾ ॥ ೨ ॥

ಉರಿ ಕರ್ಪುರವೊಡಗೂಡಿ ಎರಡೂ ಅಳಿದ ಬಳಿಕ
ಮರಳಿ ನೋಡಿಹೆನೆಂದರೆ ಭಸ್ಮವಿಲ್ಲ ನೋಡಾ
ಅಱಿವನಱಿದೆಹೆನೆಂಬ ಅಱಿವಿನ ಮೂಲವ ದಹಿಸಿ
ಧರಿಸಿದ ಜ್ಞಾನಭಸ್ಮವೆಂಬುದಿಲ್ಲದ ಮಹಿಮಾ ॥ ೩ ॥

ನಿಜದಲ್ಲಿ ನಿರ್ಣಯವಡಗಿ ಗತಿಮತಿ ನಷ್ಟವಾಗಿ
ಕಳೆಯೊಳಗಣ ಬೆಳಗು ತಾನೆಂದು ತೋಱುತಲಿರ್ಪ
ತೊಳಗಿ ಬೆಳಗುವ ಚೈತನ್ಯ ತನ್ನಲ್ಲಿ ತಾನೆ ನಿಃ
ಕಳೆಯಾಗಿ ನಿಜದೊಳು ನಿಶ್ಶೂನ್ಯವಾದ ಮಹಿಮಾ ॥ ೪ ॥

ತನ್ನೊಳು ತಾನೆಯಾಗಿ ಎನ್ನಲ್ಲಿ ನಾನಱಿದು
ಎನ್ನಲ್ಲಿ ನಾನಱಿದೆನೆಂಬಱುಹಿಗೆ ತೆಱಹುಗುಡದೆ
ಬಿಮ್ಮು ಬೀಸರವಾಗಿ ಹಮ್ಮು ಶೂನ್ಯವಾಗಿ
ನಿರ್ಮಳ ನಿಜಪದವಾದ ಉಪಮಾತೀತ ಮಹಿಮಾ ॥ ೫ ॥

ಜ್ಞಾನಜ್ಯೋತಿಯ ಪ್ರಭೆ ತಾನಾಗಿ ನಿಂದಿರ್ದು
ತಾನಾಗಿರ್ದೆನೆಂಬ ಜ್ಞಾನಶೂನ್ಯವಾಗಿ
ತಾನೆ ತನ್ನೊಳು ಮೈಮಱೆದೊಱಗಿದ ನಿರಾಳ
ಜ್ಞಾನಾತೀತಂ ನಿರುಪಮ ನಿಶ್ಚಲ ನಿರ್ಭೇದ್ಯಾ ॥ ೬ ॥
ಶಬ್ದ ನಿಶ್ಶಬ್ದವಾಗಿ ನಿಶ್ಶಬ್ದವನಾಹತವಾಗಿ
ಶಬ್ದ ನಿಶ್ಶಬ್ದವೆಂಬ ಬುದ್ಧಿ ನಿರ್ವಯಲಾಗಿ
ಇದ್ದುದು ಹೋದುದನಱಿಯದೆ ಮೇಱೆಗೆಟ್ಟಾ
ನಿಶ್ಶಬ್ದ ಗಂಭೀರ ಗುಹೇಶ್ವರ ನಿಮ್ಮ ಬಸವಣ್ಣಾ ॥ ೭ ॥

ಪದ ಸಹ ವಚನ: ೨೮

raga: nati

tānidireṁberaḍaṟiyade dhyāna naṣṭavāgi jñātṛ
jñāna jñēyaveṁba trividhavanaṟata mahimā // *pallavi* //

hoṟagoḷageṁberaḍaṟa bageyannaṟasade
eraḍaṟa teṟaneṁba nuḍiya munnave tānaṟiyade
aṟivina mūlava haṟidu maṟave naṣṭavāda aṟivu
aṟivina maṟaveya kuṟuhaḷida niścintā 1

uluhaḍagida samudrada nilavina ghātadante
tiḷivina mahāghanavivēka haṟihañcāgi
uḷideneṁbā uḷumeya mūlava maṟedu
kaḷeya beḷagaḷidu nijadoḷu ninda mahimā 2

uri karpuravoḍagūḍi eraḍū aḷida baḷika
maraḷi nōḍihenendare bhasmavilla nōḍā
aṟivanaṟideheneṁba aṟivina mūlava dahisi
dharisida jñānabhasmaveṁbudillada mahimā 3

nijadalli nirṇayavaḍagi gatimati naṣṭavāgi
kaḷeyoḷagaṇa beḷagu tānendu tōṟutalirpa
toḷagi beḷaguva caitanya tannalli tāne niḥ
kaḷeyāgi nijadoḷu niśśūnyavāda mahimā 4

tannoḷu tāneyāgi ennalli nānaṟidu
ennalli nānaṟideneṁbaṟuhige teṟahuguḍade
bimmu bīsaravāgi hammu śūnyavāgi
nirmaḷa nijapadavāda upamātīta mahimā 5

jñānajyōtiya prabhe tānāgi nindirdu
tānāgirdenemba jñāna śūnyavāgi
tāne tannoḷu maimaṟedoṟagida nirāḷa
jñānātītaṁ nirupama niścala nirbhēdyā 6

śabda niśśabdavāgi niśśabdavanāhatavāgi
śabda niśśabdavemba buddhi nirvayalāgi
iddudu hōdudanaṟiyade mēṟegeṭṭā
niśśabda gaṁbhīra Guhēśvara nimma Basavaṇṇā 7

pada saha vacana: 28

The Glory in whom all consciousness
Of self and Other is no more,
In whom all meditation has stood still, (Refrain)
The trinity of Knower, Knowledge, Known
Has ceased.

He does not seek the two-fold way
Of In and Out, has long forgot
The word which says 'the twofold way';
He has uprooted consciousness;
His knowledge whose forgetfulness
Had ceased, and also the sign of
Forgetfulness of knowledge—both
Perishing, he dwells in perfect peace.

Shattering the overpowering sense
Of discriminating consciousness,
Consigning to oblivion the sense of being left,
Extinguishing the splendour of the Light,
The Glory stands in the Reality,
Like ocean's still and soundless depth.

When fire and camphor join, if you would look
Again, after the two have perished, you wont' see
Ashes at all. Even so, because the root
Of consciousness which says, 'I know'
Is burnt in him, the ash of knowledge which
He wore, is not.

All seeking lost in the ultimate Truth,
All sense and reason having ceased,
The effulgent Spirit shows Itself
As if a light within the Light
Extinguished in Itself—
The Glory annihilated in the Truth.

Being himself in his own self, not leaving room
For knowledge which insists, I've known for myself,
With sense of 'mine' destroyed,
With sense of 'I' reduced to nought,
The Glory beyond compare, who is become
The seat of pure Reality.

Standing in himself as radiance of the light
Of consciousness, and the sense which says
'I am' has become reduced to nought,
The Tranquil dwelling in Himself
Oblivious of Himself! he who transcends
The consciousness, the incomparable,
The tranquil and impenetrable.

Sound turned to silence, silence turned
To unstruck sound; the very sense of sound
And silence vanishing;
Unconscious of what is or what is gone,
One who has broken bounds, the silent deep,
O Guhēśvara, Thy Basavaṇṇa!

ಇಂತು ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರಿಗೆ ಲಿಂಗಾಂಗಸಮರಸದ ನಿರ್ವಯಲ ನಿಜ ಸಮಾಧಿಯ ನಿರ್ಣಯುವನಱುಹಿ ತೋಱಲು, ಆ ಬಸವರಾಜದೇವರು ಕೃತನಿಶ್ಚಯುವನೈದಿದ ವಚನ:

intu Prabhudēvaru Basavarājadēvarige liṅgāṅgasamarasada nirvayala nija samādhiya nirṇayavanaṟuhi tōṟalu, ā Basavarājadēvaru kṛtaniścayavanaidida vacana:

The vacana which tells how, when Prabhudēva had explained to Lord Basavarāja the nature of the trance in the Absolute Reality on attainment of the consubstantial union with Liṅga, the latter attained firm conviction:

೨೯

ಆರತವಡಗಿತ್ತೆನ್ನ. ಬಯಕೆ ಸಮನಿಸಿತ್ತೆನ್ನ.
ಸಂಕಲ್ಪ ಸಮನಿಸಿತ್ತೆನ್ನ. ಸ್ವಯವು ದೊರೆಕೊಂಡಿತ್ತೆನ್ನ.
ನಿಮ್ಮ ನೋಡಿ ಎನ್ನ ಕಂಗಳು
ಮಂಗಳಮಯದ ಸುಖಸಂಗವಾಯಿತ್ತು.
ಅಯ್ಯಾ ಒಳಗು ಹೊಱಗು,
ಹೊಱಗೊಳಗೆಂಬುದ ತಿಳಿದು,
ಪ್ರಭುವಿನ ಕರುಣದಿಂದ ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ತೆಱಹಿಲ್ಲದಿರ್ದೆನು !

āratavaḍagittenna. bayake samanisittenna.
saṅkalpa samanisittenna. svayavu dorekoṇḍittenna.
nimma nōḍi enna kaṅgaḷu
maṅgaḷamayada sukhasaṅgavāyittu.
ayyā oḷagu hoṟagu,
hoṟagoḷagembuda tiḷidu,
Prabhuvina karuṇadinda Kūḍalasaṅgamadēvaralli teṟahilladirdenu.

Quenched is this thirst of mine;
My longings are fulfilled,
And so are my resolves;
At last I have become myself.
At sight of Thee, my eyes
Have found a happy union filled
Will all auspicious bliss. Lord,
Now that I understand
That In is Out and Out is In,
I dwell, by Prabhu's grace
In Lord Kūḍala Saṅgama intergrally!

ಆ ಪ್ರಸ್ತಾವದೊಳು ಚೆನ್ನಬಸವರಾಜದೇವರು ಬಸವರಾಜದೇವರ ನಿರ್ವಯಲ ಪ್ರಸಾದದ ಕೃತನಿಶ್ಚಯವ ಕಂಡು ಸ್ತೋತ್ರವ ಮಾಡುವ ವಚನದ ಪದಂಗಳು:

ā prastāvadoḷu Cennabasavarājadēvaru Basavarājadēvara nirvayala prasādada kṛtaniścayava kaṇḍu stōtrava māḍuva vacanada padaṅgaḷu:

Songs in which Lord Cennabasavarāja seeing Lord Basavarāja's firm conviction of the gift of the Spaceless Trance, extols him on this event:

ರಾಗ: ಭೂಪಾಳಿ

ಮಹಾಘನಲಿಂಗದೊಳಗೆ ಮಹಾಘನ ತದ್ರೂಪಾಗಿ
ಸಹಜ ಪರಿಣಾಮ ಪ್ರಸಾದವನಾರೋಗಿಸಿ
ನಿರ್ವಯಲಾದ ಬಸವಣ್ಣಾ ಗುರುವೆ ॥ ಪಲ್ಲವಿ ॥

ಇತರೇತರ ಭಾವವನಱಿಯದೆ
ಸತತ ವಿಧಾನವೆಂದಱಿಯದೆ
ಕೃತನಿಶ್ಚಯ ಪರಿಣಾಮಪ್ರಸಾದವ
ನಾರೋಗಿಸಿ ನಿರ್ವಯಲಾದಾ ॥ ೧ ॥

ನಿಂದ ಸುಖವ ನಿಂದೆನೆಂದೆಂಬಾ
ಸಂದುಸಂಶಯ ಭಾವವ ಮಱೆದು
ನಿಂದ ನಿಜಪರಿಣಾಮಪ್ರಸಾದದೊ
ಳೊಂದಿ ನಿಜಗ್ರಾಹಕನಾದ ಸುಖಿಯೆ ॥ ೨ ॥

ಅರ್ಪಿತವಿಲ್ಲದ ಮುನ್ನವೆ
ಅರ್ಪಿತ ನಿಜರೂಪಾಗಿ
ಅರ್ಪಿತ ಪರಿಣಾಮ ಪ್ರಸಾದದ ತವನಿಧಿಯೆ ॥ ೩ ॥

ಮುಟ್ಟದ ಮುನ್ನವೆ ಪ್ರಸಾದ-ಗ್ರಾಹಕನಾಗಿ
ಮುಟ್ಟಿದೆನೆಂಬುದನಱಿಯದೆ
ಬಟ್ಟಬಯಲ ಪರಮಾನಂದದಿ
ದೃಷ್ಟಿ ಮುಟ್ಟಿದ ನಿಜವೆ ॥ ೪ ॥

ನಿರ್ಣಯ ನಿರ್ಲಯವಾದ ನಿರಂಜನ
ಸನ್ನಹಿತ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ನಿತ್ಯತೃಪ್ತನಾದ ಪರಿಣಾಮಿ ಬಸವಣ್ಣತಂದೆ ॥ ೫ ॥

ಪದ ಸಹ ವಚನ: ೩೪

rāga: bhūpāḷi

mahāghanaliṅgadoḷage mahāghana tadrūpāgi
sahaja pariṇāma prasādavanārōgisi
nirvayalāda Basavaṇṇā guruve
// pallavi //

itarētara bhāvavanaṟiyade
satata vidhānavendaṟiyade
kṛtaniścaya pariṇāmaprasādava
nārōgisi nirvayalādā 1

ninda sukhava nindenendeṁbā
sandusaṁśaya bhāvava maṟedu
ninda nijapariṇāmaprasadado
ḷondi nijagrāhakanāda sukhiye 2

arpitavillada munnave
arpita nijarūpāgi
arpita pariṇāmaprasādada tavanidhiye 3

muṭṭada munnave prasāda grāhakanāgi
muṭṭideneṁbudanaṟiyade
baṭṭabayala paramānandadi
dṛṣṭi muṭṭida nijave 4

nirṇaya nirlayavāda nirañjana
sannahita Kūḍalacennasaṅgayyanalli
nityatṛptanāda pariṇāmi Basavaṇṇataṇde 5

pada saha vacana: 34

Guru Basavaṇṇa, who have taken the form
Of the Absolute in the Absolute,
Assimilated the grace of spontaneous bliss (Refrain)
And have become the perfect Void:

Unconscious of the feeling of
Mutuality; unconscious too
Of regular rites, you have absorbed
The grace of bliss that comes
From unshakeable certitude,
And have become the perfect Void.

Oblivious of all sense of breach or doubt
Of having abided in abiding joy,
You, made one with the grace of bliss
From abiding self-delight, O blest
In the possession of Reality.

O treasure inexhaustible of the grace of bliss
Born of accepted offering,
When what was offered took,
Before acceptance, your own form.

O Truth, receiver of the grace
Before it was touched, and unaware
Of having touched, you who have beheld
The supreme joy of the Absolute Void
Father Basavaṇṇa, enjoyer of bliss
Of eternal content in Lord
Kūḍala Cennasaṅga, eternally there,
You consummation that absorbs
All seeking, Thou free from stain,

೨೫

ಮತ್ತಂ,

ಅಪ್ಪುವನಪ್ಪಿದ ವಾರಿಕಲ್ಲಿನಂತೆ,
ವಾಯುವನಪ್ಪಿದ ಪರಿಮಳದಂತೆ,
ಲಿಂಗವನಪ್ಪಿದ ಶರಣನ ದೇಹಿ ಎನಬಹುದೆ ?
ಅನಲನನಪ್ಪಿದ ಕರ್ಪುರದಂತೆ
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯಾ, ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನ ನಿಲವು.

mattaṁ,

appuvanappida vārikallinante;
vāyuvanappida parimaḷadante;
liṅgavanappida śaraṇana dēhi enabahude?
analananappida karpuradante
Kūḍalacennasaṅgayyā, nimma śaraṇa Basavaṇṇana nilavu.

Again:

Should we say he has a body—the śaraṇa
Who has embraced the Deity
Like hailstone that the water hugs,
Like scent enveloping the wind?
O Kūḍala Cennasaṅga Lord, the state
Of Basavaṇṇa, Thy śaraṇa,
Is as of camphor clasped in fire.

೨೬

ಮತ್ತಂ,

ತಾನೆಲ್ಲ ಜಗ, ಜಗವೆಲ್ಲ ತಾನೆಂಬ ಅಱಿವಱಿತು,
ಮನ ವೇದ್ಯರೂಪಾಗಿ,
ಅನ್ಯವಿಲ್ಲದ ಅನ್ಯವನಱಿಯಲೆಲ್ಲಿಯದು ?

ನಿರಂಜನ ನಿಜಚಿದ್ರೂಪನಾಗಿ,
ಅಱಿವು ತಾನೆಂಬ ಮಮತೆಗೆ ತೆಱಹಿಲ್ಲೆಂದು,
ಆನೆನ್ನ ತಾನೆನ್ನದುಳಿದುಳುಮೆಯನುಪಮಿಸಬಹುದೆ ?
ಅನುಪಮ ಸುಖಸಾರಾಯ
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯಾ, ನಿಮ್ಮ ಶರಣ ಬಸವಣ್ಣನು.

mattam,
tānella jaga, jagavella tānemba arivaratu,
mana vēdyarūpāgi,
anyavillada anyavanariyalelliyadu?
nirañjana nijacidrūpanāgi,
arivu tānemba mamatege terahillendu,
ānenna tānennadulidulumeyanupamisabahude?
anupama sukhasārāya
Kūḍalacennasaṅgayyā, nimma śaraṇa Basavaṇṇanu.

Again:

When consciousness of his being all the world
And all the world being him, dried up;
And when his mind became
The Form of knowledge, where's still
The Other to be known
Where no other is?
When he became the real Conciousness,
Immaculate, how can one tell
Of what remains when there's no speaking of
Of I or self, since now
There is no room for hugging the thought
Of oneself being Consciousness?
O Kūḍala Cennasaṅga Lord,
Basavaṇṇa, Thy śaraṇa,
Is without peer the essence of all bliss!

೩೭

ಮತ್ತಂ,
ವೇದವೇದಾರ್ಥಸಾರಾಯದಿಂದ
ಹದಿನಾಱು ಶಾಸ್ತ್ರ ಪುರಾಣಂಗಳಾದವು.
ಆ ಪುರಾಣಂಗಳ ಸಾರಾಯುವನಱಿವುದರಿಂದ
ಜ್ಯೋತಿರ್ಜ್ಞಾನವಾಯಿತ್ತು.

ಆ ಜ್ಯೋತಿಜ್ಞಾನದಿಂದ
ಮತಿಜ್ಞಾನ ಶ್ರುತಜ್ಞಾನ ಮನಪರಿಪೂರ್ಣಜ್ಞಾನ
ಅವಧಿಜ್ಞಾನ ಕೇವಲಜ್ಞಾನ
ಇಂತೀ ಪಂಚಜ್ಞಾನವೇ ಪಂಚಸ್ಥಳವಾಯಿತ್ತು.
ಮತಿಜ್ಞಾನವುಳ್ಳಾತನೆ ಭಕ್ತ.
ಶ್ರುತಜ್ಞಾನವುಳ್ಳಾತನೆ ಮಾಹೇಶ್ವರ.
ಮನಪರಿಪೂರ್ಣಜ್ಞಾನವುಳ್ಳಾತನೆ ಪ್ರಸಾದಿ.
ಅವಧಿಜ್ಞಾನವುಳ್ಳಾತನೆ ಪ್ರಾಣಲಿಂಗಿ.
ಕೇವಲಜ್ಞಾನವುಳ್ಳಾತನೆ ಶರಣ.
ಶರಣಸ್ಥಲವೆಂಬುದು ಭವಂ ನಾಸ್ತಿ.
ಪಂಚಜ್ಞಾನಕ್ಕೆ ಮೂಲವಾದ ಜ್ಯೋತಿಜ್ಞಾನವೆ
ಪಂಚಸ್ಥಲದಲ್ಲಿ ಏಕಾಕಾರದ ಐಕ್ಯನು.
ಇಂತೆಂದುದಾಗಿ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಪಂಚಸ್ಥಲದ ನೆಲೆಯಬಲ್ಲ ಐಕ್ಯ
ಬಸವಣ್ಣಂಗೆ ನಮೋ ನಮೋ ಎಂಬೆನು.

mattaṁ,
vēda vēdārthasārāyadinda
hadināṟu śāstra purāṇaṅgrḷādavu.
ā purāṇaṅgaḷa sārāyavanaṟivudarinda
jyōtijñānavāyittu.
ā jyōtijñānadinda
matijñāna śrutajñāna manaparipūrṇajñāna
avadhijñāna kēvalajñāna
intī pañcajñānavē pañcasthaḷavāyittu.
matijñānavuḷḷātane bhakta.
śrutajñānavuḷḷātane māhēśvara.
manaparipūrṇajñānavuḷḷātane prasādi.
avadhijñānavuḷḷātane prāṇaliṅgi.
kēvalajñānavuḷḷātane śaraṇa.
śaraṇasthalaveṁbudu bhavaṁ ñāsti.
pañcajñānakke mūlavāda jyōtijñānave
pañcasthaladalli ēkākārada aikyanu.
intendudāgi Kūḍalacennasaṅgayyanalli
pañcasthalada neleya balla aikya
Basavaṇṇaṅge namō namō eṁbeṇu.

Again:

The sixteen Śāstras and Purāṇas came
From Vedas and from their essential core;
From knowledge of the Purāṇas' essence came
The luminous consciousness; from it
Five kinds of Knowledge came to be—
Five stages: cognition, testimony,
Telepathy, clairvoyance, omniscience.
The man in whom cognition is, is Bhakta;
In whom testimony, Māhēśvara;
In whom telepathy, a Prāṇaliṅgi;
In whom omniscience, a Śaraṇa.
The Śaraṇasthala is beyond rebirth.
The luminous consciousness becomes the root
Of all five kinds of Knowledge, and uniform
In the five stages—that is Aikya.
Therefore, I say Hail, O hail! to Basavaṇṇa,
Who, having attained the unitive state,
Knows the foundation of the five stages,
In Lord Kūḍala Cennasaṅga.

ಆ ಪ್ರಸ್ತಾವದೊಳು ಬಸವರಾಜದೇವರ ಪರಾಮರಿಕೆ:

ā prastāvadoḷu Basavarājadēvara parāmarike:

Lord Basavarāja's observations in this connection:

೩೮

ಏನೆಂಬೆನೇನೆಂಬೆನೊಂದೆರಡಾದುದ !
ಎಂತೆಂಬೆನೆಂತೆಂಬೆ ಎರಡೊಂದಾದುದ !
ಅವಿರಳಘನಲಿಂಗೈಕ್ಯ ಮಹಾದಾನಿ
ಕೂಡಲಸಂಗಮದೇವಯ್ಯ ತಾನೆ ಬಲ್ಲ !

ēnembenēnembenonderaḍāduda !
entembenentembe eraḍonḍāduda !
aviraḷaghanaliṅgaikya mahādani
Kūḍalasaṅgamadēvayya tāne balla !

How shall I say, O, how
One breaks up in two?
How shall I say, O, how
Two join together into one?
Of the integral Liṅga-union
Lord Kūḍala Saṅgama, all-bountiful,
Alone knows!

೩೯

ಮತ್ತಂ.
ಘನಗಂಭೀರ ಮಹಾಘನದೊಳಗೆ
ಘನಕ್ಕೆ ಘನವಾಗಿದ್ದೆನಯ್ಯಾ.
ಕೂಡಲಸಂಗಮದೇವಯ್ಯನೆಂಬ ಮಹಾಬೆಳಗಿನೊಳಗೆ
ಬೆಳಗಾಗಿರ್ದೆನೆಂಬ ಶಬ್ದ ಮುಗ್ಧವಾದುದನೇನೆಂಬೆನಯ್ಯಾ !

mattaṁ,
ghanagaṁbhīra mahāghanadoḷage
ghanakke ghanavāgiddenayyā.
Kūḍalasaṅgamadēvayyaneṁba mahābeḷaginoḷage
beḷagāgirdeneṁba śabda mugdhavādudanēneṁbenayyā!

Again:
I was greater than the greatest that there is
In the grand Absolute, sublimely great.
How can I tell the way the word
That I was a light within the lofty I ight
Of Lord Kūḍala Saṅgama
Was turned to silence.

೪೦

ಮತ್ತಂ,
ದೆಸೆ ದಿಕ್ಕು ಧರೆ ಗಗನವೆಂಬುದ ನಾನಱಿಯೆನಯ್ಯಾ.
'ಲಿಂಗಮಧ್ಯೇ ಜಗತ್ ಸರ್ವಂ' ಎಂಬುದ ನಾನಱಿಯೆನಯ್ಯಾ,
ಲಿಂಗಸೋಂಕಿನ ಸುಖದೊಳಗೆ ಶಿವ ಶಿವಾ ಎನುತಿರ್ದೆನಯ್ಯಾ.
ಅಂಬುಧಿಯೊಳಗೆ ಬಿದ್ದ ವಾರಿಕಲ್ಲಿನಂತೆ
ಭಿನ್ನಭಾವವಿಲ್ಲದೆ ಶಿವ ಶಿವಾ ಎನುತಿರ್ದೆನು ಕಾಣಾ
ಕೂಡಲಸಂಗಮದೇವಾ.

mattaṁ,

dese dikku dhare gaganaveṁbuda nānar̤iyenayyā.
'liṅgamadhyē jagat sarvaṁ' eṁbuda nānar̤iyenayyā.
liṅgasōṅkina sukhadoḷage śiva śivā enutirdenayyā.
aṁbudhiyoḷage bidda vārikallinante
bhinna bhāvavillade śiva śivā enutirdenu kāṇā
Kūḍalasaṅgamadēvā.

Again:

I know not, Lord,
What earth and sky and these directions be.
I know not, Lord,
That Liṅga holds the entire world.
In the delight of Liṅga's touch,
O Kūḍala Saṅgama Lord,
Exempt from sense of difference,
Like hailstone fallen into the sea,
I say again and again, God! God!

೪೧

ಮತ್ತಂ,

ಅಱಿವನ್ನಕ್ಕರ ಅರ್ಚಿಸಿದೆ. ಅಱಿವನ್ನಕ್ಕರ ಪೂಜಿಸಿದೆ.
ಅಱಿವನ್ನಕ್ಕರ ಹಾಡಿ ಹೊಗಳಿದೆ.
ಅಱಿವುಗೆಟ್ಟು, ಮಱಹು ನಷ್ಟವಾಗಿ,
ಭಾವ ನಿರ್ಭಾವವಾಗಿ, ನಿಜ ಒಳಕೊಂಡಿತ್ತಾಗಿ
ಕೂಡಲಸಂಗಯ್ಯನಲ್ಲಿ ಸರ್ವ ನಿವಾಸಿಯಾಗಿದ್ದೆನು.

mattaṁ,

ar̤ivannakkara arciside. ar̤ivannakkara pūjiside.
ar̤ivannakkara hāḍi hogaḷide.
ar̤ivugeṭṭu, mar̤ahu naṣṭavāgi,
bhāva nirbhāvavāgi, nija oḷakoṇḍittāgi
Kūḍalasaṅgayyanalli sarva nivāsiyāgiddenu.

Again:

So long as I had knowledge, I adored;
So long I went on worshipping,
And sang hosannas unto Him.
Now that all consciousness is lost,

All ignorance has ceased, and will
Has turned to will-lessness; now that
Reality possesses me,
In Lord Kūḍala Saṅga I wholly dwell!

೪೨

ಮತ್ತಂ,
ಅಱಿಯಲಿಲ್ಲದ ಅಱಿವು ಅವಗ್ರಹಿಸಿತ್ತಾಗಿ,
ಅಱಿಯಲಿಲ್ಲದ ಮಱೆಯಲಿಲ್ಲದ ನಿಜವು ನಿಂದಿತ್ತಾಗಿ
ನಿರ್ನಾಮವಾಯಿತ್ತು; ನಿಃಪತಿಯಾಯಿತ್ತು.
ಅಗಮ್ಯದಲ್ಲಿ ಗಮನಗೆಟ್ಟಿತ್ತು; ನಿಂದಲ್ಲಿ ನಿರಾಳವಾಯಿತ್ತು.
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ಶಬ್ದ ಮುಗ್ಧವಾಯಿತ್ತು.

mattaṁ,
aṟiyalillada aṟivu avagrahisittāgi,
aṟiyalillada maṟeyalillada nijavu nindittāgi
nirnāmavāyittu; niḥpatiyāyittu.
agamyadalli gamanageṭṭittu; nindalli nirāḷavāyittu.
Kūḍalasaṅgamadēvaralli śabda mugdhavāyittu.

Again:
When knowledge beyond knowledge has
Laid hold on me, Reality,
Beyond awareness and forgetfulness,
Abiding, I have lost identity,
And am now even as nought.
All movement lost in the Transcendent;
It's tranquillity where he stands,
All sound is turned to silence
In Lord Kūḍala Saṅgama!

೪೩

ಮತ್ತಂ,
ಅಂತರಂಗ ಬಹಿರಂಗ ಆತ್ಮಸಂಗ ಒಂದೆಯಯ್ಯಾ.
ನಾದಬಿಂದುಕಳಾತೀತ ಆಧಿಯಾಧಾರ ಒಂದೆಯಯ್ಯಾ.
ಆರೂಢದ ಕೂಟದ ಸುಖವನು
ಕೂಡಲಸಂಗಮದೇವ ತಾನೇ ಬಲ್ಲನು.

mattaṁ,

antaraṅga bahiraṅga ātmasaṅga ondeyayyā.
nādabindukaḷātīta ādiyādhāra ondeyayyā.
ārūḍhada kūṭada sukhavanu
Kūḍalasaṅgamadēva tānē ballanu.

Again:

The outer and the inner and
Soul married to itself are one!
The ground and origin and what's beyond
Nāda, Bindu, Kala are one.
Lord Kūḍala Saṅga alone knows the joy
Of union at the Height!

೪೪

ಮತ್ತಂ,

ಸಮಸ್ತ ಕತ್ತಲೆಯ ಮಸಕವ ಕಳೆದಿಪ್ಪ ಇರವ ನೋಡಾ!
ಬೆಳಗಿನ ಬೆಳಗು ಸಿಂಹಾಸನವಾಗಿ,
ಬೆಳಗು ಬೆಳಗ ಕೂಡಿದ ಕೂಟವ
ಕೂಡಲಸಂಗಯ್ಯ ತಾನೇ ಬಲ್ಲ!

mattaṁ,

samasta kattaleya masakava kaḷedippa irava nōḍā!
beḷagina beḷagu siṁhāsanavāgi,
beḷagu beḷaga kūḍida kūṭava
Kūḍalasaṅgayya tānē balla!

Again:

Look at the being that remains
When all the murky darkness is dispelled!
When the Light of lights has become the throne,
Lord Kūḍala Saṅgama alone knows
The union that ensues
When light is wedded unto Light!

ಮತ್ತಂ ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಸಮರಸ:

mattaṁ Cikkadaṇṇāyakara samarasa:

Again: Cennabasavaṇṇa's consubstantial union:

೪೫

ಅಱಿವಿನಾಶ್ರಯ ಸಂಗ ಅಱಿತು ನೆಱೆ ಮಾಡಲು,
ಭಾವದಲ್ಲಿ ಸರ್ಪದಷ್ಟವಾಗಿ,
ಆಕಾರ ಪ್ರಾಣದಲ್ಲಿ ವಿಶ್ರಮಿಸಿತ್ತು.
ಭಾವದಲ್ಲಿ ಭರಿತ, ನಿರ್ಭಾವದಲ್ಲಿ ನಿರತ,
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯ ಸಕಳಾಶ್ರಮದಲ್ಲಿ ನಿರ್ಣಯ.

aṟivināśraya saṅga aṟitu neṟe māḍalu,
bhāvadalli sarpadaṣṭavāgi,
ākāra prāṇadalli viśramisittu.
bhāvadalli bharita, nirbhāvadalli nirata,
Kūḍalacennasaṅgayya sakaḷāśramadalli nirṇaya.

When, through awareness, he has made
A perfect contact with the home
Of consciousness, the serpent stung
Him in his will, so that the form
Reposed within the breath; filled full
In the will, engrossed in will-lessness,
He is Lord Kūḍala Cennasaṅga,
The irreducible certainty
In every stage.

೪೬

ಮತ್ತಂ,
ನೇಹದ ಸುಖವ ನೋಟ ನುಂಗಿತ್ತು.
ನೋಟದ ಸುಖವ ಕೂಟ ನುಂಗಿತ್ತು.
ಕೂಟದ ಸುಖವ ಆಲಿಂಗನ ನುಂಗಿತ್ತು.
ಆಲಿಂಗನದ ಸುಖವ ಸಂಗ ನುಂಗಿತ್ತು.
ಸಂಗದ ಸುಖವ ಸಮರಸ ನುಂಗಿತ್ತು.
ಸಮರಸದ ಸುಖವ ಪರವಶ ನುಂಗಿತ್ತು.
ಪರವಶದ ಸುಖವ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯ ತಾನೇ ಬಲ್ಲ!

mattam,
nēhada sukhava nōṭa nuṅgittu.
nōṭada sukhava kūṭa nuṅgittu.
kūṭada sukhava āliṅgana nuṅgittu.
āliṅganada sukhava saṅga nuṅgittu.
saṅgada sukhava samarasa nuṅgittu.
samarasada sukhava paravaśa nuṅgittu.
parauaśada sukhava Kūḍalacennasaṅgayya tānē balla!

Again:

The eye has swallowed up the joy of love;
The tryst has swallowed up the joy of sight;
The embrace has swallowed up the joy of tryst;
The union has absorbed the joy of the embrace;
The consubstantial union has absorbed
The joy of union; self-transcendence has
Absorbed the joy
Of consubstantial union.
Lord Kūḍala Cennasaṅga only knows
The joy of self-transcendence.

೪೭

ಮತ್ತಂ,

ಅಱಿಯಲಿಲ್ಲದ ಅಱಿವು. ಮಱೆಯಲಿಲ್ಲದ ಮಱಹು.
ನೋಡಲಿಲ್ಲದ ನೋಟ. ಕೂಡಲಿಲ್ಲದ ಕೂಟ. ಬೆರಸಲಿಲ್ಲದ ಬೆಱಗು.
ನಿಂದುದು – ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯಾ, ಲಿಂಗೈಕ್ಯವು !

mattaṁ,

aṟiyalillada aṟivu. maṟeyalillada maṟahu.
nōḍalillada nōṭa. kūḍalillada kūṭa. berasalillada beṟagu.
nindudu Kūḍalacennasaṅgayyā, liṅgaikyavu!

Again:

Consciousness past consciousness;
Unconsciousness beyond
Unconsciousness; sight beyond sight,
And union beyond union; ecstasy
Past ecstasy: that is the state
Of unity with Liṅga, O Kūḍala Cennasaṅga Lord!

೪೮

ಮತ್ತಂ,

ಅಱುಹಿಂದಾದ ಮಱಹಿನ ಶಬ್ದವನಱಿಯಲಾಗದು.
ಅಱಿದಡೆ ಅದಕ್ಕದೆ ಭಂಗವು.
ಅಱಿವಱತು ಮಱಹು ನಷ್ಟವಾಗಿ,
ಜ್ಞಾನವೆಂದಲ್ಲಿ ನಿರ್ಣಯವಿಲ್ಲವಯ್ಯಾ.
ಜ್ಞಾನದೊಳಗಣ ಬುದ್ಧಿಯು ಭಸ್ಮವಾಗಿ ಧರಿಸಿ,
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯ ಸರ್ವನಿವಾಸಿ.

mattaṁ,

ar̲uhindāda mar̲ahina śabdavanar̲iyalāgadu.
ar̲idaḍe adakkade bhaṅgavu.
ar̲ivar̲atu mar̲ahu naṣṭavāgi,
jñānavendalli nirṇayavillavayyā.
jñānadoḷagaṇa buddhiya bhasmavāgi dharisi,
Kūḍalacennasaṅgayya sarvanivāsi.

Again:

Past knowing is the word which tells
Of trance arising from this consciousness:
To know it is itself a flaw therein.
When consciousness has ceased, unconsciousness
Is as if not, there is no point
In speaking of consciousness.
Lord Kūḍala Cennasaṅga lives everywhere,
Because his very sense of consciousness
He wears as ash.

೪೯

ಮತ್ತಂ,

ಏನೆಂಬೆನೇನೆಂಬೆನಾಶ್ರಯವಿರಹಿತನ !
ಏನೆಂಬೆನೇನೆಂಬೆ ನಾಮ ನಿರ್ನಾಮನ !
ಏನೆಂಬೆನೇನೆಂಬೆ ಸಾರಾಯಭರಿತನಲ್ಲದುದ ?
ಏನೆಂಬೆ ದೇವಾ, ಕ್ರೀಯ ಮೀಱಿದ ಸಂಬಂಧವ ?
ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ,
ನಾನೆಂಬುದಿಲ್ಲದುದನೇನೆಂದುಪಮಿಸುವೆನು ?

mattaṁ,

ēnembenēnembenāśrayavirahitana!
ēnembenēnembe nāṃa nirnāmana!
ēnembenēnembe sārāyabharitanalladuda?
ēnembe dēvā, krīya mīr̲ida sambandhava?
Kūḍalacennasaṅgamadēvā,
nānembudilladudanēnendupamisuvenu?

Again:

What, O what shall I say of him
Who's homeless, what of the name
That has no name? and what of him
Whom essence does not fill?

What shall I say, O God,
Of that relation which transcends the act?
O Kūḍala Cennasaṅgama Lord, how shall I tell
Of that where what is 'I' is not?

೫೦

ಮತ್ತಂ,

ಎನ್ನ ಮನದಲ್ಲಿ ಇದೇ ಪಥವಯ್ಯಾ ಬೆರಸುವರೆ.
ಪ್ರಾಣದ ಮಥನ ಭಾವ ನಟ್ಟು,
ತನುಸ್ಥಿತಿ ಮಱೆದು,
ಭ್ರಾಂತುಸೂತಕವೆಲ್ಲಾ ವಿವರಿಸಿ ಹೋದವು,
ಶೂನ್ಯಸಿಂಹಾಸನದ ಮೇಲೆ ಕೂಡಲಚೆನ್ನಸಂಗಾ,
ನಿಮ್ಮ ಶರಣನ ಪ್ರಭೆಯಿಂದ.

mattaṁ,
enna manadalli idē pathavayya
berasuvare. prāṇada mathanabhāva naṭṭu,
tanusthiti maṟedu,
bhrāntusūtakavellā vivarisi hōdavu,
śūnyasiṁhāsanada mēle Kūḍalacennasaṅgā,
nimma śaraṇana prabheyinda.

Again:

To make communion, that is, in my mind,
The way, O Sir; with feeling of the stir
Of breath being stilled,
With the condition of the body overpast,
All taint of error vanished one by one,
O Kūḍala Cennasaṅga,
Through splendour of Thy śaraṇa,
Upon the Throne of the Absolute.

೫೧

ಮತ್ತಂ,

ದೃಷ್ಟ ನಷ್ಟವಾದುದಕ್ಕೇನು ದೃಷ್ಟ ?
ಭಾವ ನಷ್ಟವಾದುದೇ ದೃಷ್ಟ.
ಭಾವ ನಷ್ಟವಾದುದಕ್ಕೇನು ದೃಷ್ಟ ?
ಸ್ವಯ ಪರವಱಿಯದುದೆ ದೃಷ್ಟ.
ಸ್ವಯ ಪರವಱಿಯದುದಕ್ಕೇನು ದೃಷ್ಟ ?
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನೆನ್ನದುದೇ ದೃಷ್ಟ.

mattaṁ,

dr̥ṣṭa naṣṭavādudakkēnu dr̥ṣṭa?
bhāva naṣṭavādudē dr̥ṣṭa.
bhāva naṣṭavādudakkēnu dr̥ṣṭa.?
svaya paravar̥iyadude dr̥ṣṭa.
svaya paravar̥iyadudakkēnu dr̥ṣṭa?
Kūḍalacennasaṅgayyanennadudē dr̥ṣṭa.

Again:

What proof is there to say
The seen has disappeared?
The proof is: feeling is no more.
What proof is there to say
The feeling is no more?
The proof is: not to know
Oneself or other. What proof of this?
The proof is: not to be able to say
'Lord Kūḍala Cennasaṅga'.

೫೨

ಮತ್ತಂ,

ಸಹಜವೆನ್ನದೆ, ನಿಜವೆನ್ನದೆ,
ಖಂಡಿತವೆನ್ನದೆ, ಪರಿಪೂರ್ಣವೆನ್ನದೆ, ಏನೂ ಎನ್ನದೆ
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯಾ, ಲಿಂಗೈಕ್ಯವು.

mattaṁ,

sahajavennade, nijavennade,
khaṇḍitavennade, paripūrṇavennade, ēnū ennade
Kūḍalacennasaṅgayyā, liṅgaikyavu.

Again:

O Kūḍala Cennasaṅga Lord,
The unity with Liṅga is where
There is no saying: such is He;
He is the Real; He's made of parts,
He is the all-pervading one;
Or any thing at all!

೫೩

ಮತ್ತಂ,

ಆನೆಂಬುದಿಲ್ಲ, ನೀನೆಂಬುದಿಲ್ಲ.
ಸ್ವಯವೆಂಬುದಿಲ್ಲ, ಪರವೆಂಬುದಿಲ್ಲ.
ಅಱಿವೆಂಬುದಿಲ್ಲ, ಮಱಹೆಂಬುದಿಲ್ಲ.
ಒಳಗೆಂಬುದಿಲ್ಲ, ಹೊಱಗೆಂಬುದಿಲ್ಲ.
ಕೂಡಚೆನ್ನಸಂಗಯ್ಯನೆಂಬ ಶಬ್ದ ಮುನ್ನಿಲ್ಲ.

mattaṁ,

ānembudilla, nīnembudilla.
svayavembudilla, paravembudilla.
aṟivembudilla, maṟahembudilla.
oḷagembudilla, hoṟagembudilla.
Kūdalacennasaṅgayyanemba śabda munnilla.

Again:

It's that which knows nor I nor Thou,
Nor self nor other than the self,
Neither awareness nor unconsciousness,
Nor In nor Out. The very word
Lord Kūḍala Cennasaṅga has ceased to exist.

೫೪

ಮತ್ತಂ,

ತನುಬಯಲು ನಿರವಯದೊಳಗಡಗಿತ್ತು.
ಮನಬಯಲು ನಿರವಯದೊಳಗಡಗಿತ್ತು.
ಭಾವ ಬಯಲು ನಿರವಯದೊಳಗಡಗಿತ್ತು.
ಬಯಲು ಬಯಲು ಬೆರಸಿ ಬಯಲೆಯಾಯಿತ್ತು.
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನೆಂಬ ನುಡಿಯಡಗಿತ್ತು.

mattaṁ,

tanubayalu niravayadoḷagaḍagittu.
manabayalu niravayadoḷagaḍagittu.
bhāvabayalu niravayadoḷagaḍagittu.
bayalu bayalu berasi bayaleyāyittu.
Kūḍalacennasaṅgayyanemba nuḍiyaḍagittu.

Again:

The spaceless body's lost in Unity,
The spaceless mind is lost in Unity,
The spaceless will is lost in Unity,
The void, absorbing void, is now reduced
To Void; the very word
Lord Kūḍala Cennasaṅga has vanished too!

ಮಡಿವಾಳಯ್ಯಗಳ ಪರಾಮರಿಕೆ:

Maḍivāḷayyagaḷa parāmarike:

Maḍivāla's prophecy:

೫೫

ನಿತ್ಯ ಸತ್ಯದೊಳಗಡಗಿ, ಸತ್ಯವಾಚಾರದೊಳಗಡಗಿ,
ಆಚಾರ ಅನುಭಾವದೊಳಗಡಗಿ,
ಅನುಭಾವ ಜ್ಞಾನದೊಳಗಡಗಿ,
ಮಹಾಜ್ಞಾನ ಮನೋಲಯದೊಳಗಡಗಿ,
ಮನೋಲಯವೆ ಮಹಾಘನವಾಯಿತ್ತು.
ಕಲಿದೇವರದೇವಾ, ನಿಮ್ಮ ನಿಜೈಕ್ಯವು.

nitya satyadoḷagaḍagi, satyavācāradoḷagaḍagi,
ācāra anubhāvadoḷagaḍagi,
anubhāva jñānadoḷagaḍagi,
mahājñāna manōlayadoḷagaḍagi,
manōlayave mahāghanavāyittu.
Kalidēvaradēvā, nimma nijaikyavu.

The daily life being lost in Truth,
The Truth in Discipline, and this
Lost in Experience; Experience lost
In Knowledge, and this lost
In full cessation of the Mind, the ceased Mind
Itself became the Ultimate—
That is, O Lord Kalidēva,
True union with Thy self!

೫೬

ಮತ್ತಂ,

ತನು ನಷ್ಟ, ಮನ ನಷ್ಟ, ನೆನಹು ನಷ್ಟ,
ಭಾವ ನಷ್ಟ, ಜ್ಞಾನ ನಷ್ಟ,
ಇಂತೀ ಪಂಚನಷ್ಟದೊಳಗೆ ನಾ ನಷ್ಟವಾದೆನು.
ಆ ನಷ್ಟದೊಳಗೆ ನೀನು ನಷ್ಟವಾದೆ.
ಕಲಿದೇವರದೇವನೆಂಬ ನುಡಿ 'ನಿಶ್ಶಬ್ದಂ ಬ್ರಹ್ಮಮುಚ್ಯತೇ'

mattaṁ,

tanu naṣṭa, mana naṣṭa, nenahu naṣṭa
bhāva naṣṭa, jñāna naṣṭa,
intī pañcanaṣṭadoḷage nā naṣṭavādenu.
ā naṣṭadōḷage nīnu naṣṭavāde.
kalidēvaradēvanemba nuḍi 'niśśabdaṁ brahmamucyatē'.

Again:

The ceasing of the body, mind,
Of memory, of knowledge and of will—
In the cessation of these five
I've ceased to be; in this cessation
You've ceased to be. The word which says
Lord Kalidēva is
The 'Silence called Brahma'.

೫೭

ಮತ್ತಂ,

ಅಱಿವಿನೊಳಗಣ ಕುಱುಹು ಮಱಹಿಂಗೆ ಬೀಜ.
ಕುಱುಹಿನ ಮಱಹನಱಿವು ನುಂಗಿ,
ಘನಕ್ಕೆ ಘನ ವೇದ್ಯವಾದ ಬಳಿಕ,
ನಿತ್ಯಪರಿಪೂರ್ಣ ತಾನೆ
ಕಲಿದೇವರದೇವನು ವಾಙ್ಮನಕ್ಕಗೋಚರನು.

mattaṁ,

aṟivinoḷagaṇa kuṟuhu maṟahiṅge bīja,
kuṟuhina maṟahanaṟivu nuṅgi,
ghanakke ghana vēdyavāda baḷika,
nityaparipūrṇa tāne
Kalidēvaradēvanu vāṅgmanakkagōcaranu.

Again:

The sign of knowledge is the seed
Of ignorance. When knowledge swallows up
The unawareness linked with symbol, and
The Greater than the Great is realised,
Lord Kalidēva is Himself
Eternal, perfect, beyond thought and speech.

೫೮

ಮತ್ತಂ,

ಎನ್ನ ಆಯತ ಅವಧಾನಗೆಟ್ಟಿತ್ತಯ್ಯಾ.
ಎನ್ನ ಸ್ವಾಯತ ಸಂದಳಿಯಿತ್ತಯ್ಯಾ.
ಎನ್ನ ಸಮಾಧಾನ ತರಹರವಾಯಿತ್ತಯ್ಯಾ.
ಎನ್ನ ಅಱಿವು ನಿಜದಲ್ಲಿ ನಿಃಪತಿಯಾಯಿತ್ತಯ್ಯಾ.
ಕಲಿದೇವರದೇವಯ್ಯಾ,
ನಿಮ್ಮಲ್ಲಿ ಶಬ್ದಮುಗ್ಧವಾಗಿದ್ದೆನು.

mattaṁ,

enna āyata avadhānageṭṭittayyā.
enna svāyata sandaḷiyittayyā.
enna samādhāna taraharavāyittayyā.
enna aṟivu nijadalli niḥpatiyāyittayyā.
Kalidēvaradēvayyā,
nimmalli śabdamugdhavāgiddenu.

Again:

The consciousness of what has come
Has perished, and the breach
In that which is mine own is healed.
My quietness has grown to peace.
My consciousness has found
Its consummation in Reality.
O Lord Kalidēva, my words
Have turned to silence, Lord, in Thee!

೫೯

ಮತ್ತಂ,
ತನುವಳಿಯಿತ್ತು. ಮನವಳಿಯಿತ್ತು.
ಭಾವವಳಿಯಿತ್ತು. ಬಯಕೆಯಳಿಯಿತ್ತು.
ನಿಜವೆಂಬುದಳಿಯಿತ್ತು.
ನಾಮ ಸೀಮೆ ಬಯಲಲ್ಲಿ
ಕಲಿದೇವರದೇವನಲ್ಲಿ ಬೆರಸಿ ಬೇಱಿಲ್ಲದಿರ್ದೆನು.

mattaṁ,
tanuvaḷiyittu. manavaḷiyittu.
bhāvavaḷiyittu. bayakeyaḷīyittu.
nijaveṁbudaḷiyittu.
nāma sīme bayalalli
Kalidēvaradēvanalli berasi bēṟilladirdenu.

Again:
Mind, body, will, desire,
Have perished; even Reality
Has perished. I dwell
Integrally united with the Void
That has no name or bourne,
In Lord Kalidēva.

೬೦

ಮತ್ತಂ,
ತ್ರಿವಿಧ ಮಧ್ಯಶೇಷ, ತ್ರಿಕೂಟಬೆಳಸು,
ದೇವಮಧ್ಯದ ಪರಿಯಾಣ.
ನಿರ್ಭಾವ ಮಧ್ಯದ ಧಾನ್ಯವನೆ ತಂದು,
ರತ್ನಾಭರಣದ ಭಾಜನದಲ್ಲಿ ಇವನೆಲ್ಲವನು ಸಂಹರಿಸುವೆ.
ಹಿಂದ ನೋಡಿಯು ಆಱುವ ಕಾಣೆ.
ಮುಂದ ನೋಡಿಯು ಆರುವ ಕಾಣೆ.
ಮಧ್ಯದಲ್ಲಿ ನೋಡುವೈಸಕ್ಕರ,
ನಾ ಮಾಡಿದ ಭಕ್ತಿಯ ಬೇಡಲೆಂದು ಒಬ್ಬ ಜಂಗಮ ಬಂದರೆ ಕೊಟ್ಟು,
ಆ ಭಕ್ತಿಯ ಶೇಷಪ್ರಸಾದದಿಂದ ಶುದ್ಧನಾದೆನು ಕಾಣಾ
ಕಲಿದೇವರದೇವಯ್ಯಾ.

mattim,
trividha madhyadaśēṣa, trikūṭa beḷasu,
dēvamadhyada pariyāṇa,
nirbhāva madhyada dhānyavane tandu,
ratnābharaṇada bhājanadalli ivanellavanu saṁharisuve.
hinda nōḍiyu āruva kāṇe.
munda nōḍiyu āruva kāṇe.
madhyadalli nōḍuvaisakkara,
nā māḍida bhaktiya bēḍalendu obba jaṅgama bandare koṭṭu,
ā bhaktiya śēṣaprasādadinda śuddhanādenu kāṇā
Kalidēvaradēvayyā.

Again:

The remnant at the centre of the three,
The harvest of the triple union,
A platter from the middle of the God,
Grain from the midst of will-lessness—
All these I brought and threw together in
A jewel-decorated pot.
Looking behind, I see no one,
Looking ahead, I see no one;
If while I'm looking at the centre,
A Jaṅgama came to beg
The pious service I have done, I gave
And through the grace of what remained
I was made Pure. Mark that,
O Lord Kalidēva!

ಮತ್ತಂ ಬಹುರೂಪ ಚೌಡಯ್ಯಗಳ ಸಮರಸದ ವಚನ :

mattaṁ Bahurūpa Couḍayyagaḷa samarasada vacana:

Again: The vacana about the consubstantial union of Bahurūpa Couḍayya:

೬೧

ಷಡುಚಕ್ರವಳಯದೊಳಗೆ ನಾನಾಡುವೆ ಬಹುರೂಪ.
ಭ್ರೂಮಧ್ಯಮಂಡಲ ಹೃದಯಕಮಲಮಧ್ಯದ
ಅಬ್ಜಸ್ವರದ ಮಣಿಪೂರಕದ ಮೇಲೆ ನಾನಾಡುವೆ ಬಹುರೂಪ.
ಉರಿಯುಂಡ ಕರ್ಪುರದಂತೆ ನಾನಾಡುವೆ ಬಹುರೂಪ.
ಬಯಲ ಬೆರಸಿದ ಮರೀಚಿಯಂತೆ ನಾನಾಡುವೆ ಬಹುರೂಪ.
ರೇಕಣ್ಣಪ್ರಿಯನಾಗಿನಾಥ ಬಸವಣ್ಣನಿಂದ ಬದುಕಿದೆನು.

ṣaḍucakravaḷayadoḷage nānāḍuve bahurūpa.
bhrūmadhyamaṇḍala hṛdayakamalamadhyada
abjasvarada maṇipūrakada mēle nānāḍuve bahurūpa.
uriyuṇḍa karpuradante nānāḍuve bahurūpa.
bayala berasida marīciyante nānāḍuve bahurūpa.
rēkaṇṇapriyanāginātha Basavaṇṇaninda badukidenu.

I play my many roles within the sphere
Of the six centres; I play them
Above the middle of the eyebrows,
And at the centre of the lotus of the heart,
Above the conch's sound,
Above the Maṇipūraka; I play them as
Camphor swallowed by fire; I play
As a mirage merges and is lost in void.
O Rēkaṇṇapriya Nāginātha,
Thanks to Basavaṇṇa, I have been saved!

೬೨

ನಿಷ್ಪತಿ ಬಂದು ಒಳಕೊಂಡಲ್ಲಿ,
ನಿರಾಶ್ರಯ ಬಂದು ಹೊದಕೆಯಾದಲ್ಲಿ ನಿರಾಲಂಬವಾಯಿತ್ತಯ್ಯಾ.
ಎನ್ನ ಬಹುರೂಪು ನಿರುಹರಣಮಧ್ಯದಲ್ಲಿ ಆಡುತ್ತಿದ್ದುದಲ್ಲಾ.
ಎನ್ನ ಬಹುರೂಪಕ್ಕೆ ಪ್ರಾಣಲಿಂಗ ಬಸವಣ್ಣ ಕಾಣಾ.
ರೇಕಣ್ಣಪ್ರಿಯನಾಗಿನಾಥ ಬಸವಣ್ಣನಿಂದ ಬದುಕಿದೆನು.

niṣpati bandu oḷakoṇḍalli,
nirāśraya bandu hodakeyādalli nirālaṁbavāyittayyā.
enna bahurūpu niruharaṇamadhyadalli āḍuttiddudallā.
enna bahurūpakke prāṇaliṅga Basavaṇṇa kāṇā.
Rēkaṇṇapriyanāginātha Basavaṇṇaninda badukidenu.

What time Perfection came and entered me,
What time the Homeless came and sheltered me,
Nothing sustained me any more.
I played, didn't I, my many roles
Amid the rootlessness.
Behold, Basavaṇṇa is Prāṇaliṅga to
My various roles.
Rēkaṇṇapriya Nāginātha,
Thanks to Basavaṇṇa, I have been saved!

೬೩

ಮತ್ತಂ,

ಇಂದು ಬಂದ ಬಹುರೂಪವ ನೋಡಿರಯ್ಯಾ.
ಗತಿಯ ಹೊದ್ದದೆ, ಮತಿಯ ಹೊದ್ದದೆ,
ಸ್ಥಿತಿಯ ಹೊದ್ದದೆ, ಸ್ಥಾನವ ಹೊದ್ದದೆ,
ಐವರು ಕಟ್ಟಿದ ಕಟ್ಟಳೆಯ ಮೀಱಿ
ನಾನಾಡುವೆ ಬಹುರೂಪ.
ರೇಕಣ್ಣಪ್ರಿಯನಾಗಿನಾಥ ಬಸವಣ್ಣನಿಂದ ಬದುಕಿದೆನು.

mattaṁ,

indu banda bahurūpava nōḍirayyā.
gatiya hoddade, matiya hoddade,
sthitiya hoddade, sthānava hoddade,
aivaru kaṭṭida kaṭṭaḷeya mīṟi
nānāḍuve bahurūpa.
Rēkaṇṇapriyanāgināthа Basavaṇṇaninda badukidenu.

Again:

Look at the roles that this day brings
Caring for neither sense nor motion,
Nor state nor place, and trespassing
The rules the five have fashioned fast,
I play my many roles.
Rēkaṇṇapriya Nāginātha,
Thanks to Basavaṇṇa, I have been saved!

೬೪

ಮತ್ತಂ,

ಇನ್ನಾಡುವೆ ಜಂಗಮರೂಪ ಅಲ್ಲಮನಂತೆ.
ಆಡುವೆ ಬಹುರೂಪ ಅಜಗಣ್ಣನಂತೆ.
ಆಡುವೆ ಬಹುರೂಪ ಮುಖವಾಡದಯ್ಯಗಳಂತೆ.
ಆಡುವೆ ಬಹುರೂಪ ಪುರುಷಾಂಗಣ ಮೆಟ್ಟಿ,
ಆಡುವೆ ಬಹುರೂಪ.
ರೇಕಣ್ಣಪ್ರಿಯನಾಗಿನಾಥ ಬಸವಣ್ಣನಿಂದ
ಬದುಕಿತ್ತೀ ಲೋಕವೆಲ್ಲಾ !

mattaṁ,

innāḍuve jaṅgamarūpa Allamanante,
āḍuve bahurūpa Ajagaṇṇanante,
āḍuve bahurūpa mukhavāḍadayyagaḷante.
āḍuve bahurūpa puruṣāṅgaṇa meṭṭi,
āḍuve bahurūpa.
Rekaṇṇapriyanāginātha Basavaṇṇaninda
badukittī lōkavellā!

Again:

As Allama hence I play
The role of Jaṅgama;
As Ajagaṇṇa I play my role;
As Reverend Sirs beneath their masks
I play my many roles;
I play my roles
Strutting about the courtyard, yea,
My many roles I play.
Rēkaṇṇapriya Nāginātha,
Thanks to Basavaṇṇa, the entire world
Has all been saved!

ಮತ್ತಂ, ೬೫

ಶೂನ್ಯ ಸನ್ನಹಿತವಾದಲ್ಲಿ, ಶೂನ್ಯ ಪದಾರ್ಥವಾದಲ್ಲಿ,
ಬಸವನ ಪ್ರಸಾದವೆಂದು ಬಸವನ ಕೂಡೆ ಆಡುತ್ತಿರ್ದೆ.
ರೇಕಣ್ಣಪ್ರಿಯನಾಗಿನಾಥ ಬಸವಣ್ಣನಿಂದ
ಬದುಕಿತ್ತೀ ಲೋಕವೆಲ್ಲಾ !

mattaṁ,

śūnya sannahitavādalli, śūnya padārthavādalli,
Basavana prasādavendu Basavana kūḍe āḍuttirde.
Rēkaṇṇapriyanāginātha Basavaṇṇaninda
badukittī lōkavellā!

Again:

With Void possessing me, with Void become
An object, I have been playing
Together with Basavaṇṇa, taking it
To be Basavaṇṇa's grace.
Rēkaṇṇapriya Nāginātha,
Thanks to Basavaṇṇa, the entire world
Has all been saved!

೬೬

ಮತ್ತಂ,
ಶುದ್ಧವೆ ಜವನಿಕೆಯಾಗಿ, ಸಿದ್ಧವೆ ಸಿಂಹಾಸನವಾಗಿ,
ಪ್ರಸಿದ್ಧದ ಹೊದಕೆಯ ಹೊದ್ದು ನಾನಾಡುತ್ತಿರ್ದೆ ಬಹುರೂಪ.
ಶುದ್ಧವೋಡಿದಲ್ಲಿ
ಇದ್ದ ನಿಜ ನಾಸ್ತಿಯಾಯಿತ್ತೆನ್ನ ಬಹುರೂಪು.
ಸಿದ್ಧವೆಂಬ ಸಿಂಹಾಸನವಳಿದಲ್ಲಿ
ಬುದ್ಧಿಗೆಟ್ಟಾಡುತ್ತಿದ್ದುದಯ್ಯಾ ಎನ್ನ ಬಹುರೂಪು.
ಪ್ರಸಿದ್ಧದ ಹೊದಕೆ ಹಱಿದಲ್ಲಿ
ನಾ ಬಸವನ ಕೂಡೆ ಆಡುತ್ತಿರ್ದೆ ಕಾಣಾ.
ರೇಕಣ್ಣಪ್ರಿಯನಾಗಿನಾಥಾ,
ಬಸವಣ್ಣನಿಂದ ಬದುಕಿತ್ತೀ ಲೋಕವೆಲ್ಲಾ !

mattaṁ,
śuddhave javanikeyāgi, siddhave siṁhāsanavāgi,
prasiddhada hodakeya hoddu nānāḍuttirde bahurūpa.
śuddhavōḍidalli
idda nija nāstiyāyittenna bahurūpu.
siddhaveṁba siṁhāsanavaḷidalli
buddhigeṭṭāḍuttiddudayyā enna bahurūpu.
prasiddhada hodake haṟidalli
nā Basavana kūḍe āḍuttirde kāṇā.
Rēkaṇṇapriyanāgināthā,
Basavaṇṇaninda badukittī lōkavellā!

Again:
The Pure for curtain, the Perfect for the throne,
And dressed up in the Most Perfect's attire
I have been playing many roles.
When the Pure ran away, my role, that is
The real me has ceased to be.
What time the throne of the Perfect perished,
I played my role
In mad abandon; and when
The dress of the Most Perfect was torn,
I played, look you, with Basavaṇṇa.
Rēkaṇṇapriya Nāgināthā,
Thanks to Basavaṇṇa, the entire world
Has all been saved!

೬೭

ಮತ್ತಂ,

ಸರದೊಳಗೆ ಸರಗಟ್ಟಿ ಸರ ಹಱಿದವ ನಾನಯ್ಯಾ.
ಮಹದಲ್ಲಿ ಮನೆಗಟ್ಟಿ ಮನೆ ಬೆಂದವ ನಾನಯ್ಯಾ.
ಕಿಚ್ಚಿನೊಳಗೆ ಕಿಚ್ಚನೊಟ್ಟಿ ಕಾದವ ನಾನಯ್ಯಾ.
ಆ ಕಿಚ್ಚಿನೊಳಗೆ ಬಿದ್ದು ಉರಿದವ ನಾನಯ್ಯಾ,
ಬಸವಣ್ಣನು ಎನ್ನ ಬಹುರೂಪಕ್ಕೆ ಸೂತ್ರಧಾರಿಯಾದ.
ಸೂಕ್ಷ್ಮನಾಗಿ ಹೋದೆ ನಾ. ಬಸವಣ್ಣನಿಂದೆ ಕೆಟ್ಟೆ ಕಾಣಾ.
ರೇಕಣ್ಣಪ್ರಿಯನಾಗಿನಾಥಾ,
ಬಸವಣ್ಣನಿಂದ ಬದುಕಿತ್ತೀ ಲೋಕವೆಲ್ಲಾ !

mattaṁ,

saradoḷage saragaṭṭi sara haṟidava nānayyā.
mahadalli manegaṭṭi mane bendava nānayyā.
kiccinoḷage kiccanoṭṭi kādava nānayyā.
ā kiccinoḷage biddu uridava nānayyā.
Basavaṇṇanu enna bahurūpakke sūtradhāriyāda.
sūkṣmanāgi hōde nā, Basavaṇṇaninde keṭṭē kāṇā.
Rēkaṇṇapriyanāginātha,
Basavaṇṇaninda badukittī lōkavellā!

Again:

I'm one, Sir, who have torn
The string that was looped in the string;
Having built me a home in the Supreme,
I burnt my house; by piling fire on fire,
I scorched myself; and falling in that fire,
I burnt myself. Basavaṇṇa was the one
Who held the strings for this my role.
Thanks to Basavaṇṇa, I have grown
Subtle, I have perished, look!
Rēkaṇṇapriya Nāginātha,
Thanks to Basavaṇṇa, the entire world
Has all been saved!

ಹಡಪದಪ್ಪಣ್ಣಗಳ ಪರಾಮರಿಕೆ:

Haḍapadappaṇṇagaḷa parāmarike:

Haḍapada Appaṇṇa's prophecy:

೬೮

ಎನ್ನ ತನು ನಿಮ್ಮ ಸೇವೆಯಲ್ಲಿ ಸವೆದು,
ಎನ್ನ ಮನ ನಿಮ್ಮ ನೆನಹಿನಲ್ಲಿ ಸವೆದು,
ಎನ್ನ ಅಱಿವು ನಿಮ್ಮ ಘನದೊಳಗೆ ಸವೆದು ನಿಶ್ಚಲ ನಿಜೈಕ್ಯವಾಗಿ
ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯಾ,
ನೀನಾನೆಂಬುದು ಏನಾಯಿತೆಂದಱಿಯೆ.

enna tanu nimma sēveyalli savedu,
enna mana nimma nenahinalli savedu,
enna aṟivu nimma ghanadoḷage savedu niścala nijaikyavāgi
Basavapriya Kūḍalacennasaṅgayyā,
nīnānembudu ēnāyitendaṟiye.

I've worn my body out in serving Thee;
I've worn my mind out for Thy love;
I've worn my knowledge out in praise of Thee.
And now, because I've merged
Within the still Reality,
Basavapriya Kūḍala Cennasaṅga,
I know not what befell
To what is known as Thou and I!

೬೯

ಮತ್ತಂ,
ಎನ್ನ ಆಚಾರ ವಿಚಾರ ಬಸವಣ್ಣಂಗರ್ಪಿತವಾದವು.
ಎನ್ನ ಅವಧಾನ ಅನುಭಾವ ಬಸವಣ್ಣಂಗರ್ಪಿತವಾದವು.
ಎನ್ನ ಸರ್ವಾಚಾರಸಂಪತ್ತು ಬಸವಣ್ಣನಲ್ಲಿ ವೇದ್ಯವಾಯಿತ್ತು.
ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರಲ್ಲಿ
ನಿಜನಿವಾಸಿಯಾಗಿರ್ದೆನು.

mattaṁ,
enna ācāra vicāra Basavaṇṇaṅgarpitavādavu.
enna avadhāna anubhāva Basavaṇṇaṅgarpitavādavu.
enna sarvācārasampattu Basavaṇṇanalli vēdyavāyittu.
Basavapriya Kūḍalacennasaṅgamadēvaralli
nijanivāsiyāgirdenu.

Again:

My deeds and thoughts are made
An offering unto Basavaṇṇa;
My zeal and my experience too;
The hoarded heap of all my acts
Is all his own to have...
In Basavapriya Kūḍala Cennasaṅga,
I am a dweller in Reality.

೭೦

ಮತ್ತಂ,

ಹರಿದಂ ಹತ್ತಿ ಮುಟ್ಟಲಿಲ್ಲ. ಮುಟ್ಟಿ ಮರಳಿ ಇಳಿಯಲಿಲ್ಲ.
ಬೆರಸಿಹೆನೆಂದು ನೆನೆಯಲಿಲ್ಲ.
ಬಸವಪ್ರಿಯ ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಶಬ್ದಕ್ಕೆ ಇಂಬಿಲ್ಲದಿದ್ದೆನು.

mattaṁ,

haridu hatti muṭṭalilla. muṭṭi maraḷi iḷiyalilla.
berasihenendu neneyalilla.
Basavapriya Kūḍalacennasaṅgayyanalli
śabdakke iṁbilladiddenu.

Again:

I did not reach to Him
By chase and steep ascent;
Nor, having reached, have I
Come down;
I never thought of Him in order to unite...
Basavapriya Kūḍala Cennasaṅga
I lived beyond all speech.

ಸೊಡ್ಡಳ ಬಾಚರಸರ ಪರಾಮರಿಕೆ:

Soḍḍaḷa Bācarasara parāmarike:

Soḍḍaḷa Bācarasa's prophecy:

೭೧

ಎನ್ನ ಕಾಯವೆಂಬ ಸಿಂಹಾಸನದಲ್ಲಿ
ಪ್ರಾಣವೆಂಬ ಲಿಂಗವ ಮೂರ್ತಿಗೊಳಿಸಿ,
ಧ್ಯಾನವೆಂಬ ಹಸ್ತದಲ್ಲಿ ಮುಟ್ಟಿ ಪೂಜಿಸುತ್ತಿರಲು,
ಮೆಲ್ಲಮೆಲ್ಲನೆ ಸುತ್ತುಮುತ್ತಿದ ಸಂಸಾರ ಬಯಲ ಬೆರಸಿ,
ನೀನಾನೆಂಬ ಭೇದವಳಿದು,
ಮಹಾದಾನಿಸೊಡ್ಡಳನಲ್ಲಿ ನಿಜಲಿಂಗೈಕ್ಯವಾಯಿತ್ತು.

enna kāyaveṁba siṁhāsanadalli
prāṇaveṁba liṅgava mūrtigoḷisi,
dhyānaveṁba hastadalli muṭṭi pūjisuttiralu,
mella mellane suttumuttida saṁsāra bayala berasi,
nīnāneṁba bhēdavaḷidu,
Mahādānisoḍḍaḷanalli nijaliṅgaikyavāyittu.

When I installed
The Prāṇaliṅga on the Body's throne
And worshipped with the touch
Of Meditation's hand, by slow degrees
The world that enveloped me
Dissolved into the void, perished
The difference of Thou and I,
And union with the Real Liṅga occurred
In Mahādāni Soḍḍaḷa.

೭೨

ಮತ್ತಂ,
ಅಂಗ ಲಿಂಗಕ್ಕೆ ಗೂಡಾಯಿತ್ತು. ಲಿಂಗ ಅಂಗಕ್ಕೆ ಗೂಡಾಯಿತ್ತು.
ಅಂಗ ಲಿಂಗ ಸಂಗವೆಂಬ ಸಂದಳಿದು ನಿಜಲಿಂಗೈಕ್ಯವಾಯಿತ್ತು.
ಭಾವ ನಿರ್ಭಾವ ನಿಷ್ಪತಿಯಲ್ಲಿ,
ಮಹಾದಾನಿಸೊಡ್ಡಳಂಗೆ ಸರ್ವನಿರ್ವಾಣವಾಯಿತ್ತು.

mattaṁ,
aṅga liṅgakke gūḍāyittu, liṅga aṅgakke gūḍāyittu.
aṅga liṅga saṅgaveṁba sandaḷidu nijaliṅgaikyavāyittu.
bhāva nirbhāva niṣpatiyalli,
Mahādānisoḍḍaḷaṅge sarvanirvāṇavāyittu.

Again:

Aṅga is now a home to Liṅga,
Liṅga a home to aṅga;
The notion of these two
And of their union, too,
Having now perished, lo!
Union with the ultimate Reality
Has come to be;
With the extinction of the will
As well as will-lessness,
It is the absolute Void
For Mahādāni Soḍḍaḷa.

೭೩

ಮತ್ತಂ,

ಎನ್ನ ಅಷ್ಟವಿಧಾರ್ಚನೆ ಷೋಡಶೋಪಚಾರ ಹಂಗುಹಱಿದು,
ಸೋಹಂ ಸೋಹಂ ಎನುತ್ತಿದ್ದಿತ್ತು.
ಸೋಹಂ ಎಂಬ ಸುಖದ ಸವಿಯ
ಮಹಾದಾನಿ ಸೊಡ್ಡಳ ಆರೋಗಣೆಯ ಮಾಡಿ
ನಿಜ ನಿವಾಸಿಯಾದ ಕಾರಣ,
ನಾನು ನಾಮಸೀಮೆಗೆಟ್ಟೆನು.

mattaṁ,

enna aṣṭavidhārcane ṣōḍaśōpacāra haṅguhaṟidu,
sōhaṁ sōhaṁ enuttiddittu.
sōhaṁ eṁba sukhada saviya
Mahādānisoḍḍaḷa ārōgaṇeya māḍi
nija nivāsiyāda kāraṇa,
nānu nāmasīmegeṭṭēnu.

Again:

I have torn off all bonds
Of eightfold worship and
Sixteenfold discipline,
And keep on saying, 'I am He',
Because I have feasted on
The sweetness of the joy of 'I am He'
And made my home in the Reality,
I've shed all name and bound.

ಮತ್ತಂ ಅಕ್ಕನಾಗಾಯಿಗಳ ಪರವಶ:
mattaṁ Akkanāgāyigaḷa paravaśa:
Again: Akkanāgāyi's transcendence:

೭೪

ಎನ್ನ ತನು ಚೆನ್ನಬಸವಣ್ಣನ ಬಯಲ ಬೆರಸಿತ್ತು.
ಎನ್ನ ಮನ ಸಂಗನಬಸವಣ್ಣನ ನಿಜಪದವ ಬೆರಸಿತ್ತು.
ಎನ್ನ ಪ್ರಾಣ ಪ್ರಭುದೇವರ ಬಯಲ ಬೆರಸಿತ್ತು.
ಬಸವಪ್ರಿಯ ಚೆನ್ನಸಂಗನ ಶರಣರು ಒಬ್ಬರೊಂದ ಹಂಚಿಕೊಂಡ ಕಾರಣ,
ಎನಗೇನೂ ಇಲ್ಲದೆ ಮಹಾಘನದಲ್ಲಿ ನಿಜನಿವಾಸಿಯಾಗಿದ್ದೆನು.

enna tanu Cennabasavaṇṇana bayala berasittu
enna mana Saṅganabasavaṇṇana nijapadava berasittu.
enna prāṇa Prabhudēvara bayala berasittu.
Basavapriya Cennasaṅgana śaraṇaru obbaronda hañcikoṇḍa kāraṇa
enagēnū illade mahāghanadalli nijanivāsiyāgiddenu.

My body is made one
With Cennabasavaṇṇa's void;
My mind has been made one
With Saṅgana Basavaṇṇa's ultimate state;
My soul has been made one
With Prabhudēva's void.
Because the śaraṇas
Of Basavapriya Cennasaṅga
Have dealt me, part and part,
Among themselves, I am at last
A dweller in the Supreme,
And nought besides is left for me!

೭೫

ಮತ್ತಂ,
ಎನ್ನ ಕುಲಸೂತಕವನಳಿದ ಬಸವಣ್ಣ.
ಎನ್ನ ಛಲಸೂತಕವ ಕಳೆದ ಬಸವಣ್ಣ.
ಎನ್ನ ತನುಸೂತಕವ ಕಳೆದ ಬಸವಣ್ಣ.
ಎನ್ನ ಮನಸೂತಕವ ಕಳೆದ ಬಸವಣ್ಣ.
ಎನ್ನ ಪ್ರಾಣಸೂತಕವ ಕಳೆದ ಬಸವಣ್ಣ.
ಎನ್ನ ಭಾವಸೂತಕವ ಕಳೆದ ಬಸವಣ್ಣ.

ಎನ್ನಱಿವು ಮಱಹಿನ ಸಂದ ಬಿಡಿಸಿದ ಬಸವಣ್ಣ.
ಎನ್ನ ತನ್ನಲ್ಲಿ ಇಂಬಿಟ್ಟುಕೊಂಡ ಬಸವಣ್ಣ.
ತನ್ನ ಎನ್ನಲ್ಲಿ ಇಂಬಿಟ್ಟುಕೊಂಡ ಬಸವಣ್ಣ.
ನಿಜ ನಿರ್ವಯಲ ಸಮಾಧಿಯ
ನಿಜವಾಸದ ಬಾಗಿಲ ತೋಱಿದ ಬಸವಣ್ಣ.
ಬಸವಣ್ಣಪ್ರಿಯ ಚೆನ್ನಸಂಗಯ್ಯನ ಹೃದಯಕಮಲದಲ್ಲಿ
ಸಯವಾಗಿರಿಸಿದ ಎನ್ನ ತಂದೆ ಸಂಗನಬಸವಣ್ಣನು.

mattaṁ,
enna kulasūtakavanaḷida Basavaṇṇa.
enna chalasūtakava kaḷeda Basavaṇṇa.
enna tanusūtakava kaḷeda Basavaṇṇa.
enna manasūtakava kaḷeda Basavaṇṇa.
enna prāṇasūtakava kaḷeda Basavaṇṇa.
enna bhāvasūtakava kaḷeda Basavaṇṇa.
ennaṟivu maṟahina sanda biḍisida Basavaṇṇa.
enna tannalli iṁbiṭṭukoṇḍa Basavaṇṇa.
tanna ennalli iṁbiṭṭukoṇḍa Basavaṇṇa.
nija nirvayala samādhiya
nijavāsada bāgila tōṟida Basavaṇṇa.
Basavaṇṇapriya Cennasaṅgayyana hṛdayakamaladalli
sayavāgirisida enna tande Saṅganabasavaṇṇanu.

Again:

Basavaṇṇa has destroyed
My taint of caste;
Basavaṇṇa has effaced
My taint of pride;
Basavaṇṇa has effaced
My taint of body and mind,
My taint of breath and will...
Basavaṇṇa has removed the gap
Between awareness and ignorance.
Basavaṇṇa has harboured me
Within himself; and he himself has found
A lodgment within me.
Basavaṇṇa has shown the gate
Into the true abode
Of spaceless trance.

Father Basavaṇṇa has set me up
Within the lotus of the heart
Of Lord Basavapriya Cennasaṅga.

ಮೋಳಿಗೆ ಮಾರಯ್ಯಗಳ ವಚನ:

Mōḷigemārayyagaḷa vacana:
Mōḷige Mārayya's vacana:

೭೬

ಎನ್ನಱಿವು ಮಱಹು ಬಸವಣ್ಣಂಗರ್ಪಿತ.
ಎನ್ನ ಆಚಾರವಿಚಾರ ಬಸವಣ್ಣಂಗರ್ಪಿತ.
ಎನ್ನ ಭಾವನಿರ್ಭಾವ ಬಸವಣ್ಣಂಗರ್ಪಿತ.
ಎನ್ನಂತರಂಗ ಬಹಿರಂಗ ಬಸವಣ್ಣಂಗರ್ಪಿತ.
ನೀನಾನೆಂಬುದು ಬಸವಣ್ಣಂಗರ್ಪಿತ.
ಇಂತು ಎನ್ನನೆ ಬಸವಣ್ಣಂಗೆ ನಿವೇದಿಸಿ,
ಆವವಲಂಬವೂ ಇಲ್ಲದೆ, ನಿರಾಲಂಬದಲ್ಲಿ ನಿಜನಿವಾಸಿಯಾದೆನು
ಕಾಣಾ ನಿಃಕಳಂಕಮಲ್ಲಿಕಾರ್ಜುನಾ.

ennaṟivu maṟahu Basavaṇṇaṅgarpita.
enna ācāravicāra Basavaṇṇaṅgarpita.
enna bhāvanirbhāva Basavaṇṇaṅgarpita.
ennantaraṅga bahiraṅga Basavaṇṇaṅgarpita.
nīnānembudu Basavaṇṇaṅgarpita.
intu ennane Basavaṇṇaṅge nivēdisi,
āvavalambavū illade, nirālambadalli nijanivāsiyādenu
kāṇā Niḥkaḷaṅkamallikārjunā.

My consciousness and ignorance
Are offered to Basavaṇṇa;
My actions and my thoughts
Are offered unto him, and so
My will and will-lessness,
My inner and my outer self,
And what is known as 'I' and 'Thou'.
Thus, offering myself to Basavaṇṇa,
I have, without support,
Become a denizen
In the Unsupportedness;
Mark it, Niḥkaḷaṅkamallikārjuna!

೭೭

ಮತ್ತಂ,

'ಬ' ಎಂಬಲ್ಲಿ ಬಳಿಸಂದೆನು.

'ಸ' ಎಂಬಲ್ಲಿ ಸಯವಾದೆನು.

'ವ' ಎಂಬಲ್ಲಿ ನಿರವಯವಾದೆನು.

ನಿಃಕಳಂಕ ಮಲ್ಲಿಕಾರ್ಜುನಾ,

ಬಸವಣ್ಣನ ನಿಜಪದದಲ್ಲಿ ಸಂದಿಲ್ಲದೆ ಬೆರಸಿ,

ನಮೋ ನಮೋ ಎಂಬ ಹಂಗಳಿದುಳಿದೆನು.

mattaṁ,

'ba' emballi baḷisandenu.

'sa' emballi sayavādenu.

'va' emballi niravayavādenu.

Niḥkaḷaṅkamallikārjunā,

Basavaṇṇana nijapadadalli sandillade berasi,

namō namō emba haṅgaliduḷidenu.

Again:

In saying 'ba' I drew anear;
In saying 'sa' became the Self;
In saying 'va' I am now
The integral Absolute...
O Niḥkaḷaṅkamallikārjuna,
By being one, integrally,
Within Basavaṇṇa's ultimate state,
I have no longer need to say,
'Hail, O hail!

ಡೋಹರ ಕಕ್ಕಯ್ಯಗಳ ಪರವಶ:

Ḍōhara Kakkayyagaḷa paravaśa:

Ḍōhara Kakkayya's transcendence:

೭೮

ಎನ್ನ ಕಷ್ಟಕುಲದ ಸೂತಕ

ನಿಮ್ಮ ಹಸ್ತ ಮುಟ್ಟಿದಲ್ಲಿ ಬಯಲಾಯಿತ್ತು.

ಶುಕ್ಲಶೋಣಿತದಿಂದಾದ ಸೂತಕ

ಲಿಂಗ ಮುಟ್ಟಲೊಡನೆ ಬಯಲಾಯಿತ್ತು.

ತಟ್ಟಿದ ಮುಟ್ಟಿದ ಸುಖಂಗಳ ಲಿಂಗಮುಖಕ್ಕೆ ಅರ್ಪಿಸಿದೆನಾಗಿ,

ಎನ್ನ ಪಂಚೇಂದ್ರಿಯಂಗಳು ಬಯಲಾಯಿತ್ತು.

ಎನ್ನಂತರಂಗದಲ್ಲಿ ಜ್ಞಾನಜ್ಯೋತಿ ಎಡೆಗೊಂಡಿತ್ತಾಗಿ,
ಒಳಗೂ ಬಯಲಾಯಿತ್ತು.
ಸಂಸಾರಸಂಗವಾದ ಅವಸ್ಥೆ
ಮೀಱಿದ ಕ್ರೀಯಲ್ಲಿ ತರಹರವಾಯಿತ್ತಾಗಿ,
ಬಹಿರಂಗ ಬಯಲಾಯಿತ್ತು.
ಅಭಿನವಮಲ್ಲಿಕಾರ್ಜುನಾ,
ನಿಮ್ಮ ಮುಟ್ಟಿದ ಕಾರಣ ನಾನು ಬಯಲಾದೆನು.

enna kaṣṭakulada sūtaka
nimma hasta muṭṭidalli bayalāyittu.
śuklaśōṇitadindāda sūtaka
liṅga muṭṭaloḍane bayalāyittu.
taṭṭida muṭṭida sukhaṅgaḷa liṅgamukhakke arpisidenāgi,
enna pañcēndriyaṅgaḷu bayalāyittu.
ennantaraṅgadalli jñānajyōti eḍegoṇḍittāgi,
oḷagū bayalāyittu.
saṁsārasaṅgavāda avasthe
mīṟida krīyalli taraharavāyittāgi,
bahiraṅga bayalāyittu.
Abhinavamallikārjunā,
nimma muṭṭida kāraṇa nānu bayalādenu.

The taint of my base caste
At contact of thy hand is gone!
The taint from semen and from blood
At Liṅga's touch is gone!
Because I've offered unto Liṅga's mouth
The joys that I have touched and felt,
All my five senses are as nought!
Because the light of knowledge took
A seat within my heart,
My inner being is gone!
Because there's stillness in the acts
Transcending the state of worldliness,
My outer self is gone!
O Abhinavamallikārjuna, because
I've touched Thee, my sense of 'I'
Is gone!

೭೯

ಮತ್ತಂ,

ನೆನೆಯಲಱಿಯೆ, ನಿರ್ಧರಿಸಲರಿಯೆ,
ಮನವಿಲ್ಲಾಗಿ.
ಭಾವಿಸಲಱಿಯೆ, ಬಳಸಲಱಿಯೆ,
ಭಾವ ನಿರ್ಭಾವವಾಯಿತ್ತಾಗಿ.
ಧ್ಯಾನ ಮೌನವನಱಿಯೆ,
ಧ್ಯಾನಾತೀತ ತಾನೆಯಾಯಿತ್ತಾಗಿ.
ಜ್ಞಾತೃ ಜ್ಞಾನ ಜ್ಞೇಯಂಗಳೆಲ್ಲವೂ ಮೀಱಿ,
ಅಭಿನವಮಲ್ಲಿಕಾರ್ಜುನನಲ್ಲಿ ಪರಮಸುಖಿಯಾದೆನು.

mattaṁ,

neneyalaṟiye, nirdharisalariye,
manavillāgi.
bhāvisalaṟiye baḷasalaṟiye,
bhāva nirbhāvavāyittāgi.
dhyāna mounavanaṟiye,
dhyānātīta tāneyāyittāgi.
jñātṛ jñāna jñēyaṅgaḷellavū mīṟi,
Abhinavamallīkārjunanalli paramasukhiyādenu.

Again:

Because my mind is not, I do know
To recollect or to resolve;
Because my will is turned to will-lessness,
I cannot think or make converse;
Because I've got beyond
Meditation, I have forgot
Both meditation and silence too;
Having gone past
The knower, knowledge and the known,
In Abhinavamallikārjuna I taste
The highest bliss!

ಇಂತು ಎಲ್ಲಾ ಗಣಂಗಳು ತಮ್ಮ ತಮ್ಮ ನಿಜಪದದ ನಿಲುಕಡೆಯ ಹೇಳಿದ ತದನಂತರದಲ್ಲಿ, ಚೆನ್ನಬಸವರಾಜದೇವರು ಬಿನ್ನೈಸುವ ಅವಸಾನದ ಸೂಚನೆಯ ಪದಂಗಳು:

intu ellā gaṇaṅgaḷu tamma tamma nijapadada nilukaḍeya hēḷida tadanantaradalli, Cennabasavarājdēvaru binnaisuva avasānada sūcaneya padaṅgaḷu:

Thus the songs, suggesting the end, recited by Lord Cennabasavarāja after all the saints had told of the consummation of their several ultimate states:

ರಾಗ: ಶ್ರೀರಾಗ

ಏನ ಹೇಳುವೆನಕ್ಕ ಕನಸುವ
ಮಾನವರಿಗೆ ತಿಳಿವಡೆ ಸಾಧ್ಯತರವಲ್ಲ ‖ ಪಲ್ಲವಿ ‖

ನಾನೊಂದು ಕನಸ ಕಂಡೆನು ಕೇಳೆಲೆಯಕ್ಕ
ಮಾನದೊಳಗೆ ಒಂದಾನೆಯಾ
ಆನೆ ನಿಂದುರಿದು ಮಾವತಿಗ ಮಾನವ ಪೊಕ್ಕು
ಕಾನನದೊಳು ತೊಳಲ್ವುದ ಕಂಡೆ ‖ ೧ ‖

ದಾರಿವಿಡಿದು ಬರೆ ಬರೆ ಸರವರ ಕಂಡೆ
ಸರವರದೊಳಗೊಂದು ಕಮಲವಾ
ಸರವರ ಕಮಲಕರ್ಣಿಕೆಯ ಮಧ್ಯದೊಳೊಂದು
ಉರಿಯ ಬೀಜವ ಕಂಡೆನಿದಿರೊಳು ‖ ೨ ‖

ಉರಿಯ ಬೀಜವ ಸರಗೊಳಿಸಿ ಕೊರಳೊಳಿಟ್ಟು
ಪರಪೂರರಸ ಸಮ್ಮುಖಿಕಾಗಿ
ಬರುತ ಬರುತ ಬರೆ ಬರೆ ಘನದುರಿಯೆದ್ದು
ನೆರೆದ ಮನೆಯ ಹುಲ್ಲುರಿದುದಾ ‖ ೩ ‖

ನೆಲೆಗೆಟ್ಟು ಶೂನ್ಯದ ಸುಖವ ಬಯಸಿ ಬಂದು
ಹಲವು ಬಣ್ಣದ ನೂಲ ಹುರಿಮಾಡಿ
ತಲೆ ಕಾವಲೊಳಮೃತದ ಸೇದೆಯ ಬಾವಿ
ತೊಲಗಲೀಯದು ಜಾಲೆಗಾರನಾ ‖ ೪ ‖

ಬಟ್ಟಬಯಲ ತುಟ್ಟತುದಿಯ ಕೊನೆಯ ಮೇಲೆ
ಉಟ್ಟುದ ತೊಱೆದು ನಿಂದುದ ಕಂಡೆ
ಮುಟ್ಟಿ ಕೂಡಲಚೆನ್ನಸಂಗನ ಶರಣರು
ಹುಟ್ಟ ಮುಱಿದು ಹೋಹುದ ಕಂಡೆ ‖ ೫ ‖

ಪದ ಸಹ ವಚನ: ೬೪

rāga: śrīrāga

ēna hēḷuvenakka kanasuva
mānavarige tiḷivaḍe sādhyataravalla //*pallavi*//

nānondu kanasa kaṇḍenu kēḷeleyakka
mānadoḷage ondāneyā
āne ninduridu māvatiga mānava pokku
kānanadoḷu toḷalvuda kaṇḍe 1

dāriviḍidu bare bare saravara kaṇḍe
saravaradoḷagondu kamalavā
saravara kamalakarnikeya madhyadoḷondu
uriya bījava kaṇḍenidiroḷu 2

uriya bījava saragoḷisi koraḷoḷiṭṭu
paravūrarasa sammukhakāgi
baruta baruta bare bare ghanaduriyeddu
nereda maneya hulluridudā 3

nelegeṭṭu śūnyada sukhava bayasi bandu
halavu baṇṇada nūla hurimāḍi
tale kāvaloḷamṛtada sēdeya bāvi
tolagalīyadu jālegāranā 4

baṭṭabayala tuṭṭatudiya koneya mēle
uṭṭuda toṟeda ninduda kaṇḍe
muṭṭi Kūḍalacennasaṅgana śaraṇaru
huṭṭa muṟidu hōhuda kaṇḍe 5

O sister, what shall I say
Of the dream that is impossible (Refrain)
For human beings to understand?

Hear, sister, I dreamed a dream:
There was an elephant
Within a bushel; and he
Burnt as he stood; I saw

The driver, entering
The bushel, and wandering
Within a wood.

Walking along a path
I saw a lake;
And in that lake I saw
A lotus; and at the centre
Of that lake-lotus shell,
Before me, a seed of fire.

I strung those seeds of fire
And hung them round my neck;
The monarch of another place
Standing face to face,
A large fire, as he came, flared up
And the high stacked hay
In the house, burnt up.

As transcending his ground, he came
Yearning for the Void's delight
Twisting a many-coloured yarn,
The nectar drawing-well that lies
Within the channel in the head
Did not allow
The fisherman to quit.

Upon the absolute Void's
Sharp point of points, I saw
Them standing stripped of clothes;
Kūḍala Cennasaṅga's śaraṇas I saw,
Having attained their last desire,
Breaking their births and go!

ಆ ಪ್ರಸ್ತಾವದೊಳು ಪ್ರಭುದೇವರು ತಮ್ಮ ಪರಾಮರಿಕೆಯ ಹೇಳುವ ವಚನ:

ā prastāvadoḷu Prabhudēvaru tamma parāmarikeya hēḷuva vacana:

The vacana wherein Prabhudēva makes a prophecy about himself:

೮೫

ಮನದ ಕೊನೆಯ ಮೊನೆಯ ಮೇಲೆ
ನೆನೆದ ನೆನಹು ಜನನ ಮರಣವ ನಿಲಿಸಿ,
ಜ್ಞಾನಜ್ಯೋತಿಯ ಉದಯ ಭಾನುಕೋಟಿಯ ಮೀಱಿ,
ಸ್ವಾನುಭಾವದ ಉದಯ
ಜ್ಞಾನಶೂನ್ಯದಲಡಗಿದ ಘನವನೇನೆಂಬೆನು ಗುಹೇಶ್ವರಾ!

manada koneya mēle
neneda nenahu janana maraṇava nilisi,
jñānajyōtiya udaya bhānukōṭiya mīṟi,
svānubhāvada udaya
jñānaśūnyadalaḍagida ghanavanēnembenu Guhēśvarā.

What shall I say, Guhēśvara,
Of the Glory that absorbs
In spaceless Light the dawn of self-experience,
When the awareness at the sharpest point of mind
Has stayed both birth and death
And knowledge, dawning, transcends
A myriad suns?

೮೬

ಮತ್ತಂ,
ನಿರ್ವಿಕಲ್ಪವೆಂಬ ನಿಜದೊಳಗಯ್ಯಾ,
ನಿರಹಂಭಾವದಲ್ಲಿ ನಾನಿದ್ದೆನಯ್ಯಾ.
ನೋಡಿಹೆನೆಂದರೆ ನೋಡಲಿಲ್ಲ. ಕೇಳಿಹೆನೆಂದರೆ ಕೇಳಲಿಲ್ಲ.
ಘನನಿರಂಜನದ ಬೆಳಗಿಂದಲಾದುದನೇನೆಂಬೆನು ಗುಹೇಶ್ವರಾ !

mattaṁ,
nirvikalpavemba nijadoḷagayyā,
nirahambhāvadalli nāniddenayyā.
nōḍihenendare nōḍalilla. kēḷihenendare kēḷalilla.
ghananirañjanada beḷagindalādudanēnembenu Guhēśvarā!

Again:

In Reality beyond conceit,
Beyond self-consciousness,
O Lord, I have been.
There is nothing here to see,
There is nothing here to hear.
How shall I describe
O Guhēśvara,
One who is made
Of the splendour that proceeds
From the vast Immaculate?

೮೭

ಮತ್ತಂ,

ಘನವ ಕಂಡು ಮನವು ಗ್ರಹಿಸಿತ್ತು.

ಕಂಡು ಕಂಡು ಮನ ಮಹಾಘನವಾಯಿತ್ತು.

ತತ್ತಲ್ಲೀಯವಾಯಿತ್ತು. ತದುಗತವಾಯಿತ್ತು.

ಶಬ್ದ ಮುಗ್ಧವಾದುದನೇನೆಂಬೆ ಗುಹೇಶ್ವರಾ!

mattaṁ,

ghanava kaṇḍu manavu grahisittu.

kaṇḍu kaṇḍu mana mahāghanavāyittu.

tattallīyavāyittu. tadugatavāyittu.

śabda mugdhavādudanēnembe Guhēśvarā!

Again:

At sight of Majesty, my mind seized it;
And as it gazed and gazed, my mind
Was turned into the Absolute,
It was dissolved in It until
It was a part of It.
Guhēśvara, how shall I describe
The word transformed to silentness?

೮೮

ಮತ್ತಂ,

ಬಯಲ ಬೆಱಗಿನ ಸುಖದ ಸವಿಯ,

ಬೆಱಗಲ್ಲದೆ ಕಾಣೆ.

ಕಾಣೆನೆಂಬ ನುಡಿಗೆಡೆಯ ಕಾಣೆ.

ಕುಱುಹಳಿದು ಅಱಿವ ನೆಱೆಯಱಿದು,

ಬೆರಸಿದೆನೆಂಬ ಬಱುನುಡಿಯ ನುಡಿಗೆ

ನಾಚಿದೆನಯ್ಯಾ ಗುಹೇಶ್ವರಾ!

mattam,

bayala beṟagina sukhada saviya,

beṟagallade kāṇe.

kāṇenemba nuḍigēḍeya kāṇe.

kuṟuhaḷidu aṟiva neṟeyaṟidu,

berasidenemba baṟunuḍiya nuḍige

nācidenayyā Guhēśvarā!

Again:

Not without ecstasy I taste
The sweetness of the wondrous Void!
I cannot find the word to say
'I do not see' – Guhēśvara Lord,
Now that I fully know
The knowledge that can do without the sign,
I blush to use the hollow word that says
'I am absorbed'.

೮೯

ಉಪಮೆ ಉಪಮಿಸಲಱಿಯದೆ ಉಪಮಾತೀತವೆನುತ್ತಿದ್ದಿತ್ತು.
ಅಱಿವು ಅಱಿವಿನ ಮಱೆಯಲ್ಲಿದ್ದುದನಱಿಯದೆ,
ಅಱಿವು ಪರಾಪರವೆನುತ್ತಿದ್ದಿತ್ತು.
ಧ್ಯಾನ ಧ್ಯಾನಿಸಲಱಿಯದೆ
ಧ್ಯಾನರೂಪಾತೀತನೆಂದು ತದ್‌ಧ್ಯಾನಗೊಂಡಿತ್ತು.
ಜ್ಞಾತೃ ಜ್ಞಾನ ಜ್ಞೇಯಕ್ಕೆ ಇನ್ನಾವ ಜ್ಞಾನವು ?
ವೇದ ವಿಜ್ಞಾನವೆಂದುದಾಗಿ,
ತತ್ತ್ವಮಸಿ ವಾಕ್ಯಂಗಳೆಲ್ಲವು ಹುಸಿಯಾಗಿ ಹೋದವು.
ಸಚ್ಚಿದಾನಂದವೆಂದುದಾಗಿ,
ದ್ವೈತಾದ್ವೈತ ಬ್ರಹ್ಮವಾದಿಗಳೆಲ್ಲರೂ ಸಂಹಾರವಾಗಿ ಹೋದರು.
ಬಂದೂ ಬಾರದು, ಹೊಂದಿಯೂ ಹೊಂದದು.
ನಿಂದ ನಿರಾಳ ಗುಹೇಶ್ವರ !

upame upamisalaṟiyade upamātītavenuttiddittu.
aṟivu aṟivina maṟeyalliddudanaṟiyade,
aṟivu parāparavenuttiddittu.
dhyāna dhyānisalaṟiyade
dhyānarūpātītanendu taddhyānagoṇḍittu.
jñātṛ jñāna jñēyakke innāva jñānavu?
vēda vijñānavendudāgi,
tattvamasi vākyaṅgaḷellavu husiyāgi hōdavu.
saccidānandavendudāgi,
dvaitādvaita brahmavādigaḷellarū saṁhāravāgi hōdaru.
bandū bāradu, hondiyū hondadu.
ninda nirāḷa Guhēśvara!

Comparison, powerless to compare,
Declared it was beyond compare;
Awareness, unaware
That it was screened from knowledge
Declared it higher than the high'st;
And meditation not knowing to meditate
Was lost in meditating itself
Since he transcended
All efforts of meditation.
What other knowledge can there be
To knower, knowledge and the known?
The 'That Thou art' and other sentences
The Veda regards as knowledge,
Are turned to falsehood and are gone.
All who expound
Brahma—the dualists and the non-dualists—
As Being, Bliss and Consciousness
Are routed and destroyed.
He comes and does not come;
He joins and does not join;
Guhēśvara is one
The absolute tranquillity.

೯೦

ಮತ್ತಂ,
ಗುರುವಿನಿಂದಾದ ಕಾಯವ ಬೆರಸಿ,
ಗುರುವನಱಿಯದಾದೆನಯ್ಯಾ.
ಲಿಂಗದಿಂದಾದ ಜೀವವ ಬೆರಸಿ,
ಲಿಂಗವನಱಿಯದಾದೆನಯ್ಯಾ.
ಜಂಗಮದಿಂದಾದ ಮನವಬೆರಸಿ,
ಜಂಗಮುವನಱಿಯದಾದೆನಯ್ಯಾ.
ಈ ತ್ರಿವಿಧಭಕ್ತಿಯನಱುಹಿಸಿ ಕೊಟ್ಟ ಸಂಗನಬಸವಣ್ಣನ ಬೆರಸಿ,
ನೀನೂ ನಾನೂ ಬದುಕಿದೆವು ಕಾಣಾ ಗುಹೇಶ್ವರಾ!

mattaṁ,

guruvinindāda kāyava berasi,
guruvanaṟiyadādenayyā.
liṅgadindāda jīvava berasi,
liṅgavanaṟiyadādenayyā.
jaṅgamadindāda manava berasi,
jaṅgamavanaṟiyadādenayyā.
ī trividhabhaktiyanaṟuhisikoṭṭa Saṅganabasavaṇṇana berasi,
nīnū nānū badukidevu kāṇā Guhēśvarā!

Again:

Being one with the body, which the Guru had
Transformed, Guru is nothing now to me;
Being one with the soul, which Liṅga had
Transformed, Liṅga is nothing now to me;
Being one with the mind, which Jaṅgama had
Transformed, Jaṅgama is nothing now to me.
Being one with Saṅgana Basavaṇṇa,
Who taught me this triple piety,
We have been saved—both you and I:
Mark you, Guhēśvara!

೯೧

ಮತ್ತಂ,

ನಾನೆಂಬುದು ಪ್ರಮಾಣ. ನೀನೆಂಬುದು ಪ್ರಮಾಣ.
ಸ್ವಯವೆಂಬುದು ಪ್ರಮಾಣ. ಪರವೆಂಬುದು ಪ್ರಮಾಣ.
ಪ್ರಮಾಣವೆಂಬುದು ಪ್ರಮಾಣ.
ಗುಹೇಶ್ವರನೆಂಬುದು ಅಪ್ರಮಾಣ.

mattaṁ,

nānēṁbudu pramāṇa. nīneṁbudu pramāṇa.
svayaveṁbudu pramāṇa. paraveṁbudu pramāṇa.
pramāṇaveṁbudu pramāṇa.
Guhēśvaraneṁbudu apramāṇa.

Again:

'I' is a limitation;
'Thou' is a limitation;
The Self is limitation;

The supreme is limitation;
To speak of limitation itself
Is limitation. Guhēśvara alone
Is limitless.

ಇಂತು ಪ್ರಭುದೇವರು ತಮ್ಮ ಪರಾಮರಿಕೆಯ ಹೇಳಿ, ತಾವು ಲಿಂಗೈಕ್ಯವಾಗುವ ಅವಸ್ಥೆಯ ನಿರೂಪಿಸಿದ ವಚನ:

intu Prabhudēvaru tamma parāmarikeya hēḷi, tāvu liṅgaikya-vāguva avastheya nirūpisida vacana:

The Vacana wherein Prabhudēva, having thus uttered his prophecy, describes the state of his union with Liṅga:

೯೨

ಇಂದುವಿನ ಬೆಳಗಿನ ಸಂಪತ್ತನಿಂಬುಗೊಂಬ
ಚಕೋರನ ಧ್ಯಾನವೆಂತಿಪ್ಪುದು,
ಅಂತಾಗಿದ್ದೆ ನಾನು.
ಮಾತೆ ವಿಯೋಗವಾದ ಶಿಶುವಿನ ಧ್ಯಾನವೆಂತಿರ್ಪುದು,
ಅಂತಾಗಿದ್ದೆ ನಾನು.
ಬಂಧನದಲ್ಲಿ ಸಿಕ್ಕಿದ ಫಣಿಯ ಧ್ಯಾನವೆಂತಿರ್ಪುದು,
ಅಂತಾಗಿರ್ದೆ ನಾನು.
ರಾತ್ರಿಯೊಳ್ ಮುಗಿದ ಪದ್ಮದ ಭ್ರಮರನ ಧ್ಯಾನವೆಂತಿರ್ಪುದು,
ಅಂತಾಗಿದ್ದೆ ನಾನು.
ಸ್ವಪ್ನದಲ್ಲಿ ದುಷ್ಟಕೇಸರಿಯ ಧ್ಯಾನದ ಮದಹಸ್ತಿಯೆಂತಿರ್ಪುದು,
ಅಂತಾಗಿದ್ದೆ ನಾನು.
ನೋಟವಗಲಿದ ನೇಹದ ಧ್ಯಾನವೆಂತಿರ್ಪುದು,
ಅಂತಾಗಿದ್ದೆ ನಾನು.
ಬ್ರಹ್ಮಪಾಶ ವಿಷ್ಣು ಮಾಯುವನತಿಗಳೆದ ಛಲದಲ್ಲಿ
ಏನೆಂದಱಿಯದಿದ್ದೆ ನಾನು.
ಗುಹೇಶ್ವರಲಿಂಗಾ,
ಸಂಗನಬಸವಣ್ಣನೊಳಗೆ ಲೀಯವಹ ಭರದಲ್ಲಿ
ಏನೆಂದಱಿಯದಿರ್ದೆ ನಾನು.

induvina beḷagina saṁpttaniṁbugoṁba
cakōrana dhyānaventippudu.
antāgidde nānu.
māte viyōgavāda śiśuvina dhyanaventirpudu,
antāgidde nānu.
bandhanadalli sikkida phaṇiya dhyānaventirpudu,
antāgirde nānu.
rātriyoḷ mugida padmada bhramarana dhyānaventirpudu,
antāgidde nānu.
svapnadalli duṣṭakēsariya dhyānada madahastiyentirpudu,
antāgidde nānu.
nōṭavagalida nēhada dhyānaventirpudu,
antāgidde nānu.
brahmapāśa viṣṇu māyavanatigaḷeda chaladalli
ēnandaṟiyadidde nānu.
Guhēśvaraliṅgā,
Saṅganabasavaṇṇanoḷage līyavaha bharadalli
ēnendaṟiyadirde nānu.

What I am now is like
The thought of the cakōra seizing on
The moonlight's opulence;
What I am now is like
The thought of infant parted from her dam;
What I am now is like
The thought of snake caught in a trap;
What I am now is like
The thought of bee within a lotus flower
Shut for the night;
What I am now is like
The thought of elephant in heat
Seeing a furious lion in his dream;
What I am now is like
The thought of one remembering
The loved one out of sight;

In the pride of having undone
The noose of Brahma and Viṣṇu's lure,
I knew not what it was.
O Guhēśvaraliṅga, in the flush
Of dissolution in Saṅgana Basavaṇṇa,
I knew not what it was.

ಇಂತೀ ಶ್ರೀಮತ್‌ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು
ಮಹಾನುಭಾವಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್
ಎಲ್ಲಾ ಪುರಾತನರ ಅವಸಾನದ ಪರಾಮರಿಕೆಗಂ
ವಿಂಶತ್ಯುಪದೇಶಂ ಸಮಾಪ್ತಂ
ಅಂತು ವಚನ ೧೪೬೪ ಕ್ಕಂ ಮಂಗಳಮಹಾ

ಶ್ರೀ

intī śrīmat saklagaṇa puratanaroḷ Prabhudēvaru
mahānubhāvasadgoṣṭhiyaṁ mādida śūnyasaṁpādaneyoḷ
ellā purātanara avasānada parāmarikegaṁ
viṁśatyupadēśaṁ samāptaṁ
antu vacana 1464 kkaṁ maṅgaḷamahā

śrī

Thus ends
The twentieth of the mystic discourses
of the *Śūnyasaṁpādane*
—Chapter on the prophecy of the śaraṇas' end—
held by Prabhu with the venerable saints

Thus it ends auspiciously with vacana No. 1464.

XXI

GŌRAKṢANĀTHA

Gōrakṣa was born in Paṭṭadakal, a historic town in the present Bijapur district. History tells us nothing about his parentage but records that he was king Naravarma's cowherd (This is clear from his name Gōrakṣa itself) and was the disciple of Matsēndranātha who was the chief protagonist of the Siddha sect. Gōrakṣa, as a disciple of the Siddhas, achieved some supernatural or occult powers. After some years, he went to the city of Kolhapur, in the present Maharāṣṭra State, and became famous by displaying his *siddhis*.

Once Rēvaṇasiddha, one of the well-known five Vīraśaiva ācāryas, went to Gōrakṣa's house for alms. Gōrakṣa, in his foolish pride, gave him a steel dagger, which Rēvaṇasiddha melted with his fire-eye and drank the molten steel. But the effect was that Gōrakṣa found the weapon thrust into his chest. But somehow, at the intercession of Mahālakṣmi, the chief local goddess, Rēvaṇasiddha made Gōrakṣa spit out the dagger.

Greatly humiliated, Gōrakṣa came to the Śrīśaila mountain, where through Haṭhayōga he was able to make his body as hard as diamond. When he was in high spirits about his unique achievement, Prabhudēva came down to Śrīśaila, where he met this great Siddha Gōrakṣa. As Śūnyasaṁpādane tells us, Gōrakṣa was utterly defeated by Prabhudēva and was initiated, at his earnest request, into the śaraṇa path. His glamour for occult powers having completely disappeared, Gōrakṣa achieved great heights in the śaraṇa spirituality. Few in number, his vacanas are mostly enigmatic in nature and contain some profound truths regarding the śaraṇa way of life. His vacanas end with the dedicatory phrase Gōrakṣapālaka Mahāprabhusiddha Sōmanāthaliṅga.

For details Vide: SSC, Pt. 1, pp. 68-72.

INTRODUCTION

to the

SAṀPĀDANE OF GŌRAKṢA'S ATTAINMENT AND EVERYBODY'S UNITIVE STATE

At last we come to the final act of this divine drama. The end of the śaraṇas was foreshadowed by Prabhudēva in Chapter XX.

Prabhudēva, having satisfied himself about the spiritual attainment of the śaraṇas, bids them end their lives in places dear to their hearts. For himself he chooses the plantain grove at Mount Śrīśaila. There is a ring of dissatisfaction in his words: true śaraṇas can no longer live in the age of Kali.

He seems to have a feeling that the world is not yet ready for the spiritual revolution the śaraṇas had intended to bring about. Yet, we cannot say that their mission had gone in vain. With them, as with every great religious movement, something new, something of inestimable value had come into the world which would never be effaced.

Bidding the śaraṇas goodbye, Prabhudēva leaves for Śrīśaila. On the way he meets a Siddha, Gōrakṣa by name, who had, by occult powers, made his body as hard as diamond (*vajradēha*), and lived in the belief that he had conquered death. What, Prabhudēva asks, if the body is made as hard as diamond? Nothing is indestructible except the indestructible One:

> How can one know the future that does not
> The past! The creatures born at dawn,
> Alas, have perished at the set of sun!
> Embodied creatures of but a day have gone
> Along the road they came. Good Sir,
> Guhēśvaraliṅga is not for any one!

Prabhudēva does not approve of any kind of yōga or *Siddhi* which removes the yōgi farther away from the one Reality; nothing else is of any avail—neither ambrosia, nor the philosopher's stone, nor the life-restoring plant:

> Go to, your yōga of trickery and fraud
> With roots and fibres, is no yōga!
> Go to, it is no yōga to have
> The trance of body, senses and the soul!
> The real and natural
> Is Guhēśvara!

Gōrakṣa is convinced of the utter futility of a yōga where the subject remains for ever separated from the object; and Prabhudēva, realising that Gōrakṣa is ripe for the Liṅga-initiation, instructs him in the Liṅga lore, and finding that the Siddha has rapidly matured for higher things, bestows on him the knowledge of the Absolute Void.

Then he proceeds to Śrīśaila. As he stands before the entrance of the grove, he gives us a glimpse of its dreadful nature. However, more dreadful still is the grove we call the body. The plantain grove on Mount Śrīśaila can be crossed and conquered; but it is well-nigh impossible to conquer the body. Prabhu crosses and conquers them both:

> I see no one who can
> Conquer the body's vast plantain grove:
> The seven seas of the world
> Encircle it. In life's vast wood
> The poisonous rain of the five senses pours.
> Anger's huge tiger roars and roars;
> The elephants of eight prides
> Are stamping about; the counter-shafted rain
> Of lust is pouring; jealousy,
> Enormous serpents, is spitting fire;
> That child of sin called greed
> Is chewing and eating; the triple pain,
> Like rain of fire, will not permit
> Your stepping out; mountains of self

Have fallen across the path;
You cannot face the fear of ghosts
Called the five elements;
Māya, the ogress, devours raw flesh;
The well of passions cannot be used;
Infatuation's creeper tangles your feet;
The sharp-edged sword of covetousness
Is not to be unsheathed... Unable to go
Into this plantain grove, gods, demons, men
Have all gone crazy and run off;
Those who have eyes upon their soles,
Those who have eyes all o'er themselves,
Have lost their heads and tails. But I
Have entered that plantain grove,
Have fought my way, and, never touched
By thorn or bramble, have won
By knowledge, the plantain grove,
And crossed it safe;
And dwelling in the ultimate trance
Of Guhēśvaraliṅga, lost in ecstasy,
I'm now more tranquil than tranquillity!

Thus ends the life divine of the super-eminent hero of this great drama, *Śūnyasampādane*.

Our editor tells us that, at this stage, Basavaṇṇa, knowing Prabhudēva's end intuitively, sings the glories of this Prabhu-Liṅga; while the more metaphysical Cennabasavaṇṇa remembers how incomprehensible Prabhudēva was in life. Maḍivāḷa Mācayya understands it as form returning to formlessness and compares him to a fruit which, having ripened, has left its stem. Soḍḍaḷa Bācarasa, on his part, thinks of him not only as the Reality returning from form to formlessness, but as the alchemic stone of love for those who are united with the Absolute. As Soḍḍaḷa Bācarasa, singing his last vacana, is released from this life and united with Liṅga, Basavaṇṇa declares that for such as he, or for that matter for all the śaraṇas, there is no such thing as death.

Now we have a picture of Basavaṇṇa himself during the last days of his life on earth. There is a note of deep regret in the thought

that all the good work the śaraṇas were destined to do should come to a premature end; as if the Lord had withdrawn his mandate from the śaraṇas to increase upon the earth devotion to Guru, Liṅga and Jaṅgama. His farewell to his companions is characteristically full of that humility that we have learnt to associate with him (Vs. 31-32).

The immediate cause of Basavaṇṇa's hurried departure from Kalyāna was, as we have noted in Vol.II, pp. 7-8, the mixed marriage between a cobbler's son and a Brāhmin girl, and King Bijjaḷa's violent reaction to it. According to the editor, Basavaṇṇa, on leaving for Kappaḍi Saṅgama, gave orders to Jagadēva and Molleya Brahmayya to put an end to Bijjaḷa's life. We are then given an account of his tragic end. However, this is not in perfect conformity with the facts of history as have since come to light (Vide Vol. II pp. 7-8).

Basavaṇṇa, coming to Kappaḍi Saṅgama for his final union with Liṅga, sends back Appaṇṇa to Kalyāṇa to bring his wife Nīlamma to Kappaḍi Saṅgama. Nīlamma, however, flatly refuses to go with him on the ground that Lord Saṅgama is indivisible and infinite. There is no need to change places to be united with Liṅga. Appaṇṇa brings back the message and Basavaṇṇa accepts her stand unreservedly.

Basavaṇṇa attains his consubstantial union in the heart of Lord Saṅgama. The similes given in this connection are worthy of notice: ....like breezes mingling with the wind; like forked lightnings that appear, flash and vanish in sky; like hailstones, born of water, which lose themselves in water... (Pr. to V. 49).

For the first time in the whole work we have a glimpse of Nīlalōcaneyamma's, or Nīlamma's, personality. The whole tenor of her vacanas—only thirteen in number including songs—is that she grew up to the Divine with the help of her lord Basavaṇṇa.

Basavaṇṇa had discovered for her the God-seed embedded in her heart. And she, as an "intelligent and hard-working farmer", grew up to God.[1] Her vacanas reflect her deep devotion, her imme-

1. Cf. Eckhart: The seed of God is in us. Given an intelligent and hard-working farmer, it will thrive and grow up to God, whose seed it is; and accordingly its fruits will be God-nature. Pear seeds grow into pear trees, nut seeds into nut trees, and God seed into God, (P. Ph, p, 49.)

diate and direct acquaintance with the divine Ground. The songs she sings when Appaṇṇa requested her to go to Kappaḍi Saṅgama, are an eloquent testimony to her magnanimity.

> Behold, behold, behold, behold, behold, O Liṅga!
> Behold the sport Basavaṇṇa makes!
> Although he tells me to go there,
> Is he not Saṅgayya here?
> Is it a virtue for a great wise soul
> To nurse the dual doubt of here and there?
>
> Along with all the bhaktas of the world,
> The gracious Guru's hidden in my hand.
> If I would harden my resolve and join,
> Is not this thing my Lord Saṅgamanātha?
>
> Greeting with lifted unreluctant hands
> The message of Saṅgana Basavaṇṇa,
> I say, 'This is Saṅgamanātha Himself' and merge
> Within the Liṅga on my palm!

When she learns of the passing away of her husband, her life-long spiritual teacher, this young lady of about thirty is plunged in profound grief:

> What's there for me, after my lord
> Has won the unitive state?
> I have no body, and no life.
> Now that the responsibility to the heart
> Is cancelled, I am
> But a partaker of the Bliss,
> O Saṅgayya!
>
> O Lord, the Liṅga on the palm
> Has vanished from my sight;
> The Liṅga on the palm is turned
> To Liṅga in my mind.. O Saṅgayya,
> Basava is gone his way beyond,
> And I am merging into you, my Lord!

She breathes her last giving utterance to her spiritual experience:

"Fading into that Void of voids, I taste
The beatific bliss. In Saṅgayya,
It has become a perfect Void of voids!"

At the loss of her brother, Akkanāgamma, Basavaṇṇa's elder sister, feels like an orphaned child. Basavaṇṇa in her eyes was an inexhaustible source of love and devotion. He was the very form of liberation, the very spirit of Liṅga and Jaṅgama, the light that kindled her entire being. Because of his grace she was saved, and when he is gone she feels that the breath of her life is following his. She gives vent to her deepest feelings:

Basavaṇṇa, when you came down to earth,
Devotion's crop spread everywhere!
Who knows, O brother, how great it is,
The harvest of your piety, on earth,
In heaven and in hell? If you have joined
Liṅga because the mission you were sent for
By the Moon-holder is complete,
Devotion too is gone with you!
Right discipline is gone with you!
The Innumerable ones are gone with you!
O brother! the Great House of this earth
Is emptied now, Basavaṇṇa!
Alas! you have gone, leaving me behind,
O incarnation of five alchemies!
Basavaṇṇa! you went away
As Prāṇaliṅga to Basavaṇṇapriya Lord Cennasaṅga,
O Saṅgana Basavaṇṇa!

Basavaṇṇa is gone, but (V. 62) he has left a fringe of his robe behind that the world may achieve the Divine union by holding on to it. Here we are reminded of Buddha. We are told that, crossing the threshold of Nirvāna, he looked back at the sorrow-ridden world and took a vow never to take that irrevocable step until the last vestiges of human suffering were wiped out. Singing the greatness of Basavaṇṇa, Akkanāgamma melts into the Absolute.

Now the scene seems to be shifted from Kalyāṇa to Uḷuve. Owing to the unquiet conditions at Kalyāṇa, Cennabasavaṇṇa, along

with Maḍivāḷa Mācayya and some other saints, left for Uḷuve. They had to fight heroically with the royal army which pursued them for their supposed involvement in the assassination of King Bijjaḷa.[1]

The loss of Basavaṇṇa has plunged both Cennabasavaṇṇa and Maḍivāḷa Mācayya in profound grief. They give expression to their deepest feelings and reverence for that mighty God-Man in songs and vacanas. According to Siddhavīraṇṇa, Cennabasavaṇṇa and Maḍivāḷayya breathed their last, or attained the Absolute, at Uḷuve.[2]

1. Vide SS, Vol. II, p. 4.
2. Vide Ch. XXI, Pr. to V. 78, p. 453.
Vide SS. Vol. III, p, 112.
In view of the differing historical evidence as to Maḍivāḷayya's final end at Uḷuve it is difficult to believe Siddhavīraṇṇa's statement in this regard.

ಏಕವಿಂಶತ್ಯುಪದೇಶ

ಗೋರಕ್ಷನ ಸಂಪಾದನೆ ಮತ್ತು ಎಲ್ಲಾ ಗಣಂಗಳ ಐಕ್ಯ

ಗೋರಕ್ಷಗೆ ನಿಜಪದಮಂ
ಓರಂತಿರದಿತ್ತು ಪ್ರಭುವು ನಿರ್ವಯಲಾಗಲು
ಭೂರಿ ಮಹಾಶರಣರುಗಳು
ಧಾರುಣಿಯೊಳಗಿರದೆ ಐಕ್ಯವಡೆದುದ ಪೇಳ್ವೆಂ

ĒKAVIṀŚATYUPADĒŚA

GŌRAKṢANA SAṀPĀDANE MATTU ELLĀ GAṆAṄGAḶA AIKYA

Gōrakṣage nijapadamaṁ
ōrantiradittu Prabhuvu nirvayalāgalu
bhūri mahāśaraṇarugaḷu
dhāruṇiyoḷagirade aikyavaḍeduda pēḷveṁ

THE TWENTY-FIRST LESSON

Gōrakṣa's Attainment and Everybody's Unitive State

I tell how, when Prabhudēva
Had given, as he had done before,
To Gōrakṣa the ultimate state
And himself become as Void,
Many great śaraṇas, weary of earth,
Attained the unitive state.

25

ಅದೆಂತೆಂದೊಡಾ ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರು ಮಡಿವಾಳಮಾಚಿತಂದೆಗಳು ಮೊದಲಾದ ಅಸಂಖ್ಯಾತಮಹಾಗಣಂಗಳೆಲ್ಲರೂ ತಮ್ಮ ತಮ್ಮ ನಿಜಪದದ ನಿಜೈಕ್ಯಮಂ ಪೇಳಲು, ಪ್ರಭುದೇವರು ಕೇಳ್ದು ತಮ್ಮ ನಿಜಪದಮಂ ಪೇಳಿ, ಮತ್ತೆಲ್ಲಾ ಅಸಂಖ್ಯಾತರಿಗೆ ನಿರ್ವಾಹ ಸ್ಥಿತಿಗತಿಯ ನಿರೂಪಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

adentendoḍā Prabhudēvaru Basavarājadēvaru Cennabasavarājadēvaru Maḍivāḷamācitandegaḷu modalāda asaṅkhyātamahāgaṇaṅgaḷellarū tamma tamma nijapadada nijaikyamaṁ pēḷalu, Prabhudēvaru kēḷdu tamma nijapadamaṁ pēḷi, mattellā asaṅkhyātarige nirvāha sthitigatiya nirūpisuva prastāvada vacana:

For instance: The vacana which tells how, when the Innumerable Saints, including Lord Basavarāja, Lord Cennabasavarāja and Father Maḍivāḷa Māci, had told severally of their final union with the ultimate state, Prabhudēva, hearing them, told them of his own ultimate state, and again related to all the Innumerable Saints the circumstances of their final end:

೧

ಅವಧಿಯಳಿಯಿತ್ತು. ವ್ಯವಧಾನ ಉಳಿಯಿತ್ತು.
ನಿಜವೆ ನಿಜವನೊಡಗೂಡಿತ್ತು, ಕೇಳಾ ಬಸವಣ್ಣಾ.
ಕಲಿಯುಗದಲ್ಲಿ ಮುಂದೆ ಇರಬಾರದು ನಿಜಶರಣರಿಗೆ.
ನಡೆ ನೀನು, ಕಪ್ಪಡಿಯ ಸಂಗಯ್ಯನಲ್ಲಿ ಒಡಗೂಡು.
ಉಳುಮೆಯಲ್ಲಿ ನಿಜವನೆಯ್ದು ನಡೆ ಚೆನ್ನಬಸವಣ್ಣಾ.
ಮಹವನೊಡಗೂಡು ಮಡಿವಾಳಯ್ಯಾ.
ಸೊಡ್ಡಳಬಾಚರಸರು ಮೊದಲಾದ ಪ್ರಮಥರೆಲ್ಲರೂ
ನಿಜವನೈದುವದು ನಿರ್ವಯಲ ಸಮಾಧಿಯಲ್ಲಿ.
ಬಗಿದು ಹೋಗಿ ಲಿಂಗದೊಳಗೆ ಹೊಗುವರೆಲ್ಲರೂ.
ನಡೆಯಿರಿ ಕಾಯವೆರಸಿ ಕೈಲಾಸಕ್ಕೆ.
ಕಾಯಸಹಿತೈದುವದು ನಿಮಗೆಲ್ಲರಿಗೆಯೂ
ಉಪದೇಶ ಮಂತ್ರ ತಪ್ಪದು.
ನಮಗೆ ಕದಳಿಯಲ್ಲಿ ಹೊಕ್ಕು ನಿಜದಲ್ಲಿ ಒಡಗೂಡುವ ಪರಿಣಾಮ.
ಇದು ನಮ್ಮ ಗುಹೇಶ್ವರಲಿಂಗದಾಣತಿ ನಿಮಗೆಲ್ಲರಿಗೆಯೂ.

avadhiyaḷiyittu. vyavadhāna uḷiyittu.
nijave nijavanoḍagūḍittu, kēḷā Basavaṇṇā.
kaliyugadalli munde irabāradu nijaśaraṇarige.
naḍe nīnu, Kappaḍiya Saṅgayyanalli oḍagūḍu.

uḷumeyalli nijavaneydu naḍe Cennabasavaṇṇā.
mahavanoḍagūḍu Maḍivāḷayyā.
Soḍḍaḷabācarasaru modalāda pramatharellarū
nijavanaiduvadu nirvayala samādhiyalli.
bagidu hōgi liṅgadoḷage hoguvarellarū.
naḍeyiri kāyaverasi kailāsakke.
kāyasahitaiduvadu nimagellarigeyū
upadēśa mantra tappadu.
namage Kadaḷiyalli hokku nijadalli oḍagūḍuva pariṇāma.
idu namma Guhēśvaraliṅgadāṇati nimagellarigeyū.

Our time has lapsed; parting is all
That's left. Hear me, Basavaṇṇa,
The Real's one with the Reality,
In Kaliyuga, the true śaraṇas
Can be no more; go you, and join
Lord Saṅga at Kappaḍi; go,
Cennabasavaṇṇa, attain Reality
At Uḷuve; and you, Maḍivāḷayya,
Unite yourself with the Great Light.
Soḍḍaḷa Bācarasa, with all the Saints,
Should in a spaceless trance attain the Truth.
Go, penetrate your way into Liṅga who can.
Proceed to Kailāsa with your body of flesh.
This sacred counsel's meant for you,
That you arrive with your body of flesh.
For me the final peace must be
To enter the plantain grove and there unite
With the Absolute... This is
For all of you Guhēśvaraliṅga's behest.

ಇಂತು ಪ್ರಭುದೇವರು ಬಸವರಾಜದೇವರು ಮೊದಲಾದ ಅಸಂಖ್ಯಾತರೆಲ್ಲರಿಗೆ ನಿಜಸಮಾಧಿಯ ಹರಿವ ನಿರೂಪಿಸಿ ಬೀಳ್ಕೊಂಡು, ಕಲ್ಯಾಣಮಂ ಪೊಱಮಟ್ಟು, ಶ್ರೀಪರ್ವತಕ್ಕೆ ಬಿಜಯಂಗೈವುತ್ತಿರಲಲ್ಲಿ ಗೋರಕ್ಷನೆಂಬ ಸಿದ್ಧನಂ ಕಂಡು ಸಂಭಾಷಣೆಯಂ ಮಾಡಿ, ಅವನ ವಜ್ರದೇಹಮಂ ಅಸಿತಾಳಪತ್ರದಿಂ ಹೊಯಿದು ನೋಡಿ ಪರೀಕ್ಷೆಯಂ ಕಂಡು ನುಡಿವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru Basavarājadēvaru modalāda asaṅkhyātarellarige nijasamādhiya hariva nirūpisi bīḷkoṇḍu, Kalyāṇamaṁ poṟamaṭṭu,

śrīparvatakke bijayaṅgaivuttiralalli Gōrakṣanemba siddhanaṁ kaṇḍu saṁbhāṣaṇeyaṁ māḍi, avana vajradēhamaṁ asitāḷapatradiṁ hoyidu nōḍi parīkṣeyaṁ kaṇḍu nuḍiva prastāvada vacana:

The vacana which tells how, Prabhudēva, having related to the Innumerable Saints, including Lord Basavarāja, the way of the ultimate trance, and bidden them farewell, left Kalyāṇa; and how, as he was going towards the holy mountain, he met there an accomplished yōgi called Gōrakṣa; and, as they conversed together, he tested the latter's adamantine body with the stroke of a sharp sword and, seeing the result, spoke thus:

೨

ಹಿಂದನಱಿಯದುದು ಮುಂದನೇನ ಬಲ್ಲುದೋ ?
ಉದಯಮುಖದಲ್ಲಿ ಹುಟ್ಟಿದ ಪ್ರಾಣಿಗಳು
ಅಸ್ತಮಾನಕ್ಕೆ ಅಳಿದರಲ್ಲಾ !
ಅಂದಂದಿನ ಘಟಜೀವಿಗಳು ಬಂದ ಬಟ್ಟೆಗೆ ಹೋದರು.
ಗುಹೇಶ್ವರಲಿಂಗವು ಆರಿಗೂ ಇಲ್ಲವಯ್ಯಾ.

hindanaṟiyadudu mundanēna balludō?
udayamukhadalli huṭṭida prāṇigaḷu
astamānakke aḷidarallā!
andandina ghaṭajīvigaḷu banda baṭṭege hōdaru.
Guhēśvaraliṅgavu ārigū illavayyā.

How can one know the future that does not
The past! The creatures born at dawn,
Alas, have perished at the set of sun!
Embodied creatures of but a day have gone
Along the road they came. Good Sir,
Guhēśvaraliṅga is not for any one!

೩

ಮತ್ತಂ,

ಅಮೃತಸೇವನೆಯು ಮಾಡಿ ಆಪ್ಯಾಯನ ಘನವಾಯಿತ್ತ ಕಂಡೆ.
ಪರುಷವೇಧಿಯು ಸಾಧಿಸ ಹೋದರೆ ದಾರಿದ್ರ ಘನವಾಯಿತ್ತ ಕಂಡೆ.
ಮುಱುಜವಣೆಯು ಹಣ್ಣ ಮೆದ್ದು ಮರಣವಾಯಿತ್ತ ಕಂಡೆ.
ಇವನೆಲ್ಲವನು ಸಾಧಿಸಹೋದರೆ ಏನೂ ಇಲ್ಲದಂತಾಯಿತ್ತು.
ನಾನು ನಿಜವ ಸಾಧಿಸಿ ಬದುಕಿದೆನು ಗುಹೇಶ್ವರಾ.

mattaṁ,

amṛtasēvaneya māḍi āpyāyana ghanavāyitta kaṇḍe.
paruṣavēdhiya sādhisa hōdare dāridra ghanavāyitta kaṇḍe.
maṟujavaṇeya haṇṇa meddu maraṇavāyitta kaṇḍe.
ivanellavanu sādhisa hōdare ēnū illadantāyittu.
nānu nijava sādhisi badukidenu Guhēśvarā.

Again:

I've seen the hunger grow
After ambrosial food was eaten;
I've seen poverty grow
When one has found the alchemic stone;
I've seen death come
On tasting the fruit of the reviving plant;
When one has found all these,
It is as if nothing had been.
But aftei I found Reality,
O Guhēśvara,
I have been saved!

೪

ಮತ್ತಂ,

ಧರೆಯ ಮೇಲುಳ್ಳ ಅರುಹಿರಿಯರೆಲ್ಲಾ
ಮರುಳುಗೊಂಡಾಡುತ್ತಿದ್ದಾರೆ ನೋಡಾ !
ಮಂಜಿನ ಮಡಕೆಯೊಳಗೆ ರಂಜನೆಯ ಭಂಡವ ತುಂಬಿ,
ಅಂಜದೆ ಪಾಕವ ಮಾಡಿಕೊಂಡುಂಡು,
ಭಂಡವ ಮಾಱುತಿರ್ಪರು ನೋಡಾ !
ಸಂಜೀವನೆಯ ಬೇರ ಕಾಣದೆ ಮರಣಕ್ಕೊಳಗಾದರು,
ಗುಹೇಶ್ವರನನಱಿಯದ ಭವಭಾರಕರೆಲ್ಲರು.

mattaṁ,

dhareya mēluḷḷa aruhiriyarellā
maruḷugoṇḍāḍuttiddāre nōḍā !
mañjina maḍakeyoḷage rañjaneya bhaṇḍava tuṁbi,
añjade pākava māḍikoṇḍuṇḍu,
bhaṇḍava māṟutirparu nōḍā !
sañjīvaneya bēra kāṇade maraṇakkoḷagādaru,
Guhēśvarananaṟiyada bhavabhārakarellaru.

Again:

Look, on the earth
Half-witted elders, gone insane,
Are strutting about!
They've filled their pots of mist with coloured stuff,
Have cooked and eaten it fearlessly,
And now are selling the stuff!
All those who bear the load of birth
And do not know Guhēśvara,
Have fallen a prey to death because
They failed to see the root
Of the life-restoring plant!

೫

ಮತ್ತಂ,

ನಾರುಬೇರಿನ ಕುಟಿಲಕುಹಕದ ಕಪಟದ ಯೋಗವಲ್ಲದು ನಿಲ್ಲಿರೊ !
ಕಾಯಸಮಾಧಿ ಕರಣಸಮಾಧಿ ಜೀವಸಮಾಧಿ ಯೋಗವಲ್ಲದು ನಿಲ್ಲಿರೊ !
ನಿಜ ಸಹಜಸಮಾಧಿ ಗುಹೇಶ್ವರ.

mattaṁ,

nārubērina kuṭilakuhakada kapaṭada yōgavalladu nilliro!
kāyasamādhi karaṇasamādhi jīvasamādhi yōgavalladu nilliro!
nija sahajasamādhi Guhēśvara.

Again:

Go to, your yōga of trickery and fraud,
With roots and fibres, is no yōga!
Go to, it is no yōga to have
The trance of body, senses and the soul!
The real and natural
Is Guhēśvara!

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ಆತನ ಕಾಯಸಿದ್ಧಿ ಮೊದಲಾದ ಸಿದ್ಧಿಗಳಂ, ಆತನ ಭಿನ್ನಯೋಗಾಭ್ಯಾಸಮಂ ಜಱೆಯಲವಂ ಬಿಟ್ಟು ಉಪದೇಶಮಂ ಪಡೆದು ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Prabhudēvaru ātana kāyasiddhi modalāda siddhigaḷaṁ, ātana bhinnayōgābhyāsamaṁ jaṟeyalavaṁ biṭṭu upadēśamaṁ paḍedu binnaisuva prastāvada vacana:

The vacana which tells how, when Prabhudēva had mocked at all yōgic accomplishments including his (Gōrakṣa's) physical feat and his possession of various kinds of yōgic tricks, the latter gave them up and, having obtained initiation, submitted as follows:

೬

ರಸವಾದಂಗಳ ಕಲಿತಲ್ಲಿ,
  ಲೋಹಸಿದ್ಧಿಯಲ್ಲದೆ ರಸಸಿದ್ಧಿಯಾದುದಿಲ್ಲ.
ನಾನಾ ಕಲ್ಪಯೋಗ ಅದೃಶ್ಯಕರಣಂಗಳ ಕಲಿತಲ್ಲಿ.
  ಕಾಯಸಿದ್ಧಿಯಲ್ಲದೆ ಆತ್ಮಸಿದ್ಧಿಯಾದುದುಂಟೆ ?
ನಾನಾ ವಾಗ್ವಾದಂಗಳಿಂದ ಹೋರಿ
  ಮಾತಿನ ಮಾಲೆಯಾಯಿತ್ತಲ್ಲದೆ, ಆತ್ಮ ನಿಹಿತವಾದುದಿಲ್ಲ.
ನೀನಾನೆಂದಲ್ಲಿ ನೀನು ನಾನಾದೆಯಲ್ಲದೆ,
  ನಾನು ನೀನಾದುದಿಲ್ಲ.
ಗೋರಕ್ಷಪಾಲಕ ಮಹಾಪ್ರಭುಸಿದ್ಧಸೋಮನಾಥಲಿಂಗವಾದೆಯಲ್ಲದೆ,
  ನಾನು ನೀನಾದುದಿಲ್ಲ.
ಗೋರಕ್ಷಪಾಲಕ ಮಹಾಪ್ರಭುಸಿದ್ಧಸೋಮನಾಥಲಿಂಗವಾದೆಯಲ್ಲದೆ,
  ಲೀಯವಾಗಿ ಆ ಲಿಂಗವೆ ಆದುದಿಲ್ಲ.

rasavādaṅgaḷa kalitalli
lōhasiddhiyallade rasasiddhiyādudilla.
nānā kalpayōga adṛśyakaraṇaṅgaḷa kalitalli,
kāyasiddhiyallade ātmasiddhiyādudunṭe?
nānā vāgvādaṅgaḷinda hōri
mātina māleyāyittallade, ātma nihitavādudilla.
nīnānendalli nīnu nānādeyallade,
nānu nīnādudilla.
Gōrakṣapālaka Mahāprabusiddhasōmanāthaliṅgavādeyallade,
nānu nīnādudilla.
Gōrakṣapālaka Mahāprabhusiddhasōmanāthaliṅgavādeyallade,
līyavāgi ā liṅgave ādudilla.

Study of alchemy
May give you mastery over metal, but
Surely not over alchemy itself!
Study of magical effects of many sorts
Such as to make yourself invisible,
Is physical accomplishment; does it mean
Perfection of the soul?

Battles of wit are strings of words,
They don't involve the self.
When one thinks of You and I, you became me,
But I do not turn into you!
Though you became Gōrakṣapālaka Mahāprabhu
Siddhasōmanāthaliṅga,
Yet I do not turn into you!
Though you became Gōrakṣapālaka Mahāprabhu
Siddhasōmanāthaliṅga,
This merging does not make me Liṅga itself.

೭

ಮತ್ತಂ,
ಕುಂಡಲಿಯೆಂಬ ಆಧಾರದಲ್ಲಿ
ಜಲ ತೇಜ ವಾಯುವೆಂಬ ತ್ರಿವಿಧಕೂಡಿ ಕಮಂಡಲ ಹುಟ್ಟಿತ್ತು.
ಅದಕ್ಕೆ ಬಾಯಿ ಮೂಱು, ಹಿಡಿಯಾಱು.
ಜೂಳಿ ಒಂದಱಲ್ಲಿ ಉದಕವ ಕೊಳುತ್ತಿರಲಾಗಿ,
ಆ ಅಸುವಿನ ತೃಷೆಯಡಗಿ ಬಯಕೆ ಸಲೆ ಬತ್ತಿದಲ್ಲಿ,
ಮಹಾಗಣನಾಥನ ಐವತ್ತೆರಡು ಸರ ಹಱಿದವು.
ಮೂವತ್ತಾಱು ಮಣಿ ಕೆಟ್ಟವು.
ಇಪ್ಪತ್ತೈದು ಮಣಿ ಪುಂಜವಾಯಿತ್ತು.
ಆಱು ನಾಯಕ ರತ್ನವೆಲ್ಲ ಅಡಗಿತ್ತೆಂದಱಿಯೆ.
ಮೂಱು ರತ್ನವ ಕಂಡೆ.
ಒಂದು ಉರಿವುದು ಒಂದು ಉಲಿವುದು,
ಒಂದು ಬೆಳಗು ನಂದಿಹುದು.
ಇಂತೀ ತ್ರಿವಿಧಂಗವ ಕಂಡು,
ಈ ಅಂಗದ ಮಣಿಯು ಒಂದೊಂದ ಪವಣಿಸಲಾಱದೆ,
ಈ ದಿನಮಣಿಯು ವಿರಳವ ತೋಱಿಸಾ
ಗೋರಕ್ಷಪಾಲಕ ಮಹಾಪ್ರಭುಸಿದ್ಧಸೋಮನಾಥಲಿಂಗವೆ.

mattaṁ,
kuṇḍaliyeṁba ādhāradalli
jala tēja vāyuveṁba trividhakūḍi kamaṇḍala huṭṭittu.
adakke bāyi mūṟu, hiḍiyāṟu.
jūḷi ondaṟalli udakava koḷuttiralāgi,
ā asuvina tṛṣeyaḍagi bayake sale battidalli,
mahāgaṇanāthana aivatteraḍu sara haṟidavu.

mūvattāṟu maṇi keṭṭavu.
ippattaidu maṇi puñjavāyittu.
āṟu nāyaka ratnavella aḍagittendaṟiye.
mūṟu ratnava kaṇḍe.
ondu urivudu, ondu ulivudu,
ondu beḷagu nandihudu.
intī trividhaṅgava kaṇḍu,
ī aṅgada maṇiya ondonda pavaṇisalāṟade,
ī dinamaṇiya viraḷava tōṟisā
Gōrakṣapālaka Mahāprabhusiddhasōmanāthaliṅgave.

Again:

In the root-plexus, Kuṇḍali called,
By the conjunction of these three—
Fire, water, air—a water-pot arose.
It has six handles and three mouths.
As one drinks water through one spout,
And one's soul, quenched of thirst,
Is fully satisfied of its desire,
The Great Lord's two-and-fifty strings
Are burst; the six-and-thirty gems
Perish; the five-and-twenty gems
Roll in one heap; I do not know
Where disappear the six important gems.
I see three jewels: one burns,
One utters sounds, and one's light
Is extinguished. So since, at sight of these
Three substances, I could not thread
The jewels of this nature one by one,
Gōrakṣapālaka Mahāprabhu Siddhasōmanāthaliṅga,
Do show me where is the expanse
Of the jewel of the day.

ಈ ಹೀಗೆಂದು ಗೋರಕ್ಷನು ಬಿನ್ನೈಸಲು, ಇದಕ್ಕೆ ಪ್ರಭುದೇವರು ನಿರ್ವಯಲ ಸಮಾಧಿಯ ಭೇದವ ನಿರೂಪಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Gōrakṣanu binnaisalu, idakke Prabhudēvaru nirvayala samādhiya bhēdava nirūpisuva prastāvada vacana:

The vacana wherein, after Gōrakṣa had spoken thus, Prabhudēva thereupon revealed the secret of the spaceless trance:

೮

ಅಱಿವಱತು ಬೆಱಗು ಹತ್ತಿತ್ತೆಂಬ ಜ್ಞಾನವಿದೇನೊ ?
ನಾಹಂ ಎಂಬಲ್ಲಿ ತಾನಾರೊ ?
ಕೋಹಂ ಎಂಬಲ್ಲಿ ಮುನ್ನಾರೊ ?
ಪರಬ್ರಹ್ಮ ಸೋಹಂ ಎಂಬಲ್ಲಿ ಮುನ್ನ ತಾನೇನಾಗಿರ್ದ ?
ಚಿದಹಂ ಎಂಬ ಹಮ್ಮಿನ ಭವಮಾಲೆ ಇದೇನೊ ?
'ನಿಶ್ಶಬ್ದಂ ಬ್ರಹ್ಮಮುಚ್ಯತೆ' ಎಂಬ ಶಬ್ದವಿಡಿದು
ಬಳಲುವ ಕಾರಣವಿದೇನೋ ಗುಹೇಶ್ವರಾ ?

aṟivaṟatu beṟagu hattitteṁba jñānavidēno?
nāhaṁ eṁballi tānāro?
kōhaṁ eṁballi munnāro?
parabrahma sōhaṁ eṁballi munna tānēnāgirda?
cidahaṁ eṁba hammina bhavamāle idēno?
'niśśabdaṁ brahmamucyate' eṁba śabdaviḍidu
baḷaluva kāraṇavidēnō Guhēśvarā?

What sort of knowledge is it now,
When consciousness has ceased, to say
'Wonder has seized me'?
When you say 'I am not' who is this 'I'?
When you say, 'Who am I' who was this 'I' before?
When you say, 'I am Parabrahma' what was this 'I' before?
What is this chain of births
Fashioned by 'I'-ness, which proclaims
'I am the Consciousness'?
What is the reason why we droop
Fast cleaving to the word that says
'Silence is Brahma', O Guhēśvara?

ಈ ಹೀಗೆಂದು ಪ್ರಭುದೇವರು ನಿರೂಪಿಸಲು, ಇದಕ್ಕೆ ಗೋರಕ್ಷನು ಲಿಂಗಾಂಗ ಸಂಬಂಧದ ಕೃತನಿಶ್ಚಯವನೈದಿದ ಪ್ರಸ್ತಾವದ ವಚನ :

ī hīgendu Prabhudēvaru nirūpisalu, idakke Gōrakṣanu liṅgāṅga-saṁbandhada kṛtaniścayavanaidida prastāvada vacana:

The vacana which tells how, when Prabhudēva had spoken thus, thereupon Gōrakṣa was convinced of the connection between Liṅga and aṅga:

೯

ನಾ ನಿನ್ನ ಕೇಳಿಹೆನೆಂದಡೆ, ನಾನಂಗಿ ನೀ ನಿರಂಗಿ,
  ನಾ ನಿನಗೆ ಹೇಳಿಹೆನೆಂದಡೆ, ನಾ ಸಂಗಿ ನೀ ನಿಸ್ಸಂಗಿ.
ನಿನ್ನಂಗ ಎನ್ನಂಗದಲ್ಲಿ ಪ್ರತಿಷ್ಠಿಸಿ,
  ನಿನ್ನ ಅಱಿವು ಎನ್ನ ಆತ್ಮದಲ್ಲಿ ನಿಂದು ಅಱಿವಹನ್ನಕ್ಕ,
  ನನಗೂ ನಿನಗೂ ತತ್ತು ಗೊತ್ತು.
ಗೋರಕ್ಷಪಾಲಕ ಮಹಾಪ್ರಭು
  ಸಿದ್ಧಸೋಮನಾಥಲಿಂಗವು ಸರಿಹುದುಗು.

nā ninna kēḷihenendaḍe, nānaṅgi nī niraṅgi,
  nā ninage hēḷihenendaḍe, nā saṅgi nī nissaṅgi.
ninnaṅga ennaṅgadalli pratiṣṭhisi,
  ninna aṟivu enna ātmadalli nindu aṟivahannakka,
  nanagū ninagū tattu gottu.
Gōrakṣapālaka Mahāprabhu
  Siddhasōmanāthaliṅgavu sarihudugu.

If I would question you,
I have an aṅga, you have none.
When I would speak to you, I am
Related, you are not.
When your aṅga is installed in mine
Until your knowledge finds
Abode within my soul
And I have learned to know you,
There is one place for you and me;
Gōrakṣapālaka Mahāprabhu Siddhasōmanāthaliṅga
Is yours and mine the same!

೧೦

ಮತ್ತಂ,
ಅರಗಿನ ತೇಜಿಯ ಮೇಲೆ ಉರಿಯ ಹಿರಿಯರಸು ಮೂರ್ತಿಗೊಂಡು,
  ಮಂಜಿನ ಪರಿವಾರ ಸಂದಣಿಸಿ,
  ಸಂತೈಸಿ ಅವರಂಗಕ್ಕೆ ಬಿಸಿಲಂಗದ ಜೋಡ ತೊಡಿಸಿ,
  ಚಾತುರಂಗದ ಮೇಲೆ ಪಶುತಮವೆಂಬ ಖಂಡೆಯವ ಪಿಡಿದು,
  ಚಂದ್ರಿಕಾಕಿರಣದ ಮೇಲೆ ಅಂಗವಿಸಿ ಏಱಲಾಗಿ,
  ಪೌಜು ಬೆದಱಿತ್ತು.

ಉರಿಯುರಸು ಎತ್ತಿದ ಖಂಡೆಯ ವರುಣಕಿರಣದೊಳಗಡಗಿತ್ತು.
ಮಂಜಿನ ಪರಿವಾರ ಆ ರಂಜನೆಯೊಳಗೆ ಬಯಲಾಯಿತ್ತು.
ಉರಿಯುರಸು ವಾಯುವಿನ ಸಿರಿಯೊಳಗಾದ.
ಅರಗಿನ ಅಶ್ವ ಅರಸಿನ ತೊಡೆಯೊಳಗೆ ಹರಿಯಿತ್ತು.
ಇಂತೀ ದೊರೆಗೆ ಅರಿದಿಲ್ಲಾ ಎಂದು
ಗೋರಕ್ಷಪಾಲಕ ಮಹಾಪ್ರಭುಸಿದ್ಧಸೋಮನಾಥಲಿಂಗಕ್ಕೆ
ಇದಿರಿಲ್ಲಾ ಎನುತಿರ್ದೆನು.

mattaṁ,

aragina tējiya mēle uriya hiriyarasu mūrtigoṇḍu,
mañjina parivāra sandaṇisi,
santaisi avaraṅgakke bisilaṅgada jōḍa toḍisi,
cāturaṅgada mēle paśutamavemba khaṇḍeyava piḍidu,
candrikākiraṇada mēle aṅgavisi eṟalāgi,
pouju bedaṟittu.
uriyarasu ettida khaṇḍeya varuṇakiraṇadoḷagaḍagittu.
mañjina parivāra ā rañjaneyoḷage bayalāyittu.
uriyarasu vāyuvina siriyoḷagāda.
aragina aśva arasina toḍeyoḷage hariyittu.
intī dorege aridillā endu,
Gōrakṣapālaka Mahāprabhusiddhasōmanāthaliṅgakke
idirillā enutirdenu.

Again:

A mighty king of fire sat on a horse
Of wax; gathering a retinue of mist
And taming them, he made them wear
An armour made of sunshine; holding a sword,
Named bestial ignorance, over his fourfold troops,
Brandishing it over the moonlight rays, he charged
And put the troops to rout.
The sword the king of fire had heaved
Was sheathed in a ray of red;
The retinue of mist
In that glow vanished quite.
The king of fire became
Part of the wind's wealth.
The wax horse ran into the royal thigh.

Because there's nought difficult for such a lord,
I say, again and again, there is no match
For Gōrakṣapālaka Mahāprabhu Siddhasōmanāthaliṅga.

ಇಂತು ಪ್ರಭುದೇವರು ಗೋರಕ್ಷಂಗೆ ಲಿಂಗಾಂಗಸಂಬಂಧವ ಬೋಧಿಸಿ ನಿಲಿಸಿ, ಅವನಂ ಬೀಳ್ಕೊಂಡು, ಕದಳಿಯ ಮುಂಬಾಗಿಲಲ್ಲಿ ನಿಂದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Prabhudēvaru Gōrakṣaṅge liṅgāṅgasaṁbandhava bōdhisi nilisi, avanaṁ bīḷkoṇḍu, kadaliya muṁbāgilalli ninda prastāvada vacana:

The vacana which tells how Prabhudēva, having thus thoroughly instructed Gōrakṣa on the connection between Liṅga and Aṅga, said good-bye to him and stood at the front entrance to the plantain-grove:

೧೧

ಕಾಯವೆಂಬ ಕದಳಿಯ ಹೊಕ್ಕು,
ಪ್ರಾಣವೆಂಬ ಗಹ್ವರದಲ್ಲಿ
ಸಕಲೇಂದ್ರಿಯವೆಂಬ ಕೋಣೆ ಕೋಣೆಗಳಲ್ಲಿ
ತಿರುಗಾಡುತ್ತ ಬರಲಾಗಿ,
ಮೇರುಮಂದಿರದ ತ್ರಿಕೋಣೆಯಲ್ಲಿ ಬೆಳಗಾಯಿತ್ತು.
ಗುಹೇಶ್ವರಲಿಂಗವೆಂಬುದು ರೂಪಾಯಿತ್ತು.

kāyavemba kadaḷiya hokku,
prāṇavemba gahvaradalli
sakalēndriyavemba kōṇe kōṇegaḷalli
tirugāḍutta baralāgi,
mērumandirada trikōṇeyalli beḷagāyittu.
Guhēśvaraliṅgavembudu rūpāyittu.

As I, entering the plantain grove of flesh,
Came wandering through the different rooms
Called senses in the cave of life,
The day dawned in the triple room
Of the Mēru shrine,
Guhēśvaraliṅga assumed a form!

ಇಂತು ತಮ್ಮ ನಿಜವನಱುಹಿದ ಪ್ರಭುದೇವರು ಆ ಕದಳಿಯ ಹೊಕ್ಕು ನಿರವಯದೊಳು ನಿಜನಿವಾಸಿಯಾಗಿರ್ದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu tamma nijavanaruhida Prabhudēvaru ā kadaḷiya hokku niravayadoḷu nijanivāsiyāgirda prastāvada vacana:

The vacana wherein Prabhudēva, who has explained his own ultimate realisation, goes into the plantain grove and abides in the Absolute as his own home:

೧೨

ಕಾಯವೆಂಬ ಮಹಾಕದಳಿಯ ಗೆಲಬಲ್ಲವರನಾರನೂ ಕಾಣೆ.
ಸಂಸಾರವೆಂಬ ಸಪ್ತಸಮುದ್ರ ಬಳಸಿ ಬಂದಿಪ್ಪವು.
ಭವವೆಂಬ ಮಹಾರಣ್ಯದೊಳು
ಪಂಚೇಂದ್ರಿಯವೆಂಬ ವಿಷದ ಮಳೆ ಸುರಿವುತ್ತಿರ್ಪುದು.
ಕೋಪವೆಂಬ ಪೆರ್ಬುಲಿ ಮೊರೆವುತ್ತಿರ್ಪುದು.
ಅಷ್ಟಮದಗಜಂಗಳು ಬೀದಿವರಿಯುತ್ತಿರ್ಪವು.
ಕಾಮವೆಂಬ ಮಾಜಿಂಬಿನ ಸೋನೆ ಸುರಿಯುತ್ತಿರ್ಪುದು.
ಮತ್ಸರವೆಂಬ ಮಹಾಸರ್ಪಂಗಳು ಕಿಡಿಯನುಗುಳುತ್ತಿರ್ಪವು.
ಆಸೆಯೆಂಬ ಪಾಪಿಯ ಕೂಸು ಹಿಸಿಹಿಸಿದು ತಿನುತಿರ್ಪುದು.
ತಾಪತ್ರಯವೆಂಬ ಕೆಂಡದ ಮಳೆ ಅಡಿ ಇಡಬಾರದು.
ಅಹಂಕಾರವೆಂಬ ಗಿರಿಗಳು ಅಡ್ಡ ಬಿದ್ದಿಪ್ಪವು.
ಪಂಚಭೂತಂಗಳೆಂಬ ಭೂತಂಗಳ ಭಯ ದಿಟ್ಟಿಸಬಾರದು.
ಮಾಯೆಯೆಂಬ ರಕ್ಕಸಿ ಹಸಿಯ ತಿನುತಿರ್ಪಳು.
ವಿಷಯವೆಂಬ ಕೂಪ ಬಳಸಬಾರದು.
ಮೋಹವೆಂಬ ಬಳ್ಳಿ ಕಾಲ ಕುತ್ತಬಾರದು.
ಲೋಭವೆಂಬ ಮಸೆ ದಡ್ಡಾಯುಧನೊಡೆಯುಚ್ಚಬಾರದು.
ಇಂತಪ್ಪ ಕದಳಿಯ ಹುಗಲಱಿಯದೆ
ದೇವ ದಾನವ ಮಾನವರೆಲ್ಲರೂ
ಮತಿಗೆಟ್ಟು ಮರುಳಾಗಿ ಹೆಱದೆಗೆದೋಡಿದರು.
ಅಂಗಾಲ ಕಣ್ಣವರು, ಮೈಯೆಲ್ಲಾ ಕಣ್ಣವರು ತಲೆಬಾಲಗೆಟ್ಟರು.
ನಾನೀ ಕದಳಿಯ ಹೊಕ್ಕು ಹೊಯಿದಾಡಿ,
ಮುಳ್ಳುಮಸೆ ಮುಟ್ಟದೆ, ಕದಳಿವರಿದು ಗೆಲಿದುತ್ತರಿಸಿ,
ಗುಹೇಶ್ವರನೆಂಬ ಲಿಂಗದ ನಿಜಸಮಾಧಿಯಲ್ಲಿ ನಿಂದು,
ಪರವಶನಾಗಿ ನಿರಾಳಕ್ಕೆ ನಿರಾಳವಾಗಿದ್ದೆನಯ್ಯಾ !

kāyaveṁba mahākadaḷiya gelaballavaranāranū kāṇe.
saṁsāraveṁba saptasamudra baḷasi bandippavu.

bhavaveṁba mahāraṇyadoḷu
pañcēndriyaveṁba viṣada maḷe surivuttirpudu.
kōpaveṁba perbuli morevuttirpudu.
aṣṭamadagajaṅgaḷu bīdivariyuttirpavu.
kāmaveṁba māṟaṁbina sōne suriyuttirpudu.
matsaraveṁba mahāsarpaṅgaḷu kiḍiyanuguḷuttirpuvu.
āseyeṁba pāpiya kūsu hisihisidu tinutirpudu.
tāpatrayaveṁba keṇḍada maḷe aḍi iḍabāradu.
ahaṅkāraveṁba girigaḷu aḍḍa biddippavu.
pañcabhūtaṅgaḷeṁba bhūtaṅgaḷa bhaya diṭṭisabāradu.
māyeyeṁba rakkasi hasiya tinutirpaḷu.
viṣayaveṁba kūpa baḷasabāradu.
mōhaveṁba baḷḷi kāla kuttabāradu.
lōbhaveṁba mase daḍḍāyudhancḍeyuccabāradu.
intappa kadaḷiya hugalaṟiyade
dēva dānava mānavarellarū
matigeṭṭu maruḷāgi heṟadegedōḍidaru.
aṅgāla kaṇṇavaru, maiyellā kaṇṇavaru talebālageṭṭaru.
nānī kadaḷiya hokku hoyidāḍi,
muḷḷumase muṭṭade, kadaḷivaridu geliduttarisi,
Guhēśvaraneṁba liṅgada nijasamādhiyalli nindu,
paravaśanāgi nirāḷakke nirāḷavāgiddenayyā!

I see no one who can
Conquer the body's vast plantain grove:
The seven seas of the world
Encircle it. In life's vast wood
The poisonous rain of the five senses pours.
Anger's huge tiger roars and roars;
The elephants of eight prides
Are stamping about; the counter-shafted rain
Of lust is pouring; jealousy,
Enormous serpents, is spitting fire;
That child of sin called greed
Is chewing and eating; the triple pain,
Like rain of fire, will not permit
Your stepping out; mountains of self
Have fallen across the path;
You cannot face the fear of ghosts
Called the five elements;

Māyā, the ogress, devours raw flesh;
The well of passions cannot be used;
Infatuation's creeper tangles your feet;
The sharp-edged sword of covetousness
Is not to be unsheathed... Unable to go
Into this plantain grove, gods, demons, men
Have all gone crazy and run off;
Those who have eyes upon their soles,
Those who have eyes all o'er themselves,
Have lost their heads and tails. But I
Have entered that plantain grove,
Have fought my way, and, never touched
By thorn or bramble, have
Roamed and overcome the plantain grove,
And crossed it safe;
And dwelling in the ultimate trance
Of Guhēsvaraliṅga, lost in ecstasy,
I'm now more tranquil than tranquillity!

ಇಂತು ಪ್ರಭುದೇವರು ನಿಜಪದವನೈದಲು, ಬಸವರಾಜದೇವರು ಸ್ತುತಿಸಿದ ವಚನ :

intu Prabhudēvaru nijapadavanaidalu Basavarājadēvaru stutisida vacana:

The vacana wherein, Prabhudēva having attained the ultimate state, Lord Basavarāja praises him:

೧೩

ಲಿಂಗಗಂಭೀರ ಗಮನಗೆಟ್ಟುದಲ್ಲಾ !
ಜಂಗಮಗಂಭೀರ ಸುಳುಹುಗೆಟ್ಟುದಲ್ಲಾ !
ಪ್ರಸಾದಗಂಭೀರ ರೂಪುಗೆಟ್ಟುದಲ್ಲಾ !
ಆಚಾರಗಂಭೀರ ಅವಯವಗೆಟ್ಟುದಲ್ಲಾ !
ಜ್ಞಾನಗಂಭೀರ ನಡೆಗೆಟ್ಟುದಲ್ಲಾ !
ಕೂಡಲಸಂಗಮದೇವರಲ್ಲಿ ಪ್ರಭುದೇವರು ನಿಜವನೈದಲು,
ಸಂಗನಬಸವಣ್ಣನ ಪ್ರಾಣ ಒಡನೆ ಬಳಿಸಂದುದಲ್ಲಾ !

liṅgagambhīra gamanageṭṭudallā !
jaṅgamagambhīra suḷuhugeṭṭudallā!

Prasādagaṁbhīra rūpugeṭṭudallā!
ācāragaṁbhīra avayavageṭṭudallā!
jñānagaṁbīra naḍegeṭṭudallā!
Kūḍalasaṅgamadēvaralli Prabhudēvaru nijavanaidalu,
Saṅganabasavaṇṇana prāṇa oḍane baḷisandudallā!

He who is as great as Liṅga
Has lost his sense!
He who is as great as Jaṅgama
Has lost his motion!
He who is as great as Prasāda
Has lost his form!
He who is as great as Discipline
Has lost his limbs!
He who is as great as Consciousness
Has lost his action!
When, in Lord Kūḍala Saṅgama, Prabhudēva
Attained the ultimate state,
Saṅgana Basavaṇṇa's soul at once
Went after him.

ಚಿಕ್ಕದಣ್ಣಾಯಕರ ವಚನ :

Cikkadaṇṇāyakara vacana:

Cennabasavaṇṇa's vacana:

೧೪

ಎನ್ನ ಅನುಭಾವದ ಅಗಮ್ಯನೆ, ಎನ್ನ ಅಱಿವಿನ ವಿಶ್ರಾಮವೆ,
ಎನ್ನ ಭಾವದ ಬಯಕೆಯೆ, ಎನ್ನ ನಿಜದ ನಿಲವೆ.
ಎನ್ನ ಪರಿಣಾಮದ ಮೇರುವೆ, ಎನ್ನ ಮನದ ಮಹಿಮನೆ,
ನಿಮ್ಮ ಸುಳುಹೆತ್ತಲಡಗಿತ್ತು ?
ಎಲೆ ಲಿಂಗವೆ, ನಿನ್ನ ನಾಮವೆತ್ತ ನಿರ್ನಾಮವಾಯಿತ್ತು ?
ಎಲೆ ಪರಮಗುರುವೆ, ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ಉರಿಯುಂಡ ಕರ್ಪುರದಂತಾದೆಯಲ್ಲಾ ಪ್ರಭುವೆ !

enna anubhāvada agamyane, enna ar̤ivina viśrāmave,
enna bhāvada bayakeye, enna nijada nilave,
enna pariṇāmada mēruve, enna manada mahimane,
nimma suḷuhettalaḍagittu?

ele liṅgave, ninna nāmavetta nirnāmavāyittu?
ele paramaguruve, Kūḍalacennasaṅgayyanalli
uriyuṇḍa karpuradantādeyallā Prabhuve!

O incomprehensible come to my experience!
O resting-place of my consciousness!
O aspiration of my will!
O height of my true self!
O Meru of my peace!
O glory of my mind, where has
Thy motion disappeared?
O Liṅga, where has thy name
Forgone its name?
O Supreme Guru, O Thou who surely art,
In Lord Kūḍala Cennasaṅga,
Like camphor that's consumed by fire,
Prabhu!

ಮಡಿವಾಳಮಾಚಿತಂದೆಗಳ ವಚನ :

Maḍivāḷamācitandegaḷa vacana:

Father Maḍivala Mācayya's vacana:

೧೫

ಅಷ್ಟತನುವಿನ ನಿಷ್ಠಾಪರವ ಬಿಟ್ಟು,
ಬಟ್ಟಬಯಲಲ್ಲಿ ನಿಂದ ನಿಜವ ನೋಡಾ!
ಹತ್ತೆಂಬ ಪ್ರಾಣವ ಸುತ್ತಿ ಸುಳಿಯಲೀಸದೆ,
ಒತ್ತಿ ಸುಟ್ಟು ಸಯವಾದ ಘನಚೈತನ್ಯವ ನೋಡಾ!
ನಿಷ್ಠೆನಿಬ್ಬರ ತೊಟ್ಟುಬಿಟ್ಟು
ಸಚ್ಚಿದಾನಂದವಾದ ಪರಿಯ ನೋಡಾ!
ಕಲಿದೇವರದೇವಾ,
ಪ್ರಭುದೇವರ ನಿಲವಿಂಗೆ ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು!

aṣṭatanuvina niṣṭhāparava biṭṭu,
baṭṭabayalalli ninda nijava nōḍā!
hattemba prāṇava sutti suḷiyalīsade,
otti suṭṭu sayavāda ghanacaitanyava nōḍā!
niṣṭhenibbara toṭṭubiṭṭu
saccidānandavāda pariya nōḍā!

Kalidēvaradēvā,
Prabhudēvara nilavinge namō namō enutirdenu!

Look at the Ultimate,
Forsaking his allegiance to the eight forms
And dwelling in the Void of voids!
Look at the mighty Energy
Becoming itself, when it had tied
The ten winds till they moved no more,
And squeezed and burnt them up!
Look how he became
Existence-Consciousness-Bliss,
After his constant faith, being ripe,
Had left its stem!
O Lord Kalidēva, I say, again and again,
Hail, O hail! to Prabhudēva's majesty!

ಸೊಡ್ಡಳಬಾಚರಸರ ವಚನ:

Soḍḍaḷabācarasara vacana:

Soḍḍaḷa Bācarasa's vacana:

೧೬

ನಿಜತತ್ತ್ವದ ನಿರವಯವು ನಿರ್ವಾಹವಾಯಿತ್ತು.
ನೆನೆವರ ಪರುಷ ಘನವನೊಡಗಲಿಸಿತ್ತು.
ಭಕ್ತರ ಭಾಗ್ಯ ಮುಕ್ತಿಯನೈದಿತ್ತು.
ಬಸವಣ್ಣ ಚೆನ್ನಬಸವಣ್ಣನ ಮಹಾಮನೆಯಲ್ಲಿ
ಮಹಾದಾನಿಸೊಡ್ಡಳನ ಶರಣ ಪ್ರಭುದೇವರು
ನಿರವಯವ ಬೆರಸಲೊಡನೆ
ಸತ್ಯಲೋಕದ ಬಾಗಿಲ ಕದ ತೆಱೆಯಿತ್ತು.

nijatattvada niravayavu nirvāhavāyittu.
nenevara paruṣa ghanavanoḍagalisittu.
bhaktara bhāgya muktiyanaidittu.
Basavaṇṇa Cennabasavaṇṇana mahāmaneyalli
Mahādānisoḍḍaḷana śaraṇa Prabhudēvaru
niravayava berasaloḍane
satyalōkada bāgila kada teṟeyittu.

The formlessness of the principle
Of Truth has been restored;
The alchemic stone of love has been
United with the Absolute;
The fortune of the devotees
Has found its liberation;
When, in the great home of Basavaṇṇa and Cennabasavaṇṇc,
Prabhudēva, the śaraṇa
Of Mahadāni Soḍḍaḷa,
Had been united with the Impartite,
The gateway of Reality was opened!

ಈ ಹೀಗೆಂದು ಸೊಡ್ಡಳಬಾಚರಸರು ತಾವು ಲಿಂಗೈಕ್ಯವಾಗಲು, ಬಸವರಾಜ ದೇವರು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Soḍḍaḷabācarasaru tāvu liṅgaikyavāgalu, Basavarājadēvaru nirūpisida prastāvada vacana:

The vacana which tells how, after Soḍḍaḷa Bācarasa had, so saying, attained his union with Liṅga, Lord Basavarāja spoke:

೧೨

ಎಮ್ಮವರಿಗೆ ಸಾವಿಲ್ಲ. ಎಮ್ಮವರು ಸಾವನಱಿಯರು.
ಸಾವೆಂಬುದು ಸಯುವಲ್ಲ.
ಲಿಂಗದಲ್ಲಿ ಉದಯವಾದ ನಿಜೈಕ್ಯರಿಗೆ
ಆ ಲಿಂಗದಲ್ಲಿಯಲ್ಲದೆ ಬೇಱೆ ಮತ್ತೊಂದೆಡೆಯಿಲ್ಲ.
ಕೂಡಲಸಂಗಮದೇವರ ಶರಣ ಸೊಡ್ಡಳಬಾಚರಸರು
ನಿಜಲಿಂಗದ ಒಡಲೊಳಗೆ ಬಗಿದು ಹೊಕ್ಕಡೆ
ಉಪಮಿಸಬಲ್ಲವರ ಕಾಣೆನು.

emmavarige sāvilla. emmavaru sāvanaṟiyaru.
sāvembudu sayavalla.
liṅgadalli udayavāda nijaikyarige
ā liṅgadalliyallade bēṟe mattondeḍeyilla.
Kūḍalasaṅgamadēvara śaraṇa Soḍḍaḷabācarasaru
nijaliṅgada oḍaloḷage bagidu hokkaḍe
upamiṣaballavara kāṇenu.

No death for any of ours; they know not death;
What is called death is not.
For those who are one with Self and risen in Liṅga
There is no other place except in Liṅga.
When Soḍḍala Bācarasa, Lord Kūḍala Saṅgama's śaraṇa,
Pushes his way into
The belly of the Absolute, there's none
To tell of it!

ಇಂತು ಸೊಡ್ಡಳಬಾಚರಸರ ಲಿಂಗೈಕ್ಯವ ಬಸವರಾಜದೇವರು ಕೊಂಡಾಡಿ, ಮತ್ತಂ ಆ ಬಸವರಾಜದೇವರು ಹಳ್ಳಯ್ಯ ಮಧುವಯ್ಯಗಳು ಪರಮ ಹರುಷದೊಳು ಪ್ರವರ್ತಿಸಲು, ಬಿಜ್ಜಳನು ಹಳ್ಳಯ್ಯ ಮಧುವಯ್ಯಗಳ ಚರಿತ್ರ ನೀತಿಯಲ್ಲವೆಂದು ಬಗೆದು ಬಸವೇಶ್ವರನೊಳು ಮಥನಿಸಲು, ಬಹು ವಿಧದ ದೃಷ್ಟವ ಕೊಡಲು ನಂಬುಗೆ ಮನಕ್ಕೆ ಸಾಲದೆ, ಅವರಂ ಕರೆಸಿ ಕಣ್ಣಂ ತೆಗೆಯಿಸಲು, ಬಸವರಾಜದೇವರು ಹಳ್ಳಯ್ಯ ಮಧುವಯ್ಯಗಳ ಕಂಗಳಂ ಪಡೆಯಲವರು ಶಿವನೊಳಗೇಕಾರ್ಥವಾಗಲು, ಆ ಬಸವರಾಜದೇವರು ಶಿವಭಕ್ತದ್ರೋಹಿ ಬಿಜ್ಜಳನ ಸಂಹರಿಸಿ ನನ್ನಿಯಿಂ ಮೆಱೆ ಎಂದು ಜಗದೇವಂಗೆ ಬೆಸನಿತ್ತು, ಲೋಕಪಾಲಕನ ನೊಸಲ ಬರೆಹವ ತೊಡೆಯಲೊಡನೆ, ಕೂಡಲಸಂಗಮದೇವರು ತಮ್ಮ ಕವಳಿಗೆಯ ತೊಡೆದಹರೆಂದು ಶರಣಜನಂಗಳೊಡನೆ ಬಸವರಾಜದೇವರು ನಿರೂಪಿಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Soḍḍaḷabācarasara liṅgaikyava Basavarājadēvaru koṇḍāḍi, mattaṁ ā Basavarājadēvaru Haḷḷayya Madhuvayyagaḷu parama haruṣadoḷu pravartisalu, Bijjaḷanu Haḷḷayya Madhuvayyagaḷa caritra nītiyallavendu bagedu Basavēśvaranoḷu mathanisalu, bahu vidhada dṛṣṭava koḍalu nambuge manakke sālade, avaraṁ karesi kaṇṇaṁ tegeyisalu, Basavarājadēvaru Haḷḷayya Madhuvayyagaḷa kaṅgaḷaṁ paḍeyalavaru śivanoḷagēkārthavāgalu, ā Basavarājadēvaru śivabhakta-drōhi Bijjaḷana saṁharisi nanniyiṁ meṟe endu Jagadēvaṅge besanittu, lōkapālakana nosala barehava toḍeyaloḍane, Kūḍalasaṅgamadēvaru tamma kavaḷigeya toḍedaharendu śaraṇajanaṅgaḷoḍane Basavarāja-dēvaru nirūpisuva prastāvada vacana:

The vacana which tells how, Lord Basavarāja praised Soḍḍala Bācarasa's union with Linga; and while the same Lord Basavarāja, Haḷḷayya and Madhuvayya were rolling in the highest joy, Bijjaḷa, thinking that the behaviour of Haḷḷayya and Madhuvayya was not proper, quarrelled with Basavēśvara, who quoted various examples, but his mind was not convinced and, sending for them, ordered

their eyes to be plucked out; how, when Lord Basavaraja restored their eyes, Haḷḷayya and Madhuvayya became one with Śiva, and he gave orders to Jagadēva to proclaim the truth by slaying Bijjaḷa' the ill-wisher of the devotees of Śiva; and as soon as he had erased the writing on the forehead of that people's guardian, Lord Basavarāja said to the assembled śaraṇas how Lord Kūdala Saṅgama had erased his writ:

೧೮

ಅರಸು ವಿಚಾರವು, ಸಿರಿಯು, ಶೃಂಗಾರವು
ಸ್ಥಿರವಲ್ಲ ಕೇಳಿರೇ ಮರ್ತ್ಯದೊಳಗೆ.
ಕೆಟ್ಟಿಹುದು ಕಲ್ಯಾಣ. ಹಾಳಹುದು ಕಲ್ಯಾಣ.
ಲೋಕವಱಿಯಲು ಶಿವಾಚಾರದಭಿಮಾನದಲ್ಲಿ
ಜಗದೇವ ಮೊಲ್ಲೆಯ ಬೊಮ್ಮಣ್ಣಗಳ ಕೈಯಲ್ಲಿ
ಮಡಿದಿಹನು ಬಿಜ್ಜಳನು.
ಕೂಡಲಸಂಗಮದೇವರು ತಮ್ಮ ಕವಳಿಗೆಯ ತೊಡೆದಿಹರು.

arasu vicāravu, siriyu, śṛṅgāravu
sthiravalla kēḷirē martyadoḷage.
keṭṭihudu Kalyāṇa. hāḷahudu Kalyāṇa.
lōkavaṟiyalu śivācāradabhimānadalli
Jagadēva Molleya Bommaṇṇagaḷa kaiyalli
maḍidihanu Bijjaḷanu.
Kūḍalasaṅgamadēvaru tamma kavaḷigeya toḍediharu.

Beauty and wealth and thoughts of kings, hear me,
Do not endure upon the earth!
Lo, Kalyāṇa shall be
Desecrated and destroyed!
For the honour, as the world should know,
Of the Śiva-faith, Bijjaḷa must die
At Jagadēva's and Molleya Bommaṇṇa's hand:
Lord Kūḍala Saṅgama has erased his writ.

೧೯

ಮತ್ತಂ,
ಕರ್ತನಟ್ಟಿದರೆ ಮರ್ತ್ಯದಲ್ಲಿ ಮಹಾಮನೆಯ ಕಟ್ಟಿದೆ.
ಸತ್ಯಶರಣರಿಗೆ ತೊತ್ತು ಭೃತ್ಯನಾಗಿ ಸವೆದು ಬದುಕಿದೆನು.
ಕರ್ತನ ಬೆಸನು ಮತ್ತೆ ಬರಲೆಂದಟ್ಟಿದರೆ,
ಕೂಡಲಸಂಗಮದೇವರ ನಿರೂಪಕ್ಕೆ ಮಹಾಪ್ರಸಾದವೆಂದೆನು.

mattaṁ,

kartanaṭṭidare maɪ tyadalli mahāmaneya kaṭṭide.
satyaśaraṇarige tottu bhṛtyanāgi savedu badukidenu
kartana besanu matte baralendaṭṭidare,
Kūḍalasaṅgamadēvara nirūpakke mahāprasādavendenu.

Again:

When my Creator sent me down,
I built a palace on the earth.
As drudge and servant to the śaraṇas,
I spent myself, and lived.
Now that my Maker's bidding bids me
Come again, I take as grace
Lord Kūḍala Saṅgama's command.

ಆ ಪ್ರಸ್ತಾವದ ಪದಂಗಳು:

ā prastāvada padaṅgaḷu:

The songs sung on this occasion:

ರಾಗ: ಅಹರಿ

ಶರಣು ಶರಣಯ್ಯಾ ನೀವು ನಮ್ಮನೆಲ್ಲಿಗೆ ಕರೆದಿಹಿರಿ
ಗುರು ಲಿಂಗ ಜಂಗಮದ ಒಕ್ಕುದು ಮಿಕ್ಕುದುಂಟೆ ನಮಗಲ್ಲಿ ॥ ಪಲ್ಲವಿ ॥

ಪನ್ನಗಧರನುದರದೊಳಿಹ ಸ್ವಪ್ನವ
ಚೆನ್ನಬಸವಣ್ಣ ಕಂಡನಲ್ಲಾ
ಇನ್ನೇನ ಮಾಡುವೆನಯ್ಯಾ ನಮ್ಮ
ಶರಣರು ಕರೆದಾರು ॥ ೧ ॥

ಆದಿಯಲಾಡಿದ ಮಾತನು ನೀವು
ಆಗಳೆ ಮಱೆದಿರಿ ಎಲೆ ಶಿವನೆ
ಮೇದಿನಿಯೊಳು ಗುರು ಲಿಂಗ ಜಂಗಮದ
ಭಕ್ತಿಯ ಬೆಳಸೆಂದು ॥ ೨ ॥

ಉತ್ಸಹದಿಂದಲಿ ಅರ್ಚನೆಯಾಡಿ
ಬಿಚ್ಚಿ ಬಿಸಾಟಂತಾಯಿತ್ತಯ್ಯಾ
ನೆಚ್ಚಿದೆವಯ್ಯಾ ಶರಣರ ಸೇವೆಯಂ
ತಪ್ಪಿಸುವದು ಗುಣವೆ ॥ ೩ ॥

ಕುಸುರಿಗೆಲಸದಾ ಮಿಸುನಿಯ ತೊಡಿಗೆಯ
ಬೆಸುಗೆ ಬಿಟ್ಟು ಬಿದ್ದು ಹೋದಂತೆ
ಪಶುಪತಿಯೆ ನಿಮ್ಮ ಶೇಷಪ್ರಸಾದವು
ಉಂಟೇ ನಮಗಲ್ಲಿ ॥ ೪ ॥

ಸುಚಿತ್ತದಲ್ಲಿ ಶಿವಲಿಂಗವ ಪೂಜಿಸಿ
ಬೆಚ್ಚು ಬೆರಸಿದಂತಾಯಿತ್ತಯ್ಯಾ
ನಚ್ಚಿದೆವಯ್ಯಾ ನಿಮ್ಮ ಶರಣರ ಸೇವೆಯ
ತಪ್ಪಿಸುವರೆ ಗುರುವೆ ॥ ೫ ॥

ಬಿನ್ನಹ ಕೇಳಿ ಬಾಚಿರಾಜಯ್ಯ
ಮೋಳಿಗೆಮಾರಯ್ಯ ಮಡಿವಾಳ ತಂದೆ
ಚೆನ್ನಬಸವಣ್ಣನ ಕೈಯೆಡೆಗೊಟ್ಟೆವು
ನಿಮ್ಮ ಶಿಶುವೆಂದು ॥ ೬ ॥

ಮುಡಿಯಲಿ ಓಲೆ ಕಿವಿಯಲಿ ಮೂಗುತಿ ಕೊರ
ಳಲಿ ಕಂಕಣ ನಡುಪಟ್ಟಿಕೆ ಕಾಲಲಿ
ಬಳೆ ಹೆಡತಲೆಯಲಿ ಪದಕವು ಲೀಲೆಯಿಂ
ದುಡಕೊಟ್ಟರೆಮ್ಮವರು ॥ ೭ ॥

ಬಿಡಲಾಱೆನು ಮರ್ತ್ಯಲೋಕದ ರುಚಿಯನು
ಬಿಡಲಾಱೆನು ಗಣತಿಂಥಿಣಿಯ
ಬಿಡಲಾಱೆನು ಗುರುಲಿಂಗ ಜಂಗಮದ
ಒಕ್ಕುದ ಮಿಕ್ಕುದನು ॥ ೮ ॥

ಭಕ್ತರೆಲ್ಲರು ಮುತ್ತೈದೆಯರಾಗಿರಿ ನಿಮ್ಮ
ಚಿತ್ತದ ಕಂದನ ಮಱೆಯದಿರಿ
ಮುಕ್ತಿಯನೀವುದು ಬಿಜ್ಜಳರಾಯಗೆ
ಭಕ್ತರ ಹಸ್ತದಲಿ ॥ ೯ ॥

ಹರ ಮುನಿದರೆ ಗುರು ಕಾವನಲ್ಲಾ
ಗುರು ಮುನಿದರೆ ಹರ ಕಾಯನಲ್ಲಾ
ಹರನಿಗಿಂದಲು ಗುರುವಿನಿಂದಲು
ಜಂಗಮವೇ ಅಧಿಕಾ ॥ ೧೦ ॥

ಶರಣು ಸಕಲ ಪುರಾತರ ಪಾದಕೆ
ಶರಣು ಪ್ರಭುವಿನ ಪಾದಕೆ
ಶರಣು ಕೂಡಲಸಂಗನ ಪಾದಕೆ
ಶರಣು ಶರಣು ತಂದೆ ॥ ೧೧ ॥

ಪದ ಸಹ ವಚನ: ೩೦

rāga: ahari

śaraṇu śaraṇayyā nīvu nammanellige karedihiri
guru liṅga jaṅgamada okkudu mikkuduṇṭe namagalli
|| pallavi ||

pannagadharanudaradoḷiha svapnava
Cennabasavaṇṇa kaṇḍanallā
innēna māḍuvenayyā namma
śaraṇaru karedāru 1

ādiyalāḍida mātanu nīvu
āgaḷe maṟediri ele śivane
mēdiniyoḷu guru liṅga jaṅgamada
bhaktiya beḷasendu 2

utsahadindali arcaneyāḍi
bicci bīsāṭantāyittayyā
naccidevayyā śaraṇara sēveya
tappisuvadu guṇave 3

kusurigelasadā misuniya toḍigéya
besuge biṭṭu biddu hōdante
paśupatiye nimma śēṣaprasādavu
uṇṭē namagalli 4

sucittadalli śivaliṅgava pūjisi
beccu berasidantāyittayyā
naccidevayyā nimma śaraṇara sēveya
tappisuvare guruve 5

binnaha kēḷi bācirājayya
Mōḷigemārayya Maḍivāḷa tande
Cennabasavaṇṇana kaiyeḍegoṭṭevu
nimma śiśuvendu 6

muḍiyali ōle kiviyali mūguti kora
ḷali kaṅkaṇa naḍupaṭṭake kālali
baḷe heḍataleyali padakavu līleyiṁ
duḍakoṭṭaremmavaru 7

biḍalāṟenu martyalōkada ruciyanu
biḍalāṟenu gaṇatinthiṇiya
biḍalāṟenu guru liṅga jaṅgamada
okkuda mikkudanu 8

bhaktarellaru muttaideyarāgiri nimma
cittada kandana maṟeyadiri
muktiyanīvudu Bijjaḷarāyage
bhaktara hastadali. 9

hara munidare guru kāvanallā
guru munidare hara kāyanallā
haranigindalu guruvinindalu
jangamavē adhikā 10

śaraṇu sakala purātara pādake
śaraṇu Prabhuvina pādake
śaraṇu Kūḍalasaṅgana pādake
śaraṇu śaraṇu tande 11

padasaha vacana 30

Hail, hail! whereto do you call me?
Shall I get there what Guru, Liṅga and Jaṅgama
Have touched and left? (*Refrain*)

1. Cennabasavaṇṇa saw a dream
Of being within the belly of Him who wears
The serpent. What shall I do,
Good Sir? My śaraṇas call me.

2. Śiva, you have forgot already
The word you spoke at first:
'Do you on earth increase
Devotion to Guru, Liṅga, Jaṅgama!'

3. It is as if, worshipping with zeal,
You undo it all and cast away.
Is it a virtue to make me miss
The service of the śaraṇas
Wherein I have believed?

4. O Herdsman, can there be
Thy remnants yet for me?
Or have they gone, like ornaments
Of wrought gold which have lost
Their soldering and dropped away?

5. Worshipping Śivaliṅga with right mind,
I am indissolubly one with Him!
Would you, O Guru, make me miss
The service of the śaraṇas
Wherein I have believed?

6. Hearken my prayer, Bācirāja,
Mōḷigeyya and Father Maḍivāḷa.
I give Cennabasavaṇṇa into your hands
As if he were your child.

7. In sport, my people gave to me
An ear-ring for my braid,
A nose-ring for my ear,
A bracelet for my neck,
A waistband for my legs,
A bangle for the back of my head,
A medal for my dress.

8. I cannot leave the earth's taste;
I cannot leave the cohorts of the Saints;
I cannot leave what's touched and left
By Guru, Liṅga and Jaṅgama.

9. Do you, all devotees, remain
Unwidowed wives; do not forget
Your heart's own child; do you
Bestow release on Bijjaḷa
At the bhaktas' hands.

10. If Hara's angry, Guru protects you, sure;
If Guru's angry, Hara does not.
Jaṅgama is greater than
Hara and Guru both.

11. Salutations to the feet
Of all the saints!
Salutations to the feet
Of Prabhu!
Salutations to the feet
Of Kūḍala Saṅga...
Father, I bow, I bow to Thee!

ಮತ್ತಂ ಬಸವರಾಜದೇವರು ಅಸಂಖ್ಯಾತಮಹಾಗಣಂಗಳೊಡನೆ ತಮ್ಮ ಲಿಂಗೈಕ್ಯಮಂ ಬಿನ್ನಪಂಗೈದು ಕಳುಹಿಸಿಕೊಂಬ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Basavarājadēvaru asaṅkhyātamahāgaṇaṅgaḷoḍane tamma liṅgaikyamaṁ binnapaṅgaidu kaḷuhisikoṁba prastāvada vacana:

Again: the vacana wherein Lord Basavarāja, having related his union with Liṅga to the innumerable great saints, receives farewell from them:

೩೧

ಆನು ನಿಮ್ಮ ಬಂಟರ ಬಂಟ ನಾನಯ್ಯಾ.
ಆನು ನಿಮ್ಮ ಲೆಂಕರ ಲೆಂಕ ನಾನಯ್ಯಾ.
ಆನು ನಿಮ್ಮ ತೊತ್ತಿರ ಪಡುಗವ ತೆಗೆವ ಪಡಿದೊತ್ತಯ್ಯಾ.
ಕೂಡಲಸಂಗನ ಶರಣರಿಗೆಲ್ಲಾ ಸಂಗನ ಬಸವನ ಬಿನ್ನಪ.
ಕವಳಿಗೆಗೆ ಸಂದುದು.
ನಿಮ್ಮ ನಿಜಪದದಲ್ಲಿ ಬೆರಸೆಂದು ಕೃಪೆ ಮಾಡಿರಯ್ಯಾ.

ānu nimma baṇṭara baṇṭa nānayyā.
ānu nimma leṅkara leṅka nānayyā.
ānu nimma tottira paḍugava tegeva paḍidottayyā.
Kūḍalasaṅgana śaraṇarigellā Saṅgana Basavana binnapa
kavaḷigege sandudu.
nimma nijapadadalli berasendu kṛpe māḍirayyā.

I am your servants' servant, Sirs!
I am a drudge, Sirs, of your drudges!
I am slave of your slaves
Who clears your slaves' spittoon, Sirs!

This is Saṅgana Basava's prayer
To Kūḍala Saṅga's śaraṇas: the writ is fulfilled.
Do me the grace, good Sirs,
That I may find my way
Into your ultimate state.

೩೨

ಮತ್ತಂ,
ಆನು ಮಾಡಿದ ತಪ್ಪನೆಣಸಿಹೆನೆಂದಡೆ ಗಣನೆಯಿಲ್ಲ.
ನಡೆದು ತಪ್ಪುವೆನು, ನುಡಿದು ತಪ್ಪುವೆನು.
ಮಾಡಿ ತಪ್ಪುವೆ, ನೀಡಿ ತಪ್ಪುವೆ, ಕೂಡಿ ತಪ್ಪುವೆ.
ಅಱಿದು ತಪ್ಪುವೆ, ಮಱೆದು ತಪ್ಪುವೆ.
ಎನ್ನ ತಪ್ಪನೊಪ್ಪುಮಾಡಿಕೊಂಬುದಲ್ಲದೆ
ಚಿತ್ತಕ್ಕೆ ತರಲಾಗದು.
ಕೂಡಲಸಂಗಮದೇವಯ್ಯನೆಂಬ ಗಂಡನೆನ್ನ
ಬೆರಸಬೇಕೆಂದು ಕರೆಯಲಟ್ಟಿದನು.
ಶಿವಶರಣರೆಲ್ಲರಿಗೆ ಶರಣೆಂದು ಬೀಳುಕೊಂಬ ತವಕದಲ್ಲಿದ್ದೆ.

mattaṁ,
ānu māḍida tappaneṇasihenendaḍe gaṇaneyilla.
naḍedu tappuvenu, nuḍidu tappuvenu.
māḍi tappuve, nīḍi tappuve, kūḍi tappuve.
aṟidu tappuve, maṟedu tappuve.
enna tappanoppumāḍikoṁbudallade
cittakke taralāgadu.
Kūḍalasaṅgamadēvayyaneṁba gaṇḍanenna
berasabēkendu kareyalaṭṭidanu.
śivaśaraṇarellarige śaraṇendu bīḷukoṁba tavakadallidde.

Again:
If you would count my sins, there is no count:
I err in manner and in speech;
I err in deed and service, and
In social intercourse; I err
In knowledge and forgetfulness...
Condone my errors, take them not to heart!
My husband, Lord Kūḍala Saṅgama,
Has sent for me, to know me as His love.

I say farewell to all Śivaśaraṇas,
For I am in a hurry to depart.

ಆ ಪ್ರಸ್ತಾವದ ಪದಂಗಳು:

ā prastāvada padaṅgaḷu:

The songs on this occasion:

ರಾಗ: ಆಹರಿ

ಶರಣು ಶರಣು ಕೂಡೆ ಶರಣು ಶರಣೆನುತ್ತಿದ್ದೆನಯ್ಯಾ
ಅಚಲವಪ್ಪ ಲಿಂಗವನೊಲಿಸಿದ ಶರಣರಿಗೆ ಶರಣು ॥ ಪಲ್ಲವಿ ॥

ಹಸ್ತತಾಯಿ ದೃಷ್ಟಿ ತಂದೆ
ಹುಟ್ಟಿದೆ ನಾನು ಅಯೋನಿಯಲ್ಲಿ
ಕಟ್ಟಿದೆ ಕಂಕಣವ ಗುರು ಸಾಕ್ಷಿ
ಯಾಗಿ ಶಿವನೆ ಗಂಡನೆಂದು ॥ ೧ ॥

ತಂದೆ ತಾಯಿ ಬಂಧು ಬಳಗ
ಶಿವಭಕ್ತರೆನ್ನುವರು ಮನೆಗೂಡಿ
ಕಳುಹಿ ನೀವು ಕೊಟ್ಟ ಗಂಡನ ಮನೆಗೆ ॥ ೨ ॥

ಮದುವೆಯೆಂದು ಎಮ್ಮವರು ಹುಟ್ಟಿಗೆಯ
ನುಡಿಸಲು ಹುಟ್ಟಿಗೆ ಹಱಿದು
ಅಱುವೆಯಾಗಿ ಸ್ವತಂತ್ರಶೀಲರು ಕೊಟ್ಟ
ಅಱುವೆಯ ಮರಳದಿರೆಂದು ॥ ೩ ॥

ಹಿಂದಣ ಭವಮಾಲೆ ಹಿಂಗಿತ್ತು ಎನಗೆ
ನಿಮ್ಮ ಕಾರುಣ್ಯಪ್ರಸಾದದಿಂದ
ಮರಳಿ ಭವವಿಲ್ಲ ನೀವೆ ಬಲ್ಲಿರಿ
ನಿಮ್ಮ ಕಂದ ನಾನು ॥ ೪ ॥

ಮುಚ್ಚಿದ ಬಾಯಿ ಮುಗಿದ ಕರವು
ನುಡಿಯಲಮ್ಮೆನು ಪ್ರತಿಶಬ್ದವನು
ನೊಸಲು ಶರಣರ ಪಾದದಿಂ
ದಗಲದಿಪ್ಪುದಾಗಿ ॥ ೫ ॥

ಹಲವು ಪರಿಯಿಂದ ಗಂಡನನೊಲಿಸಿ
ಕೂಡಿದ ಕೂಟದ ಸ್ನೇಹವನು
ಹೇಳಲಿಲ್ಲಾ ಕೇಳಲಿಲ್ಲಾ
ಶಬುದಕಿಂಬಿಲ್ಲವಾಗಿ ॥ ೬ ॥

ಶಬುದ ನಿಶ್ಯಬ್ದವಾಯಿತ್ತು ತಂದೆ
ಕೂಡಲಸಂಗಯ್ಯನಲ್ಲಿ ಬೆರಸಿ
ಮನವು ಅಲ್ಲಮಪ್ರಭುವಿನ ಪಾದದಲ್ಲಿ
ಸಯವಾಯಿತ್ತಾಗಿ ॥ ೭ ॥

ಪದ ಸಹ ವಚನ: ೩೯

rāga: ahari

śaraṇu śaraṇu kūḍe śaraṇu śaraṇenuttiddenayyā
acalavappa liṅgavanolisida śaraṇarige śaraṇu // *pallavi* //

hastatāyi dṛṣṭi tande
huṭṭide nānu ayōniyalli
kaṭṭide kaṅkanava guru sākṣi
yāgi śivane gaṇḍanendu 1

tande tāyi bandhu baḷaga
śivabhaktarennuvaru manegūḍi
kaḷuhi nīvu koṭṭa gaṇḍana manege 2

maduveyendu emmavaru huṭṭigeya
nuḍisalu huṭṭige haṟidu
aṟuveyāgi svatantraśīlaru koṭṭa
aṟuveya maraḷadirendu 3

hindaṇa bhavamāle hiṅgittu enage
nimma kāruṇyaprasādadinda
maraḷi bhavavilla nīve balliri
nimma kanda nānu 4

muccida bāyi mugida karavu
nuḍiyalammenu pratiśabdavanu
nosalu śaraṇara pādadim
dagaladippudāgi 5

halavu pariyinda gaṇḍananolisi
kūḍida kūṭada snēhavanu
hēḷalillā kēḷalillā
śabudakiṁbillavāgi 6

śabuda niśśabdavāyittu tande
Kūḍalasaṅgayyanalli berasi
Allamaprabhuvina pādadalli
sayavāyittāgi 7

padasaha vacana 39

Farewell, farewell, a long farewell,
I say again and again, farewell!
Farewell to the śaraṇas who have won
The love of Liṅga the eterne! (*Refrain*)

1. Without womb was I born,
With palm as mother, eye as father;
With Guru my witness, I
Tied on the wrist-band to show
That Śiva is my lord.

2. My father, mother, kith and kin,
And Śivabhaktas mine,
Gathered together in the house,
Did send me off to the home
Of the husband you gave me.

3. My own did make me wear
A saree for my marriage-day.
The saree is torn and turned to cloth.
They of the free heart gave it me,
And said, 'Return it not'.

4. The string of bygone births
Has broken for me, because
Of your merciful grace;
You know there be no births
Again: I am your child!

5. With shut mouth and folded hands
I cannot answer word for word!
Because my forehead will not part
From the śaraṇas' feet.

6. After my husband has been won
In several ways, the love
That consummates in union
Is neither for the lips to tell
Nor ears to hear, because
There is no longer room for words.

7. As now, O Fathers, I am absorbed
In Father Kūḍala Saṅga, and my mind
Lost in Allama Prabhu's feet,
My words have turned to silence!

Vacana with songs 39

ಇಂತು ಬಸವರಾಜದೇವರು ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಂಗಳ ಕೈಯಲಂ ಬೀಳ್ಕೊಂಡು, ತಮ್ಮ ಗೃಹೋಪಕರಣಂಗಳಂ ಲಿಂಗಜಂಗಮಕ್ಕೆ ಸೂಱೆಗೊಟ್ಟು, ಏಳುನೂಱೆಪ್ಪತ್ತು ಮಹಾಗಣಂಗಳಿಗೆ ನಿಜಪದಪ್ರಾಪ್ತಿಯ ನಿರೂಪಿಸಿ ಕಳುಹಿ, ತಮ್ಮ ಸಮಯಾಚಾರದ ಮೂವತ್ತಾಱು ಸಾವಿರ ಜಂಗಮಮಂ ಚಿಕ್ಕದಣ್ಣಾಯಕರ ಕೈಯಲ್ಲಿ ಕೊಟ್ಟು, ಸಕಲ ಶರಣರು ಕೂಡಿ ಕಟಕಮಂ ಪೊಱಮಟ್ಟು ಕಪ್ಪಡಿಯ ಸಂಗಮೇಶ್ವರಂಗೆ ಎಯ್ದಿ ಪೋಗಲು, ಆಗಳೆ ಬಿಜ್ಜಳನೈಶ್ವರ್ಯ ಹಾನಿಯಾಗೆ, ಕಟಕದ ಭಾಗ್ಯವಳಿಯಿತ್ತು. ಧರಣಿ ನಡುಗಿತ್ತು. ಕಾಗೆಗಳಿರುಳಱಚಿದವು. ಹಗಲು ನರಿಗಳೂಳಿದವು. ನಕ್ಷತ್ರ ಬಿದ್ದವು. ಕಲ್ಲಮಳೆ ಸುರಿದವು. ಚಂಡವಾಯು ಬೀಸಿ ಕೆಂದೂಳೆದ್ದು ಹಗಲು ಮುಸುಕಿ ಮಂಜಿನ ಕತ್ತಲೆಯಾಗಿ ಗಗನದೊಳು ಭೀಕರವಾಗೆ, ಬಿಜ್ಜಳನು ಶಿರವಿಲ್ಲದ ಬಿಗಿದ ಹೆಣನ ಕಂಡ. ಪ್ರತಿ ಸೂರ್ಯನುದಯಿಸಿದನಿದಱ ಮೇಲೇನಹುದೋ ಎನುತ್ತ ಜನರುಗಳು ಹೆದಱಿ ಸಂಪಾದಿಸುತ್ತಿರೆ, ಇತ್ತಲಾ ಜಗದೇವನು ಮೊಲ್ಲೆಯ ಬ್ರಹ್ಮಯ್ಯನ ಕೂಡಿಕೊಂಡು, ಬಸವರಾಜದೇವರಲ್ಲಿ ಬೆಸನಾಂತುದುಕ್ಕೆ ಇದೆ ಕಾಲವೆಂದು ಅತಿಪರಾಕ್ರಮದಿಂ ಭಸ್ಮಾಂಗ ವಿಭೂತಿ ಶರಣಾಂಕಿತ ವೀರಾವತಾರದ ವೀರಭದ್ರರು ಕೈದುವಂ ಪಿಡಿದು ದಳದಳನೆ ಬಂದು, ಐವತ್ತಾಱು ದೇಶಾಧಿಪತಿಗಳಿಂದೋಲೈಸಿಕೊಳ್ಳುತ್ತ, ಎಪ್ಪತ್ತೆರಡು ನಿಯೋಗಂಗಳಿಂ ಗದ್ದುಗೆಯ ಮೇಲಿಹ ಬಿಜ್ಜಳನ ಕಾಣುತ್ತ, ಆಯುಧವನುಚ್ಚಿ ಸಭೆ ಝಲ್ಲೆನಲು ಬಿಜ್ಜಳನ ಕಾಯದಲ್ಲಿ ಒಂದೆರಡು ಮೂಱು ಪೂರಾಯ ಘಾಯದೊಳಿಱಿದು ಕೆಡಹಿ, ಶಿವಭಕ್ತದ್ರೋಹಿಯ ಕೊಂದೆವಲಾ ಎಂದು ಉಬ್ಬುತ್ತ ಕೊಬ್ಬುತ್ತ ಬೊಬ್ಬಿಡುತ್ತ ವೀರಭಕ್ತರು ಶಿವಲೋಕಕ್ಕೈದಿದರು. ಇತ್ತ ಬಸವರಾಜದೇವರು ಇನಿತಂ ಕೇಳಿ

ಸಂತೋಷಿಸಿ ಕೂಡಲಿಗಿಗೆ ಬಂದು, ಆ ಸಮಯದೊಳು ನೀಲಲೋಚನೆಯಂ ಕರೆದು ಕೊಂಡು ಬನ್ನಿ ಎಂದು ಹಡಪದಪ್ಪಣ್ಣಗಳ ಕಳುಹಲು, ಆ ಅಪ್ಪಣ್ಣಗಳು ಕಲ್ಯಾಣಕ್ಕೆ ಬಂದ ನೀಲಲೋಚನೆಯಮ್ಮನ ಮುಂದೆ ನಿಂದು ನಮಸ್ಕರಿಸಿ, ಲಿಂಗೈಕ್ಯವಾಗುವದಕ್ಕೆ ಬಸವರಾಜದೇವರು ಕೂಡಲಿಗಿಗೆ ಬರಹೇಳಿದರೆನಲು, ಆ ಅಪ್ಪಣ್ಣಗಳೊಡನೆ ನೀಲಲೋಚನೆಯಮ್ಮನು ನಿರೂಪಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ :

intu Basavarājadēvaru asaṅkhyātamahāgaṇaṅgaḷa kaiyalu bīḻkoṇḍu, tamma gṛhōpakaraṅgaḷaṁ liṅgajaṅgamakke sūṟegoṭṭu, ēḷunūṟeppattu mahāgaṇaṅgaḷige nijapadaprāptiya nirūpisi kaḷuhi, tamma samayācārada muvattāru sāvira jaṅgamamaṁ Cikkadaṇṇāyakara kaiyalli koṭṭu, sakala śaraṇaru kūḍi kaṭakamaṁ poṟamaṭṭu Kappaḍiya Saṅgamēśvaraṅge eydi pōgalu, āgaḷe Bijjaḷanaiśvarya hāniyāge, kaṭakada bhāgyavaḷiyittu. dharaṇi naḍugittu. kāgegaḷiruḷaracidavu. hagalu narigaḷūḷidavu. nakṣatra biddavu. kallamaḷe suridavu. caṇḍavāyu bīsi kendūḷeddu hagalu musuki mañjina kattaleyāgi gaganadoḷu bhīkaravāge, Bijjaḷanu siravillada bigida heṇana kaṇḍa. Prati sūryanudayisidanidaṟa mēlēnahudō enutta janarugaḷu hedaṟi saṁpādisuttire, ittalā jagadēvanu Molleya Bṛhmayyana kūḍikoṇḍu, Basavarājadēvaralli besanāntudakke ide kālavendu atiparākramadiṁ bhasmāṅga vibhūti śaraṇāṅkita vīrāvatārada Vīrabhadraru kaiduvaṁ piḍidu daḷadaḷane bandu, aivattāṟu dēśādhipatigaḷindōlaisikoḷlutta, eppatteraḍu niyōgaṅgaḷiṁ gaddugeya mēliha Bijjaḷana kāṇutta, āyudhavanucci sabhe jhallenalu Bijjaḷana kāyadalli onderaḍu mūṟu pūrāya ghāyadoḷiridu keḍahi, śivabhaktadrōhiya kondevalā endu ubbutta kobbuta bobbiḍutta vīrabhaktaru śivalōkakkaididaru. itta Basavarājadēvaru initaṁ kēḷi santōṣisi Kūḍaligige bandu ā samayadoḷu Nīlalōcaneya karedukoṇḍu banni endu Haḍapadappaṇṇagaḷa kaḷuhalu ā Appaṇṇagaḷu Kalyāṇakke bandu Nīlalōcaneyammana munde nindu namaskarisi, liṅgaikyavāguvadakke Basavarājadēvaru Kūḍaligige barahēḷidarenalu, ā Haḍapaṇṇagaḷoḍane Nilalōcaneyammanu nirūpisida prastāvada vacana:

The vacana which tells how, when Lord Basavarāja had received farewells from the innumerable great saints and had given away his household utensils to Liṅga and Jaṅgama, he sent off the seven-hundred-and-seventy great saints after telling them about their attainment of the ultimate state; and when, delivering the thirty-six thousand Jaṅgamas of his Order into the keeping of Cennabasa-

vaṇṇa, he left the capital accompanied by all the śaraṇas and went towards Saṅgamēśvara of Kappaḍi, suddenly Bijjaḷa's entire wealth was lost, and the fortune of the capital was at an end; the earth shook; crows cawed by night; jackals howled by day; stars fell; there poured a rain of stones; as a storm-wind blew, the red dust rose and the day was overcast with a foggy darkness and the heavens loured; Bijjaḷa saw a headless corpse bound hand and foot; another sun rose, and the people, thereupon, not knowing what might be, were afraid and huddled together; and how, on the other side, Jagadēva, along with Mōlleya Brahmayya, thinking that this was the time to honour Basavarāja's order, with great valour transformed themselves into doughty warriors, marked as śaraṇas with ash all over their bodies and ashmarks on their foreheads, and seized their weapons and rushed; and seeing Bijjaḷa on his throne receiving homage from fifty-six rulers and seventy-two embassies, they drew their weapons and, while the court was taken aback, they inflicted one, two, three deep wounds upon Bijjaḷa's body until he fell; then, puffed up and swelling with joy, they cried out, 'Ah! we have slain the traitor to the Śivabhaktas', and then the brave bhaktas went to Śiva's world; while on his side, Lord Basavarāja, hearing the report, was glad; and, arriving at Kūḍali, sent Haḍapada Appaṇṇa to fetch Nīlalōcane at once; and the latter, arriving at Kalyāṇa, made obeisance to Nīlalōcane standing before her and reported that Lord Basavarāja had asked her to go to Kūḍali in order to attain union with Liṅga; and how she then spoke to him:

೪೦

ಇಪ್ಪೆಯ ಹೂವನನುಗೊಳಿಸಲು ಇಪ್ಪೆ ಹಿಪ್ಪೆಯಾಯಿತ್ತು.
  ಸರ್ಪನ ಶಿರಕಂಠದಲ್ಲಿ ಮೂಗುತಿಯ ಸರಗೊಳಿಸಿದೆನಯ್ಯಾ.
ನಾವಲ್ಲಿದ್ದರೇನು ? ಇಲ್ಲಿದ್ದರೇನು ?
  ನಮ್ಮ ನಿಮ್ಮ ಸಂಸರ್ಗದಲ್ಲಿ ನಿರುಪಮಾಕಾರಮೂರ್ತಿಗಳಾಗಿ,
  ನಿರವಯುವನೈದಿ ನಿಜಸುಖಿಗಳಾದೆವು.
ಬಸವನಲ್ಲಿ ಎಮಗೆ ತೆಱಹಿಲ್ಲವಯ್ಯಾ ಅಪ್ಪಣ್ಣಾ.
  ಭಾವಶೂನ್ಯಳು ನಾನು ಸಂಗಯ್ಯಾ.

ippeya hūvananugoḷisalu ippe hippeyāyittu.
sarpana śirakaṇṭhadalli mūgutiya saragoḷisidenayyā.

nāvalliddarēnu? illiddarēnu?
namma nimma saṁsargadalli nirupamākāramūrtigaḷāgi,
niravayavanaidi nijasukhigaḷādevu.
Basavanalli emage teṟahillavayyā Appaṇṇā.
bhavaśunyaḷu nānu Saṅgayyā.

While I was trimming the 'ippe' flower,
The flower was turned to pulp;
I've threaded a nose-ring through
The serpent's head and neck, good Sir:
What matters if I'm here or there?
Since we through mutual contact grew
To individuals without peer,
I through attainment of the Absolute
Enjoy the ultimate bliss.
Between Basavaṇṇa and me
There is no gap, Appaṇṇa.
I am, O Saṅgayya, void of will.

ಮತ್ತಂ, ೪೧

ನಾನಾರ ಸಾರುವೆನೆಂದು ಚಿಂತಿಸಲೇತಕ್ಕಯ್ಯಾ?
ನಾನಾರ ಹೊದ್ದುವೆನೆಂದು ಭ್ರಮೆಬಡಲೇತಕ್ಕಯ್ಯಾ?
ನಾನಾರ ಇರವನಱಿವೆನೆಂದು ಪ್ರಳಾಪಿಸಲೇತಕ್ಕಯ್ಯಾ?
ಪರಿಣಾಮಮೂರ್ತಿ ಬಸವನ ರೂಪು
ಎನ್ನ ಕರಸ್ಥಲದಲ್ಲಿ ಬೆಳಗಿದ ಬಳಿಕ,
ಸಂಗಯ್ಯನ ಹಂಗು ನಮಗೇತಕ್ಕಯ್ಯಾ ಅಪ್ಪಣ್ಣಾ?

mattaṁ,
nānāra sāruvenendu cintisalētakkayyā?
nānāra hodduvenendu bhramebaḍalētakkayyā?
nānāra iravanaṟivenendu praḷāpisalētakkayyā?
pariṇāmamūrti Basavana rūpu
enna karasthaladalli beḷagida baḷika,
Saṅgayyana haṅgu namagētakkayyā Appaṇṇā?

Why should I care if I shall go
Near any one? Why be dazed
Wondering if I should seek
Harbour in any one?

Why grieve to know the lot of any one?
When Basavaṇṇa's form, embodiment of peace,
Has shone upon my palm, why should I be
Indebted to Saṅgayya, O Appaṇṇa?

ಆ ಪ್ರಸ್ತಾವದ ಪದಂಗಳು:

ā prastāvada padaṅgaḷu:

The songs on this occasion:

ರಾಗ: ನಾದನಾಮಕ್ರಿ

ನೋಡು ನೋಡು ನೋಡಂ ನೋಡು ನೋಡು ಲಿಂಗವೆ
ನೋಡು ಬಸವಯ್ಯನಾ ಮಾಡಿದಾಟವ ॥ ಪಲ್ಲವಿ ॥

ಅಲ್ಲಿಗೆನ್ನನು ಬರಹೇಳಿದರಂತೆ
ಇಲ್ಲಿ ತಾವಿಲ್ಲವೆ ಸಂಗಯ್ಯನು
ಅಲ್ಲಿ ಇಲ್ಲಿ ಎಂಬ ಉಭಯಸಂದೇಹವು
ಬಲ್ಲ ಮಹಾತ್ಮರಿಗಿದು ಗುಣವೆ ॥ ೧ ॥

ಪೊಡವಿಯ ಭಕ್ತಗಣಂಗಳು ಸಹವಾಗಿ
ಮಡಗಿದ ಶ್ರೀಗುರುಕರದಲ್ಲಿ
ದೃಢಚಿತ್ತ ಕಜೀಗೊಂಡು ಕೂಡಿಹೆನೆಂದಡೆ
ನ್ನೊಡೆಯ ಸಂಗಮನಾಥನೀತನಲ್ಲವೆ? ॥ ೨ ॥

ಸಂಗನ ಬಸವಣ್ಣನೆಂದ ನಿರೂಪಕೆ
ಹಿಂಗದೆ ಕರವೆತ್ತಿ ಮುಗಿಯುತಲಿ
ಸಂಗಮನಾಥನೆ ಈತನೆಂದು ಎ
ನ್ನಂಗೈಯ ಲಿಂಗದೊಳಡುಗುವೆನು ॥ ೩ ॥

ಪದ ಸಹ ವಚನ: ೪೪

rāga: nādanāma kri

nōḍu nōḍu nōḍu nōḍu nōḍu liṅgave
nōḍu Basavayyanā māḍidāṭava // *pallavi* //

alligennanu barahēḷidarante
illi tāvillave Saṅgayyanu
alli illi eṁba ubhyasandēhavu
balla mahātmarigidu guṇave 1

poḍaviya bhaktagaṇaṅgaḷu sahavāgi
maḍagida śrīgurukaradalli
dṛḍhacitta kaṟegoṇḍu kūḍihenendaḍe
nnoḍeya Saṅgamanāthanītanallave? 2

Saṅgana basavaṇṇanenda nirūpake
hiṅgade karavetti mugiyutali
Saṅgamanāthane ītanendu e
nnaṅgaiya liṅgadolaḍuguvenu 3

padasaha vacana 44

The songs on the occasion:

Behold, behold, behold, behold, behold, O Liṅga!
Behold the sport Basavaṇṇa makes!

Although he tells me to go there,
Is he not Saṅgayya here?
Is it a virtue for a great wise soul
To nurse the dual doubt of here and there?

Along with all the bhaktas of the world,
The gracious Guru's hidden in my hand.
If I would harden my resolve and join,
Is not this thing my Lord Saṅgamanātha?

Greeting with lifted unreluctant hands
The message of Saṅgana Basavaṇṇa,
I say, 'This is Saṅgamanātha Himself' and merge
Within the Liṅga on my palm!

Vacana with songs: 44

ಈ ಹೀಗೆಂದು ನೀಲಲೋಚನೆಯಮ್ಮನವರು ಹಡಪದಪ್ಪಣ್ಣಗಳ ಮರಳಿ ಕಳುಹಲು, ಅವರು ಬಂದು ಬಸವರಾಜದೇವರೊಡನೆ ದೇವಾ, ಅವರು ತಮ್ಮ ಇಷ್ಟಲಿಂಗದೊಳೈಕ್ಯವಾದೆಹೆವೆಂದರೆಂದು ಬಿನ್ನೈಸಲು, ಅದಕ್ಕೆ ಬಸವರಾಜದೇವರೊಡಂಬಟ್ಟು, ಸಂಗಮೇಶ್ವರನಲ್ಲಿ ಉಪಾವಸ್ತೆಯಂ ಮಾಡುವ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Nīlalōcaneyammanavaru Haḍapadappaṇṇagaḷa maraḷi kaḷuhalu, avaru bandu Basavarājadēvaroḍane dēvā, avaru tamma iṣṭaliṅgadoḷaikya vādehevendarendu binnaisulu, adakke Basavarājadēvaroḍambaṭṭu, Saṅgamēśvaranalli upāvastayaṁ māḍuva prastāvada vacana:

The vacana which tells how, after Nīlalōcane had thus sent Haḍapada Appaṇṇa back, the latter came and reported to Lord

Basavarāja, "Lord, she said she would unite herself with the Liṅga on her palm"; whereto Lord Basavarāja, agreeing, addressed an appeal to Saṅgamēśvara:

೪೫

ನಾನಾಭವದುಃಖದಲ್ಲಿ ಹುಟ್ಟಿದ ಪ್ರಾಣಿಯಲ್ಲಿ ತಂದೆ.
  ಇನ್ನು ಹುಟ್ಟಲಾಱೆನು, ಹೊಂದಲಾಱೆನು.
ಜನನಮರಣವೆಂಬೆರಡಕ್ಕೆ ಹೊಱಗಾದೆ ನಾನಯ್ಯಾ.
ನೀವು ಹೇಳಿದ ಮಣಿಹವ ಮಾಡಿದೆ.
  ಇನ್ನು ಕೂಡಿಕೊಳ್ಳಾ ಕೂಡಲಸಂಗಮದೇವಾ.

nānābhavaduḥkhadalli huṭṭida prāṇiyalli tande.
innu huṭṭalārenu, hondalāṟenu.
jananamaraṇavemberaḍakke hoṟagāde nānayyā.
nīvu hēḷida maṇihava māḍide.
innu kūḍikoḷḷā Kūḍalasaṅgamadēvā.

You brought me among creatures born
Of pain of several births;
I can no more be born, nor die.
I have escaped both birth and death.
I have performed the mission that you bade.
Now take me to your heart,
O Kūḍala Saṅgama Lord!

೪೬

ಮತ್ತಂ,
  ಉರಿಯೊಳಗಣ ಕರ್ಪುರಕ್ಕೆ ಕರಿಯುಂಟೆ ಅಯ್ಯಾ?
    ಬಯಲ ಮರೀಚಿಯ ಜಲಕ್ಕೆ ಕೆಸಱುಂಟೆ?
    ವಾಯುವನಪ್ಪಿದ ಪರಿಮಳಕ್ಕೆ ನಿರ್ಮಾಲ್ಯ ಉಂಟೆ?
    ನೀವು ನೆಱೆ ಒಲಿದ ಬಳಿಕ ಎನಗೆ ಭವ ಉಂಟೆ?
  ಕೂಡಲಸಂಗಮದೇವಾ,
    ನಿಮ್ಮ ಚರಣಕಮಲದೊಳಗೆನ್ನನಿಂಬಿಟ್ಟುಕೊಳ್ಳಯ್ಯಾ.

mattaṁ,
uriyoḷagaṇa karpurakke kariyuṇṭe ayyā?
bayala marīciya jalakke kesaṟuṇṭe?
vāyuvanappida parimaḷakke nirmālya uṇṭe?
nīvu neṟe olida baḷika enage bhava uṇṭe?

Kūḍalasaṅgamadēvā,
nimma caraṇakamaladoḷagennanimbiṭṭukoḷḷayyā.

Again:

Does camphor in the fire have soot?
Does water in the mirage have mud?
Does perfume which the wind has hugged grow stale?
When Thou hast loved me fully, can there be
Rebirth for me? O Kūḍala Saṅgama Lord,
Absorb me, Lord, within
The lotus of Thy feet!

ಮತ್ತಂ ಬಸವರಾಜದೇವರು ನಿಮ್ಮ ಶರೀರದೊಳು ಆವ ಸ್ಥಾನವನೂ ಒಲ್ಲೆನು. ನಿಮ್ಮ ಹೃದಯಕಮಲದೊಳಿಂಬಿಟ್ಟುಕೊಳ್ಳಿ ಎಂದು ಅತ್ಯಂತ ಅವಸ್ಥೆಯಿಂದ ಬಿನ್ನೈಸುವ ಪ್ರಸ್ತಾವದ ವಚನ:

mattaṁ Basavarājadēvaru nimma śarīradoḷu āva sthānavanū ollenu. nimma hṛdayakamaladoḷimbiṭṭukoḷḷi endu atyanta avastheyinda binnaisuva prastāvada vacana:

Again: the vacana which tells how Lord Basavarāja, remarking, 'I do not want any place in your body; harbour me in the lotus of your heart,' prayed with exceeding fervour:

೪೭

ಶರಣ ಸನ್ನಹಿತನು ಐಕ್ಯವಹಲ್ಲಿ,
ಹರಿಬ್ರಹ್ಮಾದಿಗಳು ಮೊದಲಾದ ತೆತ್ತೀಸಕೋಟಿ ದೇವರ್ಕಳು
ಉಘೇ ಚಾಂಗು ಭಲಾ ಎನುತ್ತಿರಲು,
ಐಕ್ಯ ಬಸವಣ್ಣಂಗೆ ಠಾವಾವುದಯ್ಯಾ ಎಂದಡೆ,
ಅಂಗದ ಕಳೆಯಲ್ಲಿ ಬಲನೆ ಬ್ರಹ್ಮನ ಸ್ಥಾನ.
ಎಡನೆ ನಾರಾಯಣನ ಸ್ಥಾನ.
ಒಲ್ಲೆನಯ್ಯಾ ಆ ಸ್ಥಾನಂಗಳನು.
ಕೊರಳು ಗರಳದ ಸ್ಥಾನ, ಬಾಯಿ ಅಪ್ಪುವಿನ ಸ್ಥಾನ.
ನಾಸಿಕ ವಾಯುವಿನ ಸ್ಥಾನ. ಕಂಗಳು ಅಗ್ನಿಯ ಸ್ಥಾನ.
ಜಡೆ ಗಂಗಾದೇವಿಯ ಸ್ಥಾನ. ನೊಸಲಂ ಚಂದ್ರನ ಸ್ಥಾನ.
ಹಿಂದು ಸೂರ್ಯನ ಸ್ಥಾನ, ಚರಣಂಗಳು ಅಷ್ಟದಿಕ್ಪಾಲಕರ ಸ್ಥಾನ.
ಗುಹ್ಯ ಕಾಮನ ಸ್ಥಾನ,

ಹಸ್ತಂಗಳು ತ್ರಿಶೂಲ ಕಪಾಲ ಖಟ್ವಾಂಗ ಡಮರುಗ ಸ್ಥಾನ.
ಇಂತೀ ಎಲ್ಲಾ ಸ್ಥಾನಂಗಳನೊಲ್ಲೆನಯ್ಯಾ.
ಹೃದಯಕಮಲದ ಅಂತರಾಳದ ಏಕಪೀಠದ ಸಿಂಹಾಸನದ
ತೆಱಹ ಕೊಡು ಕೂಡಲಸಂಗಮದೇವಾ.

śaraṇa sannahitanu aikyavalli,
haribrahmādigaḷu modalāda tettīsakōṭi dēvarkaḷu
ughē cāṅgu bhalā enuttiralu,
aikya Basavaṇṇaṅge ṭhāvāvudayyā endaḍe,
aṅgada kaḷeyalli balane brahmana sthāna.
eḍane nārāyanaṇa sthāna.
ollenayyā ā sthānaṅgaḷanu.
koraḷu garaḷada sthāna. bāyi appuvina sthāna.
nāsika vāyuvina sthāna. kaṅgaḷu agniya sthāna.
jaḍe gaṅgādēviya sthāna. nosalu candrana sthāna.
hindu sūryana sthāna. caraṇaṅgaḷu aṣṭadikpālakara sthāna.
guhya kāmana sthāna.
hastaṅgaḷu triśūla kapāla khaṭvāṅga ḍamaruga sthāna.
intī ellā sthānaṅgaḷanollenayyā.
hṛdayakamalada antarāḷada ēkapīṭhada siṁhāsanada
teṟaha koḍu Kūḍalasaṅgamadēvā.

Where śaraṇa is ready for the Union,
There Hari and Brahma and all the rest
Of the three-and-thirty myriad gods and more
Exclaim, Hurrah, hurrah!
Should they ask in what place
Basavaṇṇa is to be united: in the body's light
The abode of Brahma on the right,
Nārāyaṇa on the left,
I do not care!
The throat is where the poison is;
The mouth where water dwells;
The nose, the air's abode; the eyes, of fire,
The hair, the Gaṅges' home;
The brow, the moon's,
The back of the head, the sun's;

The feet are where there stand the eight
Who keep the quarters of the heavens;
The loins are Love's abode;
The hands, of bowl, club, trident, drum;
None of these seats I want!
But give me, O Kūḍala Saṅgama Lord,
Room on the one-seat throne
Of the heart's lotus' inmost core!

ಈ ಹೀಗೆಂದು ಬಸವರಾಜದೇವರು ಅತ್ಯಂತ ಅವಸ್ಥೆಯಿಂ ಬಿನ್ನೈಸುತ್ತಿರಲು, ಮನ್ಮನದ ಮಧ್ಯದೊಳು ಚಿದಾತ್ಮಲಿಂಗವು ಹೊಳೆದು ತೋಱಿತ್ತಾಕ್ಷಣದಿ. ಮುಗಿಲೊಳ್ ಮಿಂಚು ಪೊಱಪೊಣ್ಮುವಂತೆ; ದಿನಮಣಿಕೋಟಿಯ ಪ್ರಭಾಪುಂಜದೊಬ್ಬುಳಿಯಾದ ಮಾಳ್ಕೆಯೊಳ್, ಚಂದ್ರಕೋಟಿತೇಜವನೊಳಕೊಳ್ಳುತ್ತ ಮೂರ್ತಿಯ ಧರಿಸಿ, ಆ ಸಂಗಮೇಶ್ವರನು ಜಂಗಮಸ್ವರೂಪಿನಿಂದ ಬಂದು, ಆ ಬಸವರಾಜದೇವರ ಬಿಗಿಬಿಗಿದಪ್ಪಿಕೊಂಡು, ತಮ್ಮ ಹೃದಯಕಮಲದೊಳಗಡಗಿಸಿಕೊಂಡು, ಆ ಲಿಂಗದೊಳಾಮೂರ್ತಿಯಡಗಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu Basavarājadēvaru atyanta avastheyiṁ binnaisuttiralu, manmanada madhyadoḷu cidātmaliṅgavu hoḷedu tōṟittākṣaṇadi. mugiloḷ miñcu poṟapoṇmuvante, dinamaṇikōṭiya prabhāpuñjadobbuḷiyāda māḷkeyoḷ, candrakōṭitējavanoḷakoḷḷutta mūrtiya dharisi, ā Saṅgamēśvaranu jaṅgamasvarūpininda bandu, ā Basavarājadēvara bigibigidappikoṇḍu, tamma hṛdayakamaladoḷagaḍagisikoṇḍu, ā liṅgadoḷāmūrtiyaḍagida prastāvada vacana:

The vacana which tells how, after Lord Basavarāja had thus prayed with exceeding fervour, that very moment the Liṅga of the Higher Consciousness appeared in splendour to him at the centre of the inmost mind; as when the lightning issues from a cloud like a clustered mass of the light of a billion suns, even so, taking a form which had concentrated the light of a billion moons, Saṅgamēśvara came in the form of a Jaṅgama, and clasping Lord Basavarāja fast in his arms and so absorbing him in the lotus of his heart, drew his person into Liṅga:

೪೮

ಧರೆಯಾಕಾಶದ ನಡುವೆ ಒಂದು ಮಾಮರ ಹುಟ್ಟಿತ್ತು.
ಆ ಮರಕ್ಕೆ ಕೊಂಬೆರಡು, ಎಲೆ ಮೂಱು,
ಮೂವತ್ತಾಱು ಪುಷ್ಪ, ಕಾಯಿ ಒಂದೆ.

ಹಣ್ಣು ರಸ ತುಂಬಿದಲ್ಲಿ ಏನನೂ ಕಾಣೆ.
ಎಲೆ ಉದುರಿದಡೆ ಹಣ್ಣು ತೊಟ್ಟು ಬಿಟ್ಟು ಬಿದ್ದಿತ್ತು.
ಆ ಹಣ್ಣ ಪ್ರಭುದೇವರು ಆರೋಗಣೆಯ ಮಾಡಿ
ನಿಜದಲ್ಲಿ ನಿರ್ವಯಲಾದರು.
ಪ್ರಭುವಿನ ಕಾರುಣ್ಯಪ್ರಸಾದವ ನಾನು ಕೊಂಡೆನಾಗಿ
ಕೂಡಲಸಂಗಮದೇವರು ಇತ್ತ ಬಾರೆಂದು
ತಮ್ಮ ಹೃದಯಕಮಲದಲ್ಲಿ ಇಂಬಿಟ್ಟುಕೊಂಡರು.

dhareyākāśada naḍuve ondu māmara huṭṭittu.
ā marakke komberaḍu, ele mūṛu,
mūvattāṛu puṣpa, kāyi onde.
haṇṇu rasa tuṁbidalli ēnanū kāṇe.
ele uduridaḍe haṇṇu toṭṭu biṭṭu bidditu.
ā haṇṇa Prabhudēvaru ārōgaṇeya māḍi
nijadalli nirvayalādaru.
Prabhuvina kāruṇyaprasādava nānu koṇḍenāgi
Kūḍalasaṅgamadēvaru itta bārendu
tamma hṛdayakamaladalli iṁbiṭṭukoṇḍaru.

Between the earth and sky was born
A mango-tree: two boughs it had,
Three leaves and six-and-thirty flowers,
And but a single fruit; which when was filled
With juice, nothing I saw; when the leaves dropped,
The stem loosening, the fruit fell.
Prabhudēva, eating of that fruit,
Vanished into the Absolute.
Because I got Prabhu's merciful grace,
Lord Kūḍala Saṅgama, saying 'Come here', placed me
Within the lotus of His heart.

ಇಂತು ಬಸವರಾಜದೇವರ ತಮ್ಮೊಳಗೆ ಇಂಬಿಟ್ಟುಕೊಂಡ ಗುರುಮೂರ್ತಿ ಯಾಕ್ಷಣದಲೆ ಸಾಕಾರವನುಳಿದು ನಿರ್ವಯವಾಗಲು, ಉಘೇ ಎನುತ್ತೆಲ್ಲೆಡೆಯೊಳು ಶಿವಭಕ್ತರ ಕೀರ್ತನೆಗಳ್ ಮೊರೆಯೆ, ಆ ಬಸವರಾಜದೇವರು ಗಾಳಿಯೊಳು ಸುಳಿಗಾಳಿ ಬೆರೆವಂತೆ, ನಭದೊಳೆಸೆದ ತಟಿಲ್ಲತೆ ನಭದೊಳು ಹೊಳೆದಡಗಿದಂತೆ, ಉದಕದಿಂದಾದ ವಾರಿಶಿಲೆ ಉದಕದೊಳಡಗಿದಂತೆ, ಕುಸುಮ ಪರಿಮಳದಂತೆ, ಪಾಲೊಳ್ ಪಾಲ್ ಬೆರಸಿದಂತೆ, ಚಂದ್ರನೊಳ್ ಕಳೆ ಉದಯಿಸಿ ಮರಳಿ ಚಂದ್ರನೊಳ್ ಬೆರೆದಂತೆ ಬಸವರಾಜ

ದೇವರು ಸಂಗಮೇಶ್ವರನೆಂಬ ಗುರುಮೂರ್ತಿಯ ಹೃತ್ಕಮಲದಲ್ಲಿ ವಿಶ್ರಾಂತಿಯನೈದಿ, ತದ್‌ಗುರುವೆ ತಾನಾಗಿ ಬೆರಸಲು, ಇತ್ತಲು ನೀಲಲೋಚನೆಯಮ್ಮನವರು ಪ್ರಳಾಪಿಸಿದ ವಚನ:

intu Basavarājadēvara tammoḷage iṁbiṭṭukoṇḍa gurumūrti yākṣanadale sākāravanuḷidu nirvayavāgalu, ughē enuttelleḍeyoḷu śivabhaktara kīrtanegaḷ moreye, ā Basavarājadēvaru gāḷiyoḷu suḷigāḷi beredante, nabhadoḷeseda taṭillate nabhadoḷu hoḷedaḍagidante, udakadindāda vāriśile udakadoḷaḍagidante, kusuma parimaḷadante, pāloḷ pāl berasidante, candranoḷ kaḷe udayisi maraḷi candranoḷ beredante Basavarājadēvaru Saṅgamēśvaranemba guru mūrtiya hṛtkamaladalli viśrāntiyanaidi, tadguruve tānāgi berasalu, ittalu Nīlalōcaneyammanavaru praḷāpisida vacana:

The vacana wherein, while the Guru who had absorbed Lord Basavarāja into Himself had at that very moment left his form and vanished into the Void, and the Śivabhaktas' songs everywhere resounded with acclamations; while Lord Basavarāja himself had attained rest in the lotus of the Guru's heart and become one with the Guru as if he were the Guru Himself, like breezes mingling with the wind, like forked lightnings that, appearing in the sky, flash and vanish in the sky, like hailstones, born of water, which lose themselves in water, like perfume of a flower, like milk mixing with milk, like the rays born of the moon merging again in the moon, on this side Nīlalōcane mourns:

೪೯

ಆದಿಯನಾದಿಯ ತತ್ತ್ವವ ಭೇದಿಸಿ ಕೊಟ್ಟ ಗುರುವೆ,
ಅಪ್ರಮಾಣದ ಬೆಳಗ ಭೇದಿಸಿ ಕೊಟ್ಟ ಗುರುವೆ,
ಅಕಾರ ಉಕಾರ ಮಕಾರ ಕಳೆಯನಱುಹಿಸಿ ಕೊಟ್ಟ ಗುರುವೆ,
ಇಷ್ಟ ಪ್ರಾಣ ಭಾವವಿದೆಂದು ತೋಱಿದ ಗುರುವೆ,
ನಿಜದಱಿವನಱುಹಿಸಿ ಕೊಟ್ಟ ಗುರುವೆ,
ನಿಜವನನುಭವಕ್ಕೆ ತಂದ ಗುರುವೆ,
ನಿಮ್ಮ ಘನವ ಕಾಂಬ ಕಣ್ಣು ಕ್ರಮುಗೆಟ್ಟಿತ್ತು;
ಸಂಗಯ್ಯಾ, ಬಸವಯ್ಯನ ಪ್ರಭೆ ಎಲ್ಲಿ ಅಡಗಿತ್ತೊ?

ādiyanādiya tattvava bhēdisi koṭṭa guruve,
apramāṇada beḷaga bhēdisi koṭṭa guruve,
akāra ukāra makāra kaḷeyanaṟuhisi koṭṭa guruve,

iṣṭa prāṇa bhāvavidendu tōṟida guruve,
nijadaṟivanaṟuhisi koṭṭa guruve,
nijavananubhavakke tanda guruve,
nimma ghanava kāṁba kaṇṇu kramageṭṭittu;
Saṅgayyā, Basavayyana prabhe yalli aḍagitto?

O Guru who unlocked the secret of
The laws of time and timelessness;
Who made me see the splendour infinite
And taught the meaning of those sounds:
A, *U* and *Ma*; who showed that this
Is Iṣṭa, this is Prāṇa, Bhāva this;
You, who made clear
The meaning of Reality;
Revealed the light immaculate,
And brought the Truth to my experience;
The eyes that saw thy majesty
Have lost their purpose: Saṅgayya,
Where is lost Basavayya's light?

೫೦

ಮತ್ತಂ,
ಕಾಮಿತಸುಖವ ಕಂಗೊಳಿಸಿದ ಗುರುವೆ,
ಕಲ್ಪಿತವ ನಷ್ಟವ ಮಾಡಿದ ಗುರುವೆ,
ಎತ್ತಲಡಗಿದೆಯಯ್ಯಾ ?
ಸುಖದುಃಖವನೊಂದು ರೂಪ ಮಾಡಿದ ಗುರುವೆ,
ಎತ್ತಲಡಗಿದೆಯಯ್ಯಾ,
ಸಂಗಯ್ಯನ ಗುರುಬಸವಾ ?

mattaṁ,
kāmitasukhava kaṅgoḷisida guruve,
kalpitava naṣṭava māḍida guruve,
ettalaḍagideyayyā?
sukhaduḥkhavanondu rūpa māḍida guruve,
ettalaḍagideyayyā,
Saṅgayyana guru Basavā?

Again:

O Guru who made me realise
The joy of my desire; you who destroyed
All things unreal, fancy-born,
Where did you hide? O Guru who transformed
Both joy and sorrow to one form,
Where did you hide, O Saṅgayya's Guru,
Basava?

೫೧

ಮತ್ತಂ,

ಮಧ್ಯಕಲ್ಪ ನಾಸ್ತಿಯಾಯಿತ್ತೆ ಬಸವಾ !
ಪ್ರಾಣ ಪ್ರಸಾದದಲ್ಲಿ ಅಡಗಿತ್ತೆ ಬಸವಾ !
ಭಕ್ತಿಬಯಲಾಯಿತ್ತೆ ಬಸವಾ !
ಭಾವ ನಿರ್ಭಾವವಾಯಿತ್ತೆ ಬಸವಾ !
ಕಲ್ಪಿತಗುಣ ನಷ್ಟವಾಯಿತ್ತೆ ಬಸವಾ !
ಮನೋ ಮುಕ್ತಿಯಾಯಿತ್ತೆ ಸಂಗಯ್ಯನ ಗುರು ಬಸವಾ !

mattaṁ,

madhyakalpa nāstiyāyitte Basavā!
prāṇa prasādadalli aḍagitte Basavā!
bhakti bayalāyitte Basavā!
bhāva nirbhāvavāyitte Basavā!
kalpitaguṇa naṣṭavāyitte Basavā!
manō muktiyāyitte Saṅgayyana guru Basavā!

Again:

All intermediate forms have ceased to be,
Basava!
Your life is lost within the Grace,
Basava!
Devotion is now turned to nought,
Basava!
The will has turned to will-lessness,
Basava!
The attributes of fancy are no more,
Basava!
The liberation of the mind is here,
O Saṅgayya's Guru,
Basava!

೫೨

ಮತ್ತಂ,

ಏನೇನು ಎನಲಿಲ್ಲ ಎನ್ನ ಭಕ್ತಿಯಳಿದ ಭಾವಕ್ಕೆ,
ಇನ್ನೇನು ಏನು ಎನಲಿಲ್ಲ.
ಎನ್ನ ಪ್ರಾಣದ ಹಂಗ ಹಱಿದ ಬಳಿಕ,
ಇನ್ನೇನು ಏನು ಎನಲಿಲ್ಲ.
ಎನ್ನೈಕ್ಯದ ಸಮರಸ ಕೈಗೂಡಿದ ಬಳಿಕ
ಇನ್ನೇನು ಏನು ಎನಲಿಲ್ಲ.
ಎನ್ನಭಿಮಾನದ ಕರ್ತೃ ನಿರಾಳದಲ್ಲಿ ನಿಂದ ಬಳಿಕ,
ಸಯಧಾನ ಸುಯಿಧಾನವಾಯಿತ್ತಯ್ಯಾ ಸಂಗಯ್ಯಾ,

mattaṁ,

ēnēnu enalilla enna bhaktiyaḷida bhāvakke,
innēnu ēnu enalilla.
enna prāṇada haṅga haṟida baḷika,
innēnu ēnu enalilla.
ennaikyada samarasa kaigūḍida baḷika
innēnu ēnu enalilla.
ennabhimānada kartṛ nirāḷadalli ninda baḷika,
sayadhāna suyidhānavāyittayyā Saṅgayyā.

Again:

There's nothing to say; no more to say
About the state wherein my piety
Has perished; after my debt to life
Is shed, there is no more to say.
After my consubstantial union
Has been attained, there is no more to say.
After my honour's lord has found his home
In the Tranquillity, my zeal
Has blossomed into Peace, Saṅgayya!

೫೩

ಮತ್ತಂ,

ಎನಗಿನ್ನೇನು, ಎಮ್ಮಯ್ಯನೈಕ್ಯವನೈದಿದ ಬಳಿಕ ?
ಎನಗೆ ಕಾಯವಿಲ್ಲ. ಎನಗೆ ಪ್ರಾಣವಿಲ್ಲ.
ಎನಗೆ ಹೃದಯದ ಹಂಗ ಹಱಿದು
ಪರಿಣಾಮಪ್ರಸಾದಿಯಾದೆನಯ್ಯಾ ಸಂಗಯ್ಯಾ

mattaṁ,

enaginnēnu, emmayyanaikyavanaidida baḷika?
enage kāyavilla. enage prāṇavilla.
enage hṛdayada haṅga haṟidu
pariṇāmaprasādiyādenayyā Saṅgayyā.

Again:

What's there for me, after my lord
Has won the unitive state?
I have no body, and no life.
Now that the responsibility to the heart
Is cancelled, I am
But a partaker of the Bliss,
O Saṅgayya!

ಈ ಹೀಗೆಂದು ನೀಲಲೋಚನೆಯಮ್ಮನವರು ಪ್ರಳಾಪಿಸುತ್ತಿರಲು, ಅದಕ್ಕೆ ಚೆನ್ನಬಸವರಾಜದೇವರ ವಚನ:

ī hīgendu Nīlalōcaneyammanavaru praḷāpisuttiralu, adakke Cennabasavarājadēvara vacana:

When Nīlalōcaneyamma mourned thus, Lord Cennabasavarāja's vacana thereon:

೫೪

ಶ್ರೀಗುರು ತನ್ನ ಸಾಕಾರವ ಬಿಟ್ಟು ನಿರಾಕಾರವಾದರೆ ಸಂದೇಹಿಸಲಿಲ್ಲ,
ಸಾಕಾರವಿಡಿದು ಉಪದೇಶವ ಕೊಟ್ಟು,
ಕಾಯವ ಸಮರ್ಪಿಸಿಕೊಂಡು ಶುದ್ಧನ ಮಾಡಿದನು,
ಪ್ರಾಣದಲಡಗಿ ಸಿದ್ಧನ ಮಾಡಿದನು.
ಆತ್ಮಪದದಲ್ಲಿ ಬೆರಸಿ ಪ್ರಸಿದ್ಧನ ಮಾಡಿದನು.
ಇಂತು ಅವಿರಳ ಗುರುತತ್ತ್ವ ಸಂಗನ ಬಸವಣ್ಣ
ನಿನ್ನೊಳಗೆ ಪರಿಪೂರ್ಣ ಕಾಣಾ ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವಾ.

śrīguru tanna sākārava biṭṭu nirākāravādare sandēhisalilla.
sākāraviḍidu upadēśava koṭṭu,
kāyava samarpisikoṇḍu śuddhana māḍidanu.
prāṇadalaḍagi siddhana māḍidanu.
ātmapadadalli berasi prasiddhana māḍidanu.
inṭu aviraḷa gurutattva Saṅgana Basavaṇṇa
ninnoḷage paripūrṇa kāṇā Kūḍalacennasaṅgamadēvā.

When once the holy Guru has cast his form
And been transformed to formlessness,
There is no room for doubt.
He in the body taught you;
Accepting your body, he made you pure;
Merging within your life, he made you perfect;
Made one with Self, he made you most perfect.
Thus, Saṅgana Basavaṇṇa, the integral Guruhood,
Is fully in you; mark it,
O Kūḍala Cennasaṅgama Lord!

೫೫

ಮತ್ತಂ,
ಜಂಗಮಮುಖದಲು ಲಿಂಗ ಸರ್ವಾಂಗವಾಯಿತ್ತಾಗಿ
ಆರೋಗಿಸಿ ಕೊಡುವುದು ನೋಡಾ.
ಜಂಗಮದಾಪ್ಯಾಯನವೆ ಲಿಂಗದಾಪ್ಯಾಯನ ನೋಡಾ.
ಜಂಗಮತೃಪ್ತಿಯೆ ಲಿಂಗತೃಪ್ತಿ ನೋಡಾ.
ಜಂಗಮವಾರೋಗಿಸಿ ಕೊಟ್ಟು ಡಱ್ರನೆ ತೇಗಿದರೆ
ಅಂಗೈಯಲೆಱಗುವದು ನೋಡಾ.
ಜಂಗಮಮುಖದಲು ತೃಪ್ತನಾದೆನೆಂದು,
ಬಾರೋ ಬಸವಾ ಎಂದು ಕೈವಿಡಿದು
ತೆಗೆದಪ್ಪಿ ಮುದ್ದಾಡಿ ತರ್ಕೈಸಿಕೊಂಡು,
ನಿನ್ನ ಹೊಱಗಿರಿಸಲಾಱೆನೆಂದು
ತನ್ನ ಹೃದಯಕಮಲದಲ್ಲಿ ಇಂಬಿಟ್ಟುಕೊಂಡ
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯಂಗೆ ಬಸವ ಪ್ರಾಣಲಿಂಗವಾದ.

mattaṁ,
jaṅgamamukhadalu liṅga sarvāṅgavāyittāgi
ārōgisi koḍuvudu nōḍā.
jaṅgamadāpyāyanave liṅgadāpyāyana nōḍa.
jaṅgamatṛptiye liṅgatṛpti nōḍā.
jaṅgamavārōgisi koṭṭu daṟrane tēgidare
aṅgaiyaleṟaguvadu nōḍā.
jaṅgamamukhadalu tṛptanādenendu,
bārō Basavā endu kaiviḍidu
tegedappi muddāḍi tarkaisikoṇḍu,

ninna hoṟagirisalāṟenendu
tanna hṛdayakamaladalli iṁbiṭṭukoṇḍa
Kūḍalacennasaṅgayyaṅge Basava prāṇaliṅgavāda.

Again:

When Liṅga pervades your body as Jaṅgama,
Look, eating, it gives back;
The hunger of the Jaṅgama is Liṅga's too;
The Jaṅgama's content is Liṅga's content;
If a Jaṅgama, on eating and giving back,
Should belch and burp, it will descend
Upon your palm.
Basavaṇṇa is Prāṇaliṅga now
To Kūḍala Cennasaṅgama who, setting him
Within the lotus of his heart
And saying, 'Through Jaṅgama I am content;
Come Basava,' took him by the hand
And clasped him with caressing arms
Saying, 'I cannot let you live
Outside of me'.

ಇದಕ್ಕೆ ನೀಲಮ್ಮನ ವಚನ:

idakke Nīlammana vacana:

Nīlamma's vacana thereon:

೫೬

ಅಡವಿಯಲ್ಲಿ ಕಣ್ಣುಗೆಟ್ಟ ಪಶುವಿನಂತೆ
ನಾನು ಪ್ರಳಾಪಿಸುತ್ತಿರ್ದೆನಯ್ಯಾ !
ಕಡುದುಃಖದಿಂದ ಮಱುಗಲು,
ಶರಣ ಚೆನ್ನನಱಿದು
ಶಿವ ಶಿವಾ ಎಂಬ ಮಂತ್ರವನಱುಹಿ,
ಅಳಲುವ ಬಳಲಿಕೆಯ ಕಳೆದನಯ್ಯಾ.
ಸಂಗಯ್ಯನಲ್ಲಿ ಚೆನ್ನಬಸವಣ್ಣಂಗೆ
ನಮೋ ನಮೋ ಎನುತಿರ್ದೆನು.

aḍaviyalli kaṇṇugeṭṭa paśuvinante
nānu praḷāpisuttirdenayyā!

kaḍuduḥkhadinda maṟugalu,
śaraṇa Cennanaṟidu
śiva śivā eṁba mantravanaṟuhi,
aḷaluva baḷalikeya kaḷedanayyā.
Saṅgayyanalli Cennabasavaṇṇaṅge
namō namō enutirdenu.

I have lamented like a cow
Who cannot see its way within a wood!
When I bemoaned with grievous grief,
Śaraṇa Cennabasavaṇṇa, on knowing of it,
Imparted the mantra 'Śiva, Śiva' to me
And wiped out all the sorrow's agony.
In Saṅgayya, I say, again and again,
Hail, O hail! to Cennabasavaṇṇa!

ಮತ್ತಂ ನೀಲಲೋಚನೆಯಮ್ಮನ ಐಕ್ಯ:

mattaṁ Nīlalōcaneyammana aikya:

And Nīlalōcaneyamma's union:

೫೭

ಎಲೆ ಅಯ್ಯಾ, ಕರಸ್ಥಲ ಬಯಲಾಯಿತ್ತೆನಗೆ.
ಕರಸ್ಥಲ ಮನಸ್ಥಲವಾಯಿತ್ತು.
ಸಂಗಯ್ಯಾ, ಬಸವ ಹೋದನತ್ತ,
ನಾನಡಗಿದೆನಯ್ಯಾ ನಿನ್ನತ್ತ!

ele ayyā, karasthala bayalāyittenage.
karasthala manasthalavāyittu.
Saṅgayya, Basava hōdanatta,
nānaḍagidenayyā ninnatta!

O Lord, the Liṅga on the palm
Has vanished from my sight;
The Liṅga on the palm is turned
To Liṅga in my mind... O Saṅgayya,
Basava is gone his way beyond,
And I am merging into you, my Lord!

೫೮

ಮತ್ತಂ,

ನಿರ್ಮೂಲವಾಯಿತ್ತಾಹಾ !
ನಿರಾಲಂಬವಾಯಿತ್ತಾಹಾ !
ನಿರಾಕುಳವಾಯಿತ್ತಾಹಾ !
ಪುಣ್ಯದ ಫಲ ತೋಱಿ ಬಯಲನೆ ಕೂಡಿತ್ತು.
ಆ ಬಯಲು ನಿರ್ವಯಲಾಯಿತ್ತು.
ಆ ನಿರ್ವಯಲನುಡುಗಿ ನಿಜಸುಖಿಯಾದೆನಯ್ಯಾ ನಾನು.
ಸಂಗಯ್ಯನಲ್ಲಿ ನಿಶ್ಶೂನ್ಯವಾಯಿತ್ತಯ್ಯಾ.

mattaṁ,

nirmūlavāyittāhā!
nirālaṁbavāyittāhā!
nirākuḷavāyittāhā!
puṇyada phala tōṟi bayalane kūḍittu.
ā bayalu nirvayalāyittu.
ā nirvayalanuḍugi nijasukhiyādenayyā nānu.
Saṅgayyanalli niśśūnyavāyittayyā.

Again:

Ah! all is without root, without support!
Serenity is all around! The fruit
Of merit has appeared and joined the Void.
That Void itself is now the Void of voids.
Brushing aside that Void of voids, I taste
The beatific bliss. In Saṅgayya,
It has become a perfect Void of voids!

ಇಂತು ನೀಲಲೋಚನೆಯಮ್ಮನು ಸಮುದ್ರದಲ್ಲಿ ಬುದ್ಬುದಂಗಳಡಗಿದಂತೆ, ಆಕಾಶದೊಳಡಗಿದ ಮಿಂಚಿನಂತೆ, ಶರೀರದೊಳಡಗಿದ ಚೈತನ್ಯದಂತೆ, ನಯನದಲ್ಲಡಗಿದ ಪ್ರತಿಬಿಂಬದಂತೆ, ತಮ್ಮ ಇಷ್ಟಲಿಂಗದಲ್ಲಿ ಏಕಾರ್ಥವಾಗಿ ನಿರ್ವಯಲನೈದಲು, ಅತ್ತ ಸೊನ್ನಲಾಪುರದಲ್ಲಿ ಸಿದ್ಧರಾಮಯ್ಯದೇವರು ತಮ್ಮ ಮಹಾಜ್ಞಾನದಿಂದಱಿದು ಸ್ತುತಿಸಿದ ಪ್ರಸ್ತಾವದ ವಚನ:

intu Nīlalōcaneyammanu samudradalli budbudaṅgaḷaḍagidante, akāśadoḷaḍagida miñcinante, śarīradoḷaḍagida caitanyadante, nayanadallaḍagida pratibiṁbadante, tamma iṣṭaliṅgadalli ēkārthavāgi nirvayalanaidalu, atta Sonnalāpuradalli Siddharāmayyadēvaru tamma mahājñānadindaṟidu stutisida prastāvada vacana:

The vacana wherein, when Nīlalōcane, uniting herself with her own Iṣṭa-Liṅga like bubbles dissolving in the sea, like lightning vanishing into the sky, like spirit passing into a body, like image merging with the eyes, had attained the Absolute, over there at Sonnalāpura, Lord Siddharāmayya knew of it through his higher vision, and sang her praises:

೫೯

ತಾಯೆ, ಪರಮಸುಖಾಚಾರಮೂರ್ತಿಯನಡಗಿಸಿ ನೀನೆಯಾದೆಯವ್ವಾ!
ತಾಯೆ, ಮಹಾಜ್ಞಾನ ಕಲ್ಪಿತದಲ್ಲಿ ನೀನೆಯಡಗಿದೆಯವ್ವಾ!
ತಾಯೆ, ನೀಲಮ್ಮನೆಂಬ ಸುಖವಾಸಿ ಮೂರ್ತಿ
ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿನಾಥಯ್ಯಾ,
ನಿಮ್ಮ ತಾಯಿ ನೀಲಮ್ಮ ನೀನಾದಳು.

tāye, paramasukhācāramūrtiyanaḍigisi nīneyādeyavvā!
tāye, mahājñāna kalpitadalli nīneyaḍagideyavvā!
tāye, Nīlammanemba sukhavāsi mūrti
Kapilasiddhamallināthayyā,
nimma tāyi Nīlamma nīnādaḷu.

O Mother, incorporating the objective form
Of the supreme delight, you have
Realised yourself!
O Mother, you have vanished into
What the higher vision had but feigned!
The image of delight called Nīlamma
Your mother Nīlamma,
O Kapilasiddhamallināthayyā Lord,
Is now transformed to you!

ಆ ಪ್ರಸ್ತಾವದೊಳು ಅಕ್ಕನಾಗಾಯಿಗಳು ಪ್ರಳಾಪಿಸಿದ ವಚನ:
ā prastāvadoḷu Akkanāgayigaḷu praḷāpisida vacana:
The vacana wherein on this occasion Akkanāgāyi laments:

೬೦

ಅಯ್ಯಾ, ನಾನಧವೆಯಯ್ಯಾ!
ಕೈಯ ಕೋಲ ಕೊಂಬರೆ ಅಯ್ಯಾ?

ಎಳೆಗಱುವಿನ ಎಳೆಗಂದಿಯನೆಳದೊಯ್ವರೆ ?
ಭಕ್ತರು ಅಯ್ಯೋ ಅಯ್ಯೋ ಎನಲೊಯ್ವರೆ
ಬಸವಣ್ಣಪ್ರಿಯ ಚೆನ್ನಸಂಗಯ್ಯಾ ?

ayyā, nānadhaveyayyā!
kaiya kōla kombare ayyā?
eḷegaṟuvina eḷegandiyaneḷadoyvare?
bhaktaru ayyō ayyō enaloyvare
Basavaṇṇapriya Cennasaṅgayyā?

O Lord I'm orphaned! Must you take away
The staff I carried in my hand?
Should you, Lord, drag away
A young calf from its dam?
Should you drag it until the bhaktas cry
'Ai! ai!, O Basavaṇṇapriya Cennasaṅga Lord?

೬೧

ಮತ್ತಂ,
ಭಕ್ತಿಯ ತವನಿಧಿಯೆ, ಮುಕ್ತಿಯ ಮೂರುತಿಯೆ,
ಲಿಂಗಜಂಗಮದ ಚೈತನ್ಯವೆ, ನಿಮ್ಮನಗಲಿ ಎಂತು ಸೈರಿಸುವೆನು !
ಎಲೆ ಅಯ್ಯಾ, ಪರಮಗುರುವೆ,
ಅಹಾ ! ಎನ್ನ ಅಂತರಂಗದ ಜ್ಯೋತಿಯೆ,
ನಿಮ್ಮ ಒಕ್ಕ ಶೇಷಪ್ರಸಾದವನಿಕ್ಕಿ,
ಎನ್ನ ಪಾವನವ ಮಾಡಿ ಉಳುಹಿದೆಯಯ್ಯಾ !
ಲಿಂಗವೆ, ಎನಗಿನ್ನಾರು ಹೇಳಯ್ಯಾ ನೀವಲ್ಲದೆ ?
ಬಸವಣ್ಣಪ್ರಿಯ ಚೆನ್ನಸಂಗಯ್ಯಾ,
ನೀವಗಲಿದರೆ ಎನ್ನಪ್ರಾಣ ನಿಮ್ಮೊಳಗೆ ಅಗಲಬಲ್ಲುದೆ ?

mattam,
bhaktiya tavanidhiye, muktiya mūrutiye,
liṅgajaṅgamada caitanyave, nimmanagali entu sairisuvenu!
ele ayyā, paramaguruve,
āhā! enna antaraṅgada jyōtiye,
nimma okka śēṣaprasādavanikki,
enna pāvanava māḍi uḷuhideyayyā!
liṅgave, enaginnāru hēḷayyā nīvallade?
Basavaṇṇapriya Cennasaṅgayyā,
nīvagalidare enna prāṇa nimmoḷage agalaballude?

Again:

O inexhaustible treasure-trove of piety,
O liberation's Form,
O life of Liṅga and Jaṅgama,
How can I bear this parting from you?
O Lord, O Guru supreme, alas!
O Splendour of my heart, you saved me, Lord,
And made me holy by giving me
The remnants of oblations made to you!
Tell me, O Liṅga, who else is there
Apart from you? O Basavaṇṇapriya Cennasaṅga Lord,
If you depart,
Will my soul part from you?

೭೨

ಮತ್ತಂ,

ಬಸವಣ್ಣಾ, ನೀವು ಮರ್ತ್ಯಕ್ಕೆ ಬಂದು ನಿಂದರೆ,
ಭಕ್ತಿಯ ಬೆಳವಿಗೆ ದೆಸೆದೆಸೆಗೆಲ್ಲಾ ಪಸರಿಸಿತಯ್ಯಾ.
ಸ್ವರ್ಗ ಮರ್ತ್ಯ ಪಾತಾಳದೊಳಗೆಲ್ಲಾ
ನಿಮ್ಮ ಭಕ್ತಿಯ ಬೆಳವಿಗೆಯ ಘನವನಾರು ಬಲ್ಲರೊ ಅಣ್ಣಾ ?
ಶಶಿಧರನಟ್ಟಿದ ಮಣಿಹ ಪೂರೈಸಿತ್ತೆಂದು
ನೀವು ಲಿಂಗೈಕ್ಯವಾದರೆ, ನಿಮ್ಮೊಡನೆ ಭಕ್ತಿಹೋಯಿತ್ತಯ್ಯಾ !
ನಿಮ್ಮೊಡನೆ ಸದಾಚಾರ ಹೋಯಿತ್ತಯ್ಯಾ !
ನಿಮ್ಮೊಡನೆ ಅಸಂಖ್ಯಾತರು ಹೋದರು ಅಣ್ಣಾ !
ಮರ್ತ್ಯಲೋಕದ ಮಹಾಮನೆ ಶೂನ್ಯವಾಯಿತ್ತು ಬಸವಣ್ಣಾ!
ಎನ್ನನೊಯ್ಯದೆ ಹೋದೆಯಲ್ಲಾ, ಪಂಚಪರುಷಮೂರುತಿ ಬಸವಣ್ಣಾ !
ಬಸವಣ್ಣಪ್ರಿಯ ಚೆನ್ನಸಂಗಯ್ಯಂಗೆ
ಪ್ರಾಣಲಿಂಗವಾಗಿ ಹೋದೆಯಲ್ಲಾ ಸಂಗನಬಸವಣ್ಣಾ !

mattaṁ,

Basavaṇṇā, nīvu martyakke bandu nindare,
bhaktiya beḷavige desedesegellā pasarisitayyā.
svarga martya pātāḷadoḷagellā
nimma bhaktiya beḷavigeya ghanavanāru ballaro aṇṇā?
śaśidharanaṭṭida maṇiha pūraisittendu
nīvu liṅgaikyavādare, nimmoḍane bhaktihōyittayyā!
nimmoḍane sadācāra hōyittayyā!
nimmoḍane asāṅkhyātaru hōdaru aṇṇā!

martyalōkada mahāmane śūnyavāyittu Basavaṇṇā!
ennanoyyade hōdeyallā, pañcaparuṣamūruti Basavaṇṇā!
Basavaṇṇapriya Cennasaṅgayyaṅge
prāṇaliṅgavāgi hōdeyallā Saṅganabasavaṇṇā!

Again:

Basavaṇṇa, when you came down to earth,
Devotion's crop spread everywhere!
Who knows, O brother, how great it is,
The harvest of your piety, on earth,
In heaven and in hell? If you have joined
Liṅga because the mission you were sent for
By the Moon-holder is complete,
Devotion too is gone with you!
Right discipline is gone with you!
The Innumerable ones are gone with you!
O brother! the Great House of this earth
Is emptied now, Basavaṇṇa!
Alas! you have gone, leaving me behind,
O incarnation of five alchemies,
Basavaṇṇa! you went away
As Prāṇaliṅga to
Basavaṇṇapriya Lord Cennasaṅga, Saṅgana Basavaṇṇa!

ಈ ಹೀಗೆಂದು ಬಿನ್ನಪಂಗೈಯುತ್ತವೇ (ಲೆ) ಆ ಬಸವರಾಜದೇವರ ಬೆಂಬಳಿಯಲೆ ನಾಗಾಯಕ್ಕಗಳು ಲಿಂಗೈಕ್ಯವಾದ ಪ್ರಸ್ತಾವದ ವಚನ:

ī hīgendu binnapaṅgaiyuttavē (le) ā Basavarājadēvara beṁbaḷiyale Nāgāyakkagaḷu liṅgaikyavāda prastāvada vacana:

The vacana wherein Nāgāyakka, while she was thus remonstrating, became united with Liṅga soon after Lord Basavarāja:

೬೩

ಆಚಾರವೆಂಬುದು ಅಗೋಚರ ನೋಡಯ್ಯಾ;
ಆರಿಗೆಯೂ ಸಾಧ್ಯವಲ್ಲ.
ಮರ್ತ್ಯಲೋಕದಲ್ಲಿ ಸದಾಚಾರವ ಬೆಳವಿಗೆಯ ಮಾಡಲೆಂದು
ಬಸವಣ್ಣ ಬಂದು ಭಕ್ತಿಸ್ಥಲವನಱುಹಿದನು.

ಗುರು ಲಿಂಗ ಜಂಗಮದಾಸೋಹ
ಪ್ರಸಾದ ಪಾದೋದಕದ ಹಾದಿಯನೆಲ್ಲರಿಗೆ ತೋಱಿದ.
ಶಿವಾಚಾರದ ಬೆಳವಿಗೆಯನಹುದಲ್ಲವೆಂದು ಬಿಜ್ಜಳ ತರ್ಕಿಸಲು,
ಅನಂತಮುಖದಿಂದ ಒಡಂಬಡಿಸಿ ಅಹುದೆನಿಸಿದ.
ಬಂದ ಮಣಿಹ ಪೂರೈಸಿತ್ತೆಂದು
ಲಿಂಗದೊಳಗೆ ಬಗಿದು ಹೊಕ್ಕಡೆ,
ಹಿಂದೆ ಲೋಕವಱಿದು ಬದುಕಬೇಕೆಂದು ಸೆಱಗ ಕೊಟ್ಟನು.
ನಾನು ಹಿಂದುಳಿದಹಳೆಂದು ಮುಂದಣ ಗತಿಯ ತೋಱಿ,
ಬಸವಣ್ಣಪ್ರಿಯ ಚೆನ್ನಸಂಗಯ್ಯನಲ್ಲಿ
ತನ್ನ ಪ್ರಸನ್ನದೊಳಗೆ ಇಂಬಿಟ್ಟುಕೊಂಡನು,
ಎನ್ನ ಹೆತ್ತ ತಂದೆ ಸಂಗನಬಸವಣ್ಣನು.

ācāravembudu agōcara nōḍayyā;
ārigeyū sādhyavalla.
martyalōkadalli sadācārava beḷavigeya māḍalendu
Basavaṇṇa bandu bhaktisthalavanaṟuhidanu.
guru liṅga jaṅgamadāsōha
prasāda pādōdakada hādiyanellarige tōṟida.
śivācārada beḷavigeyanahudallavendu Bijjaḷa tarkisalu,
anantamukhadinda oḍambaḍisi ahudenisida.
banda maṇiha pūraisittendu
liṅgadoḷage bagidu hokkaḍe,
hinde lōkavaṟidu badukabēkendu seṟaga koṭṭanu.
nānu hinduḷidahaḷendu mundaṇa gatiya tōṟi,
Basavaṇṇapriya Cennasaṅgayyanalli
tanna prasannadoḷage imbiṭṭukoṇḍanu,
enna hetta tande Saṅganabasavaṇṇanu.

Look you, conduct is now a mystery:
It is not for any one to get.
Coming to earth to foster discipline,
Basavaṇṇa taught us piety;
Made clear to all the path
Of Guru, Liṅga, Jaṅgama,
Of Dāsōha, Prasāda and Pādōdaka...
When Bijjaḷa had doubts if Śaivism
Grew or did not, by various means
He won him to assent; and when

He pushed his way into the Liṅga because
The mission he had come for was complete,
That people after him might know
And save themselves, he offered them
His garment's hem.
Because I would be left behind, he showed
The way ahead,
And, in Basavaṇṇapriya Cennasaṅgayya Lord,
He harboured me within his peace—
Saṅganabasavaṇṇa, author of my life.

ಆ ಪ್ರಸ್ತಾವದೊಳು ಚೆನ್ನಬಸವರಾಜದೇವರು ಬಿನ್ನಪಂಗೈದ ಪ್ರಸ್ತಾವದ ವಚನ :

ā prastāvadoḷu Cennabasavarājadēvaru binnapaṅgaida prastāvada vacana:

The vacana wherein Lord Cennabasavarāja makes his remarks on this occasion:

೬೪

ಲಿಂಗ ಜಂಗಮ, ಜಂಗಮ ಲಿಂಗವೆಂಬುದ ತೋಱಿ
ನಿಜೈಕ್ಯನಾದೆಯಲ್ಲಾ, ನಿಜಗುರು ಬಸವಣ್ಣಾ !
ಪ್ರಸಾದ ಕಾಯ, ಕಾಯ ಪ್ರಸಾದವೆಂಬುದ
ಎನ್ನ ಸರ್ವಾಂಗದಲ್ಲಿ ಪ್ರತಿಷ್ಠಿಸಿ,
ಎನ್ನನಾಗುಮಾಡಿ ಮುಂದುವರಿದೆಯಯ್ಯಾ ಬಸವಣ್ಣಾ !
ಲಿಂಗಪ್ರಾಣ, ಪ್ರಾಣಲಿಂಗವೆಂಬುದ ಎನ್ನಂತರಂಗದಲ್ಲಿ ಸ್ಥಾಪ್ಯವ ಮಾಡಿ,
ಎನ್ನ ನಿನ್ನಂತೆ ಮಾಡಿ,
ನಿಜಲಿಂಗದೊಳಗೆ ನಿರವಯವಾದೆಯಲ್ಲಾ ಬಸವಣ್ಣಾ !
ಎನ್ನ ಮನವ ಮಹಾತತ್ತ್ವದಲ್ಲಿ ಲಯವ ಮಾಡಿ,
ನಿರ್ವಯಲಾಗಿ ಹೋದೆಯಲ್ಲಾ ನಿಜಲಿಂಗೈಕ್ಯ ಬಸವಣ್ಣಾ !
ನಿನ್ನ ಒಕ್ಕು ಮಿಕ್ಕ ಶೇಷವನಿಕ್ಕಿ ಆಗು ಮಾಡಿ
ನಿನ್ನಂತರಂಗದಲ್ಲಿ ಅಪ್ಪೆ ನಾಗಾಯಿಯ ಇಂಬುಗೊಂಡಡೆ,
ಎನ್ನ ಮನ ನಿಮ್ಮ ಪಾದದಲ್ಲಿ
ಕರಗಿ ಕೊರಗಿತ್ತಯ್ಯಾ ಸಂಗನ ಬಸವಣ್ಣಾ !
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯಂಗೆ ಸುಜ್ಞಾನವಾಹನವಾಗಬೇಕೆಂದು
ನಿರವಯವಾದೆಯಲ್ಲಾ ಸಂಗನ ಬಸವಣ್ಣಾ !

liṅga jaṅgama, jaṅgama liṅgavembuda tōṟi
nijaikyanādeyallā, nijaguru Basavaṇṇā!

prasāda kāya, kāya prasādaveṁbuda
enna sarvāṅgadalli pratiṣṭhisi,
ennanāgumāḍi munduvarideyayyā Basavaṇṇā!
liṅga prāṇa, prāṇa liṅgaveṁbuda ennantaraṅgadalli sthāpyava māḍi
enna ninnante māḍi,
nijaliṅgadoḷage niravayavādeyallā Basavaṇṇā!
enna manava mahātattvadalli layava māḍi,
nirvayalāgi hōdeyallā nijaliṅgaikya Basavaṇṇā!
ninna okku mikka śēṣavanikki āgu māḍi
ninnantaraṅgadalli avve Nāgāyiya iṁbugoṇḍaḍe,
enna mana nimma pādadalli
karagi koragittayyā Saṅganabasavaṇṇā!
Kūḍalacennasaṅgayyaṅge sujñānavāhanavāgabēkendu.
niravayavādeyallā Saṅganabasavaṇṇā!

You showed that Liṅga is Jaṅgama
And Jaṅgama is Liṅga, O true Guru, Basavaṇṇa,
And then you joined the Absolute!
You proved Prasāda to be body, and
Body Prasāda in all my limbs, and then
Making me what I am you went ahead,
Basava! Establishing within the heart
That Liṅga is Prāṇa, and Prāṇa Liṅga,
And making me like you,
You vanished out of form, Basavaṇṇa,
In the great Liṅga!
Dissolving my mind in the Great Principle,
You disappeared, O Basavaṇṇa,
Made one with the Absolute!
When, feeding with the grace
That was bestowed and left,
And giving her a form, you lodged
Mother Nāgāyi in your heart,
My mind dissolved and swooned
Within your feet.
O Saṅgana Basavaṇṇa, that you may be
The carrier of the purest Light
To Kūḍala Cennasaṅgayya,
You have become the Impartite!

ಆ ಪ್ರಸ್ತಾವದೊಳು ಬಿನ್ನಪಂಗೈದ ಪದಂಗಳು:

ā prastāvadoḷu binnapaṅgaida padaṅgaḷu:

The songs on this occasion:

ರಾಗ: ಶೋಕವರಾಳಿ

ಶರಣು ಶರಣು ಎನ್ನ ಗುರುವೆ ಶರಣಯ್ಯಾ
ಶರಣು ಉಪಮಾತೀತ ಜ್ಞಾನಗುರುವೆ
ಲಿಂಗ ಜಂಗಮವೆ ಘನವೆಂದು ಪ್ರಸಾದವನು
ಹಿಂಗದಾ ನಿಜಪದವ ತೋಱಿದಾ ಗುರುವೆ ॥ ಪಲ್ಲವಿ ॥

ಸಾಕಾರ ರೂಪನೇ ತಾಳಿ ಬಿಜ್ಜಳಗೆ
ಬೇಕಾದ ದೃಷ್ಟವನು ತೋಱಿದಾ ಗುರುವೆ
ವಿಸ್ತರಿಸಿ ಜಗಕೆ ನೀನಾಗಿ ಎನ್ನುವನು
ತಪ್ಪಿಸಿ ಹೋದೆ ಎಲೇ ಪರಮಗುರುವೆ ॥ ೧ ॥

ಭಕ್ತ ಮಾಹೇಶ ಪ್ರಸಾದಿ ಪ್ರಾಣಲಿಂಗಿ
ಶರಣೈಕ್ಯಸ್ಥಲದಲ್ಲಿ ನಡೆದ ಗುರುವೆ
ಸೋಹಿ ದಾಸೋಹಿ ನೀನಾಗಿ ಭಕ್ತರಿಗೆ
ಇಹಪರದ ಸುಖವನ್ನು ತೋಱಿದಾ ಗುರುವೆ ॥ ೨ ॥

ನಾದಬಿಂದುಕಳಾತೀತ ಮಹಾಘನದ
ಆದಿ ಲಿಂಗ ಅನಾದಿ ಶರಣ ಗುರುವೆ
ಮಿಂಚು ಮಿಂಚನು ಕೂಡಿದಂತೇ ಇದಱ
ಸಂಚವನು ಏನೆನ್ನಬಹುದು ಗುರುವೆ ॥ ೩ ॥

ಅಱಿವು ಕುಱುಹನೆ ಅಱಿಸಿ ಬರಲು ಆ
ಕುಱುಹು ಅಱಿವನೊಳಕೊಂಡುದನು ಅಱಿದ ಗುರುವೆ
ಜ್ಞಾತೃ ಜ್ಞಾನ ಜ್ಞೇಯವೆಂಬಾ ತ್ರಿವಿಧದ
ಮಾತುವನು ಹಿಂಗಿದಾ ಜ್ಞಾನಗುರುವೆ ॥ ೪ ॥

ಭಾವ ಭಾವವನೆ ಭಾವಿಸಲು ಅನುಭಾವ
ನಿರ್ಭಾವವೇಕಾರ್ಥವೆಂದಱಿದ ಗುರುವೆ
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯಾ ನಿಮ್ಮವನು
ಬಸವಲಿಂಗಾ ಲಿಂಗವೆನುತಿರ್ದೆನು ॥ ೫ ॥

ಪದ ಸಹ ವಚನ: ೬೯

rāga: śōkavarāḷi

śaraṇu śaraṇu enna guruve śaraṇayyā
śaraṇu upamātīta jñānaguruve
liṅga jaṅgamave ghanavendu prasādavanu
hiṅgadā nijapadava tōṟidā guruve *// pallavi //*

sākāra rūpanē tāḷi Bijjaḷage
bēkāda dṛṣṭavanu tōṟidā guruve
vistarisi jagake nīnāgi ennuvanu
tappisi hōde elē paramaguruve *1*

bhakta māhēśa prasādi prāṇaliṅgi
śaraṇaikyasthaladalli naḍeda guruve
sōhi dāsōhi nīnāgi bhaktarige
ihaparada sukhavannu tōṟidā guruve *2*

nādabindnkaḷātīta mahāghanada
ādi liṅga anādi śaraṇa guruve
miñcu miñcanu kūḍidantē idaṟa
sañcavanu ēnennabahudu guruve *3*

aṟivu kuṟuhane aṟasi baralu ā
kuṟuhu aṟivanoḷakoṇḍudanu aṟida guruve
jñātṛ jñāna jñēyaveṁba trividhada
mātuvanu hiṅgadā jñānaguruve *4*

bhāva bhāvavane bhāvisalu anubhāva
nirbhāvavēkārthavendaṟida guruve
Kūḍalacennasaṅgayya nimmuvanu
Basavaliṅgā liṅgavenutirdenu 5

pada saha vacana: 69.

Hail, hail! my Guru, hail, Sir!
Hail to the peerless Jñānaguru,
Who, knowing that Liṅga and Jaṅgama are great,
Revealed the unitive state wherein
The Grace abides eternally.

1. O Guru who, wearing a visible form,
Showed Bijjaḷa the needful proofs;
O Guru Supreme, who, even though
You permeate the entire world,
Have gone, yourself, and slipped off me!

2. O Guru who moved through every stage—
Bhakta, Māhēśa, Prasādi, Prāṇaliṅgi,
Śaraṇa and Aikya, becoming yourself
As one who says, 'I am He', 'I am Thy slave'!
Revealed to bhaktas the delight
Of the Here and the Hereafter.

3. O Guru—Liṅga in time, and Śaraṇa
In timelessness—of the Absolute
Beyond Nāda, Bindu and Kaḷā;
O Guru, when lightning in Lightning merges,
What can be said of what binds it?

4. O Guru who knew, when Knowledge comes
In quest of symbol, that symbol absorbs
The Knowledge. O Jñānaguru who left behind
The trinity of knowledge, knower, known!

5. O Guru who knew that, when thought
Does think of thought, experience
And trans-experience melt in one!
O Kūḍala Cennasaṅga Lord, I call you,
Again and again, 'Basavaliṅga', 'Liṅga!'

೭೦

ಮತ್ತಂ,
ಕಂಡಂತೆ ಕಂಡಂತೆ ಆಯಿತ್ತು ಭಕ್ತಿ.
ಕಂಡಂತೆ ಕಂಡಂತೆ ಆಯಿತ್ತಯ್ಯಾ !
ಉಪಚಾರಕ್ಕೆ ನಿಂದುದುಪಚಾರಕ್ಕೆ ನಿಂದಿತಲ್ಲಾ !
ಭೃತ್ಯಾಚಾರ ಸಮಯ ಭಕ್ತಿ ಸಂಗನ ಬಸವಣ್ಣನೊಡನೆ ಹೋಯಿತ್ತು,
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯ ಬಸವಣ್ಣನನೊಯ್ಯಲಾಗಿ.

mattṁ,
kaṇḍante kaṇḍante āyittu bhakti.
kaṇḍante kaṇḍante āyittayyā!
upacārakke nindudupacārakke ninditallā!
bhṛtyācāra samaya bhakti Saṅganabasavaṇṇanoḍane hōyittu,
Kūḍalacennasaṅgayya Basavaṇṇananoyyalāgi.

Again:

Chaos has overtaken piety!
Chaos is come, O Lord!
What lived for form's sake again
Lives for the sake of form!
Faith, humble service, piety
Have gone with Saṅgaṇa Basavaṇṇa,
Since Kūḍala Cennasaṅgayya took him
Into Himself!

೭೧

ಮತ್ತಂ,

ಸ್ಥಲ ಹೋಯಿತ್ತೆನಗೆ. ನಿಃಸ್ಥಲ ಹೋಯಿತ್ತೆನಗೆ.
ಗೋರಿಕಲ್ಲ ಮಾಡ ಹೋಯಿತ್ತೆನಗೆ.
ಹೂವಿನ ವಿಮಾನ ಹೋಯಿತ್ತೆನಗೆ.
ಬಸವ ಹೋದನೆನಗೆ;
ಬಸವನ ಮನೆಯ ಜಂಗಮ ಹೋದರೆನಗೆ,
ಇನ್ನು ಬಸವಾ ಬಸವಾ ಎಂದಡೆ
ಕೂಡಲಚೆನ್ನಸಂಗಯ್ಯಾ ನಿಮ್ಮಾಣೆ.

mattaṁ,

sthala hōyittenage. niḥsthala hōyittenage.
gōrikalla māḍa hōyittenage.
hūvina vimāna hōyittenage.
Basava hōdanenage;
Basavana maneya jaṅgama hōdarenage.
innu Basavā Basavā eadaḍe
Kūḍalacennasaṅgayyā nimmāṇe.

Again:

No home for me, nor homelessness;
No niche within the tombstone, nor
Bier decked with flowers: Basava is gone
For me; the Jaṅgamas of Basava's House
Have gone... If henceforth I should say
'Basava', Basava', let Kūḍala Cennasaṅgayya's
Curse be on me!

ಮಡಿವಾಳಯ್ಯಗಳ ವಚನ:

Maḍivāḷayyagaḷa vacana:

Maḍivālayya's vacana:

೭೨

ಉಟ್ಟ ಸೀರೆಯ ಹಱಿದು ಹೋದಾತ ನೀನಲ್ಲಾ ಬಸವಣ್ಣಾ !
ಮೆಟ್ಟಿದ ಕೆಱಹ ಕಳೆದು ಹೋದೆಯಲ್ಲಾ ಬಸವಣ್ಣಾ !
ಕಟ್ಟಿದ ಮುಡಿಯ ಬಿಟ್ಟು ಹೋದೆಯಲ್ಲಾ ಬಸವಣ್ಣಾ !
ಸೀಮೆ ಸಂಬಂಧದಪ್ಪಿ ಹೋದೆಯಲ್ಲಾ ಬಸವಣ್ಣಾ !
ಲಿಂಗಕ್ಕೆ ಮಾಡಿದ ಮಾಟವ ಸೋಂಕದೆ ಹೋದೆಯಲ್ಲಾ ಬಸವಣ್ಣಾ !
ಜಂಗಮಕ್ಕೆ ಮಾಡಿದ ಮಾಟವ
ಕೈಯಲ್ಲಿ ಹಿಡಿದುಕೊಂಡು ಹೋದೆಯಲ್ಲಾ ಬಸವಣ್ಣಾ !
ಬೆಳಗನುಟ್ಟು ಬಯಲಾಗಿ ಹೋದೆಯಲ್ಲಾ ಬಸವಣ್ಣಾ !
ಆ ಬಸವಣ್ಣನ ಹಿಂದುಗೊಂಡು ಹೋಹ
ಪಥವನೆ ತೋಱಾ ಕಲಿದೇವರದೇವಾ !

uṭṭa sīreya haṟidu hōdāta nīnallā Basavaṇṇā!
meṭṭida keṟaha kaḷedu hōdeyallā Basavaṇṇā!
kaṭṭida muḍiya biṭṭu hōdeyallā Basavaṇṇā!
sīme sambandhadappi hōdeyallā Basavaṇṇā!
liṅgakke māḍida māṭava sōṅkade hōdeyallā Basavaṇṇā!
jaṅgamakke māḍida māṭava
kaiyalli hiḍidukoṇḍu hōdeyallā Basavaṇṇā!
beḷaganuṭṭu bayalāgi hōdeyallā Basavaṇṇā!
ā Basavaṇṇana hindugoṇḍu hōha
pathavane tōṟā Kalidēvaradēvā!

You have indeed gone, alas!
Basavaṇṇa,

Tearing the garment that you wore!
Doffing the shoes you wore, you went,
Basavaṇṇa!

Loosening the braid, you went,
Basavaṇṇa!

Slipping your bournes and bonds, you went,
Basavaṇṇa!

Not touching what you did for Liṅga, you
Went off, Basavaṇṇā!
You went off, holding in your hand
What you did for Jaṅgama, Basavaṇṇā!
You went off, wearing the Light, as if
Dissolved to Void, Basavaṇṇā!
O Lord Kalidēva, show me the path
To follow Basavaṇṇa!

೭೩

ಮತ್ತಂ,
ಬ್ರಹ್ಮನ ಹೆಂಡತಿಯ ಹಿಡಿತಂದು ಅಡಿಗೆಯ ಮಾಡಿಸಿದಾತ ಬಸವಣ್ಣ.
ಹರಿಯ ಸಾಸಿರದೇಳುನೂಱು ಕುಮಾರಿತಿಯರ ಹಿಡಿತಂದಾತ ಬಸವಣ್ಣ.
ಲಿಂಗಕ್ಕೆ ಮಾಡುತ್ತ ತನ್ನ ಸೋಂಕದೆ ಹೋದಾತ ಬಸವಣ್ಣ.
ಜಂಗಮಕ್ಕೆ ಮಾಡಿದುದ ಕೈಯಲ್ಲಿ ಹಿಡಿದುಕೊಂಡು ಹೋದಾತ ಬಸವಣ್ಣ.
ಬೆಳಗನುಟ್ಟು ಬಯಲಾಗಿ ಹೋದಾತ ಬಸವಣ್ಣ.
ಬಸವಣ್ಣನ ಹಿಂದನೆ ತೋಱು ಕಂಡಾ ಕಲಿದೇವರದೇವಾ !

mattaṁ,
brahmana heṇḍatiya hiḍitandu aḍigeya māḍisidāta Basavaṇṇa.
hariya sāsiradēḷunūṟu kumāritiyara hiḍitandāta Basavaṇṇa.
liṅgakke māḍutta tanna sōṅkade hōdāta Basavaṇṇa.
jaṅgamakke māḍiduda kaiyalli hiḍidukoṇḍu hōdāta Basavaṇṇa.
beḷaganuṭṭu bayalāgi hōdāta Basavaṇṇa.
Basavaṇṇana hindane tōṟu kaṇḍā Kalidēvaradēvā!

Again:

Basavaṇṇa was one who seized and brought
The spouse of Brahma to be his cook!
Basavaṇṇa was one who seized and brought
Seventeen hundred of Hari's daughters!
Basavaṇṇa was one who went, untouched
By what he did for Liṅga! Basavaṇṇa was one
Who went off holding in his hand
That which he did for Jaṅgama!
Basavaṇṇa was one who went, dissolved to Void,
Wearing the Light!
O Lord Kalidēva, pray show the path
That leads in the track of Basavaṇṇa!

೭೪

ಮತ್ತಂ,
ಆಕಾರ ನಿರಾಕಾರವಾಯಿತ್ತಲ್ಲಾ ಬಸವಣ್ಣಾ !
ಪ್ರಾಣ ನಿಃಪ್ರಾಣವಾಯಿತ್ತಲ್ಲಾ ಬಸವಣ್ಣಾ !
ಲಿಂಗಜಂಗಮದ ಮಾಟ ಕೂಟ
ಸಮಾಪ್ತಿಯಾಯಿತ್ತಲ್ಲಾ ಬಸವಣ್ಣಾ !
ನಿಶ್ಶಬ್ದ ವೇದ್ಯವಾದೆಯಲ್ಲಾ ಬಸವಣ್ಣಾ !
ಕಲಿದೇವರದೇವನ ಹೃದಯಕಮಲವ ಹೊಕ್ಕು,
ದೇವರಿಗೆ ದೇವನಾಗಿ ಹೋದೆಯಲ್ಲಾ ಸಂಗನಬಸವಣ್ಣಾ !

mattaṁ,
ākāra nirākāravāyittallā Basavaṇṇā!
prāṇa niḥprāṇavāyittallā Basavaṇṇā!
lingajaṅgamada māṭa kūṭa
samāptiyāyittallā Basavaṇṇā!
niśśabda vēdyavādeyallā Basavaṇṇā!
Kalidēvaradēvana hṛdayakamalava hokku,
dēvarige dēvanāgi hōdeyallā Saṅganabasavaṇṇā!

Again:
The form has changed to Formlessness,
Basavaṇṇa!
The breath has changed to Breathlessness,
Basavaṇṇa!
They're over—your love and services
To Liṅga and Jaṅgama, Basavaṇṇa!
Silence has seized on you, Basavaṇṇa!
Entering the lotus of the heart
Of Lord Kalidēva, you have gone,
A god to gods, Saṅgana Basavaṇṇa!

೭೫

ಮಂತ್ತಂ,
ಲಿಂಗದ ನಿಧಿಯೆ ಬಸವಾ !
ಜಂಗಮದ ವಾರುಧಿಯೆ ಬಸವಾ !
ಪ್ರಸಾದದ ತವನಿಧಿಯೆ ಬಸವಾ !
ಅನುಭವದ ಮೇರುವೆ ಬಸವಾ !

ಮಹಾಘನವನೊಡಗೂಡಿದಾತನೊ ?
  ಬಸವಣ್ಣನೊ ? ಕಲಿದೇವರದೇವನೊ ?

mattaṁ,
liṅgada nidhiye Basavā!
jaṅgamada vārudhiye Basavā!
prasādada tavanidhiye Basavā!
anubhavada mēruve Basavā!
mahāghanavanoḍagūḍidātano?
Basavaṇṇano? Kalidēvaradēvano?

Again:

O treasury of Liṅga, Basavaṇṇa!
O ocean of Jaṅgama, Basavaṇṇa!
Eternal store of Grace, Basavaṇṇa!
The summit of Experience, Basavaṇṇa!
One united with the Absolute,
Or is he Basavaṇṇa indeed,
Or the Lord Kalidēva?

೭೬

ಮತ್ತಂ,
ಬಿಂದುವ ಹಱಿದೆಯಲ್ಲಾ ಬಸವಣ್ಣಾ !
ನಾದವ ಸಿಂಹಾಸನವ ಮಾಡಿಕೊಂಡೆಯಲ್ಲಾ ಬಸವಣ್ಣಾ !
ಅಷ್ಟಗುಣವ ನಷ್ಟವ ಮಾಡಿದೆಯಲ್ಲಾ, ನಿಜಲಿಂಗ ಬಸವಣ್ಣಾ !
ಶುಕ್ಲಶೋಣಿತದಿಂದಾದ ಕಾಯವೆತ್ತ ಹೋಯಿತ್ತಯ್ಯಾ,
ನಿಜಗುರು ಬಸವಣ್ಣಾ ?
ಭಕ್ತಿ ರೂಪುಗೆಟ್ಟು ಮತ್ತೊಂದು ರೂಪಾದೆಯಲ್ಲಾ,
ನಿರೂಪಿ ಬಸವಣ್ಣಾ !
ಶೂನ್ಯಪ್ರಸಾದಿಯಲ್ಲ. ನಿಶ್ಶೂನ್ಯಪ್ರಸಾದಿಯಲ್ಲ.
ಆವ ಪ್ರಸಾದವನು ಸೋಂಕದ ಪ್ರಸಾದಿ.
ಯೋನಿಜನಲ್ಲ, ಅಯೋನಿಜನು ನಮ್ಮ ಬಸವದೇವನು.
ನಿರಾಕಾರವಾಗಿ ಹೋದನು ನಮ್ಮ ಬಸವರಾಜನು.
ಬೆಳಗನುಟ್ಟು ಬಯಲಾಗಿ ಹೋದನು ನಮ್ಮ ಬಸವಲಿಂಗನು.
ಬಸವಣ್ಣಾ ಬಸವಣ್ಣಾ ಎನಲಮ್ಮೆನು.
ಎನ್ನ ವಾಙ್ಮನಕ್ಕಗೋಚರನಾಗಿ ಬಸವಣ್ಣಂಗೆ
ಶರಣೆಂಬ ಪಥವ ತೋಱಯ್ಯಾ ಕಲಿದೇವಯ್ಯಾ.

mattaṁ,

binduva haṟideyallā Basavaṇṇā!
nādava siṁhāsanava māḍikoṇḍeyallā Basavaṇṇā!
aṣṭaguṇava naṣṭava māḍideyallā, nijaliṅga Basavaṇṇā!
śuklaśōṇitadindāda kāyavetta hōyittayyā,
nijaguru Basavaṇṇā?
bhakti rūpugeṭṭu mattondu rūpādeyallā,
nirūpi Basavaṇṇā!
śūnyaprasādiyalla, niśśūnyaprasādiyalla.
āva prasādavanu sōṅkada prasādi.
yōnijanalla, ayōnijanu namma Basavadēvanu.
nirākāravāgi hōdanu namma Basavarājanu.
belaganuṭṭu bayalāgi hōdanu namma Basavanliṅganu.
Basavaṇṇā Basavaṇṇā enalammenu.
enna vāṅgmanakkagōcaranāgi Basavaṇṇaṅge
śaraṇemba pathava tōṟayyā Kalidēvayyā.

Again:

You've burst the Bindu, Basavaṇṇa!
Made Nāda into your throne, Basavaṇṇa!
Annihilated the eight attributes,
O true Liṅga, Basavaṇṇa!
Where has it gone, your body made
Of semen and of blood, true Guru Basavaṇṇa!
Discarding the form of piety, you have become
Some other form, O formless Basavaṇṇa!
You're neither a partaker of the Void
Nor a partaker of the Void of Voids:
One never touching any Prasāda!
Our Lord Basava is born of no womb,
Of no womb born.
Our Basavaṇṇa turned to Formlessness;
He has put on the Light and turned
Into the Void! I cannot say,
'Basavaṇṇa, Basavaṇṇa, Basavaṇṇa'!
O Lord Kalidēva, show me the way
To say Hail, O hail! to Basavaṇṇa,
Now he is gone
Beyond both thought and speech.

೭೭

ಮತ್ತಂ,

ನೆನೆವೆನಯ್ಯಾ, ಲೋಹ ಪರುಷದ ಸಂಗದಂತಾಯಿತ್ತಾಗಿ.
ಬಸವಣ್ಣಾ ಬಸವಣ್ಣಾ ಬಸವಣ್ಣಾ ಎಂಬ ಶಬ್ದದೊಳಗೆ
ಎನ್ನ ಗಮನ ನಿರ್ಗಮನವಾಯಿತ್ತು.
ಬಸವಣ್ಣಾ ಎಂದೆನ್ನೆನಯ್ಯಾ, ಕಲಿದೇವರದೇವಾ,
ಕಿಡಿಗೊಂಡರಗಿನ ಸಂಗದಂತಾಯಿತ್ತಾಗಿ.

mattaṁ,

nenevenayyā, lōha paruṣada saṅgadantāyittāgi.
Basavaṇṇā Basavaṇṇā Basavaṇṇā emba śabdadoḷage
enna gamana nirgamanavāyittu.
Basavaṇṇā endennenayyā, Kalidēvaradēvā,
kiḍigoṇḍaragina saṅgadantāyittāgi.

Again:

I think of him, now that iron and alchemy
Have wed... In repetition of the word
'Basavaṇṇa, Basavaṇṇa, Basavaṇṇa', my wit
Has turned to witlessness.
O Lord Kalidēva, I cannot say
'Basava', because it's now
As wax uniting with a spark.

ಇಂತು ಚೆನ್ನಬಸವರಾಜದೇವರು ಮಡಿವಾಳಮಾಚಿತಂದೆಗಳು ಮೊದಲಾದ ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಂಗಳೆಲ್ಲರೂ ಉಳುವೆಯ ಮಹಾಮನೆಯಲ್ಲಿ ನಿರವಯಲನೆಯ್ದುವ ಪ್ರಸ್ತಾವದೊಳು ಮಡಿವಾಳಮಾಚಿತಂದೆಯ ವಚನ:

intu Cennabasavarājadēvaru Maḍivāḷamācitandegaḷu modalāda asaṅkhyāta mahāgaṇaṅgaḷellarū Uḷuveya mahāmaneyalli niravayalaneyduva prastāvadoḷu Maḍivāḷamācitandeya vacana:

Father Maḍivāḷa Mācayya's vacana on the occasion on which the Innumerable Saints including Lord Cennabasavarāja and Father Maḍivāḷamācayya attained the Absolute Void in the Great House at Uḷuve:

೭೮

ನಿರ್ವಾಹವಾಯಿತ್ತಯ್ಯಾ ಬಸವಣ್ಣಂಗೆ
ಕಪ್ಪಡಿಯ ಸಂಗಯ್ಯನಲ್ಲಿ.

ಅಕ್ಕನಾಗಾಯಿ ಮಿಂಡಮಲ್ಲಿನಾಥ ಹಡಪದಪ್ಪಣ್ಣ
ಮೊಗವಾಡದ ಕೇಶಿರಾಜ ಕೋಲಶಾಂತಯ್ಯ ಮೊದಲಾದ
ಶಿವಗಣಂಗಳೆಲ್ಲರೂ ಬಸವಣ್ಣನ ಬಯಲ ಬೆರಸಿದರು.
ಆ ಬಯಲ ಪ್ರಸಾದದಿಂದ
ನಿರುಪಮ ಪ್ರಭುದೇವರು ಕದಳಿಯಲ್ಲಿ ಬಯಲಾದರು.
ಆ ಬಯಲ ಪ್ರಸಾದದಿಂದ
ಮೋಳಿಗೆಮಾರಯ್ಯ ಕಕ್ಕಯ್ಯ ಪಡಿಹಾರಿ ಉತ್ತಣ್ಣ
ಕನ್ನದಮಾರಣ್ಣ ಕಲಿಕೇತ ಬೊಮ್ಮಣ್ಣ ನುಲಿಯ ಚಂದಯ್ಯ
ಹೆಂಡದಮಾರಯ್ಯ ಶಂಕರದಾಸಿಮಯ್ಯ
ಏಕಾಂತರಾಮಯ್ಯ ಮೇದಾರಕೇತಯ್ಯ ಮೊದಲಾದ
ಏಳುನೂಱೆಪ್ಪತ್ತು ಅಮರಗಣಂಗಳ ದಂಡು ಕೈಲಾಸಕ್ಕೆ ನಡೆಯಿತ್ತು.
ಬಂದ ಮಣಿಹ ಸಂದಿತ್ತು.
ಸಂದ ಪುರಾತನರೆಲ್ಲರೂ ಎನ್ನಮನದ ಮೈಲಿಗೆಯ ಕಳೆದ ಕಾರಣ,
ಕಲಿದೇವಯ್ಯಾ,
ಇವರೆಲ್ಲರ ಒಕ್ಕ ಮಿಕ್ಕ ಪ್ರಸಾದದ ಬಯಲು ಎನಗಾಯಿತ್ತು.

nirvāhavāyittayyā Basavaṇṇaṅge
Kappaḍiya Saṅgayyanalli.
Akkanāgāyi Miṇḍamallinātha Haḍapadappaṇṇa
Mogavāḍada kēśirāja Kōlaśāntayya modalāda
śivagaṇaṅgaḷellarū Basavaṇṇana bayala berasidaru.
ā bayala prasādadinda
nirupama Prabhudēvaru Kadaḷiyalli bayalādaru.
ā bayala prasādadinda
Mōḷigemārayya Kakkayya Paḍihāri Uttaṇṇa
Kannadamāraṇṇa Kalikēta Bommaṇṇa Nuliya Candayya
Heṇḍadamārayya Śaṅkaradāsimayya
ēkāntarāmayya Mēdārakētayya modalāda
ēḷunūṟeppattu amaragaṇaṅgaḷa daṇḍu kailāsakke naḍeyittu.
banda maṇiha sandittu.
sanda purātanarellarū enna manada mailigeya kaḷeda kāraṇa,
Kalidēvayyā,
ivarellara okka mikka prasādada bayalu enagāyittu.

Basavaṇṇa's end has come in Kappaḍi Saṅgayya.
The saints of Śiva all, Akkanāgāyi,
Miṇḍa Mallinātha, Haḍapada Appaṇṇa,

Kēśirāja of Mogavāḍa, Kōla Śāntayya,
Among them,
Made themselves one
With Basavaṇṇa's Void.
By grace whereof, the peerless Prabhudēva
Was no more at the plantaingrove.
By grace whereof, the band
Of seven-hundred and seventy immortal saints,
Among them Mōḷige Mārayya, Kakkayya,
Paḍihāri Uttaṇṇa, Kannada Māraṇṇa
Kalikēta Bommaṇṇa, Nuliya Candayya,
Heṇḍada Mārayya, Śaṅkaradāsimayya,
Ēkānta Rāmayya, Mēdāra Kētayya, moved on
To Kailāsa. The mission they came for
Was now accomplished. O Lord Kalidēva,
Because the accomplished Saints
Washed off the impurities of my mind,
The absolute Grace of what was given and left
By all the Saints has come to me.

ಇಂತು ಮಡಿವಾಳಮಾಚಿತಂದೆಗಳು ನಿರ್ವಯಲಾದ ತದನಂತರ ಚೆನ್ನಬಸವರಾಜದೇವರ ಐಕ್ಯ:

intu Maḍivāḷamācitandegaḷu nirvayalāda tadanantara Cennabasavarājadēvara aikya:

Lord Cennabasavarāja's attainment of the unitive Void after Father Maḍivāḷa Māci's demise:

೭೯

ಹನ್ನೆರಡು ಗಾವುದ ವಿಸ್ತೀರ್ಣ ಪಟ್ಟಣಕ್ಕೆ
ಕಲ್ಯಾಣವೆಂಬ ಪ್ರಣತೆ.
ಆ ಪ್ರಣತೆಯಲ್ಲಿ ಮಹತ್ತೆಂಬ ಎಣ್ಣೆಯನೆಱೆದು,
ಜ್ಞಾನವೆಂಬ ಜ್ಯೋತಿಯ ಹೊತ್ತಿಸಿ ಒಪ್ಪುತ್ತಿದ್ದಿತ್ತಯ್ಯಾ.
ಅಲ್ಲಿ ಕಾಳಯ್ಯ ಚೌಡಯ್ಯ ಕೋಲಶಾಂತಯ್ಯ
ಮೊಗವಾಡದ ಕೇಶಿರಾಜಯ್ಯ ಖಂಡೆಯದ ಬೊಮ್ಮಣ್ಣ
ಮಿಂಡಮಲ್ಲಿನಾಥ ಹಡಪದಪ್ಪಣ್ಣ ಮಡಿವಾಳಯ್ಯಗಳು

ಅವ್ವೆನಾಗಾಯಿಗಳು ಸಹಿತ ಇವರೆಲ್ಲರೂ
ಸಂಗನಬಸವಣ್ಣನ ಬಯಲ ಕೂಡಿ ಹೋದರು.

ಇದುಕಾರಣ ಕೂಡಲಚೆನ್ನಸಂಗಮದೇವರಲ್ಲಿ ಇವರೆಲ್ಲರ ಪ್ರಸಾದದ ಬಯಲು ಎನಗಾಯಿತ್ತು!

hanneraḍu gāvuda vistīrṇa paṭṭaṇakke
Kalyāṇavemba praṇite.
ā praṇiteyalli mahattemba eṇṇeyaneṟedu,
jñānavemba jyōtiya hottisi opputtiddittayyā.
alli Kāḷayya Couḍayya Kōlaśāntayya
Mogavāḍada kēśirājayya khaṇḍeyada Bommaṇṇa
Miṇḍamallnātha Haḍapadappaṇṇa Maḍivāḷayyagaḷu
Avve Nāgāyigaḷu sahita ivarellarū
Saṅganabasavaṇṇana bayala kūḍi hōdaru.
idukāraṇa Kūḍalacennasaṅgamadēvaralli
ivarellara prasādada bayalu enagāyittu!

Unto the city extending wide
Twelve leagues, Kalyāṇa was the saucer-lamp,
Therein the oil of Intellect was poured
And, as the flame of Knowledge was enkindled,
There was a blaze. There every one,
With Kāḷayya, Couḍayya, Kōla Śāntayya,
Keśirāja of Mogavāḍa, Khaṇḍeya Bommaṇṇa,
Miṇḍa Mallinātha, Haḍapada Appaṇṇa,
Maḍivāḷayya, Mother Nāgāyi,
Made one with Saṅgana Basavaṇṇa's end,
Went on. Therefore, in Lord Kūḍala Cennasaṅgama,
The end arrived for me
As a prasāda of these all.

ಇಂತೀ ಶ್ರೀಮತ್ ಸಕಲಗಣ ಪುರಾತನರೊಳ್ ಪ್ರಭುದೇವರು
ಮಹಾನುಭಾವಸದ್ಗೋಷ್ಠಿಯಂ ಮಾಡಿದ ಶೂನ್ಯಸಂಪಾದನೆಯೊಳ್
ಎಲ್ಲಾ ಗಣಂಗಳ ನಿರ್ವಯಲ ಸಮಾಧಿ
ಏಕವಿಂಶತ್ಯುಪದೇಶಂ ಸಮಾಪ್ತಂ
ಅಂತು ವಚನ ೧೫೪೩ಕ್ಕಂ ಮಂಗಳಮಹಾ
ಶ್ರೀ

intī śrīmat sakalagaṇa purātanaroḷ Prabhudēvaru
mahānubhāvasadgōṣṭhiyaṁ māḍida śūnyasaṁpādaneyoḷ
ellā gaṇaṅgaḷa nirvayala samādhi
ēkaviṁśatyupadēśaṁ samāptaṁ
antu vacana 1543 kkaṁ maṅgaḷamahā
śrī

Thus ends

the twenty-first of the mystic discourses
of the Śūnyasaṁpādane

—chapter concerning the spaceless trance of all the saints—
held by Prabhu with the venerable Saints.

Thus it ends auspiciously with Vacana No. 1543.

ಗದ್ಯ :

ಇದು ಪರಮಗುರು ಪರಮವೀರಶೈವಸಿದ್ಧಾಂತ ತತ್ತ್ವಜ್ಞಾನ.
ಇದು ವೀರಶೈವಾಚಾರಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ.
ಇದು ದಿವ್ಯವೇದಾಂತಶಿರೋಮಣಿ.
ಇದು ಸಮಸ್ತಶಾಸ್ತ್ರಮುಖ್ಯ ಮುಖದರ್ಪಣ.
ಇದು ಮಹಾಜ್ಞಾನಪ್ರವರ್ಧನ ಪರಮಾನುಭಾವಸಂಬೋಧೆ,
ಇದು ಸರ್ವಾಚಾರಸಂಪನ್ನ ಸಮಾರೂಢಸಂಗ್ರಹ.
ಇದು ಪರಮರಾಜಯೋಗಸಾಧ್ಯ ಸಂಪಾದನ.
ಇದು ಸಚ್ಚಿದಾನಂದನಿತ್ಯಪರಿಪೂರ್ಣರಸಾಮೃತಪ್ರಸನ್ನಪ್ರಸಾದ,
ಇದು ಅಜ್ಞಾನತಿಮಿರಾಂಜನತಂತ್ರವಪ್ಪ ಪ್ರಭುದೇವರ
ಶೂನ್ಯಸಂಪಾದನೆಯ ಮಹಾಪ್ರಸಂಗಮಂ,

ಬಸವರಾಜದೇವರು ಚೆನ್ನಬಸವರಾಜದೇವರು ಪ್ರಭುದೇವರು ಮುಖ್ಯವಾಗಿ ಅಸಂಖ್ಯಾತ ಮಹಾಗಣಂಗಳ ವಚನಂಗಳಿಂದ ಕಥಾಸಂಗತ್ಯವಾಗಿ ಶಿವಗಣಪ್ರಸಾದಿ ಮಹಾದೇವಯ್ಯಗಳು ತತ್ ಶಿವಗಣಂಗಳ ಶಿವಾನುಭಾವವನು ಭಾವಶ್ರೋತ್ರದ್ವಾರ ಮುಖಕ್ಕೆ ನಿರ್ಮಲದರ್ಪಣವೆನೆ ಸಮರ್ಪಿಸಿದನು. ಈ ಮಹಾಪ್ರಸಂಗದ ಸದುಹೃದಯವನರಿತಡೆ ನಿತ್ಯನಿರವಯವಪ್ಪನು. ಭವಭಾರಕ್ಕಂಜಿ ಕೇಳಲು ಸದ್ಯೋನ್ಮುಕ್ತನು. ಸತ್‌ಸಂಗದಿಂದ ಕೇಳಿ ಮನದಲ್ಲಿ ಧರಿಸಲು ನಿರ್ಮಳಾತ್ಮಕನಪ್ಪನು. ಆದರಣೆಯಿಂ ಶ್ರೋತೃಮುಖಕ್ಕೆ ಕೇಳಿದಾತನು ರುದ್ರಾಧಿಪತಿಯಪ್ಪನು. ಮನೋರತಿಯಿಂ ಬರೆದೊಡೆ ಅರ್ಥವ ಹೇಳಿದೊಡೆ ಕೇಳಿದೊಡೆ ಸಾಲೋಕ್ಯ ಸಾಮೀಪ್ಯ ಸಾರೂಪ್ಯ ಸಾಯುಜ್ಯವೆಂಬ ಚತುರ್ವಿಧಪದಮಂ ಪಡೆವರು. ಇದನು ಶಿವಶರಣರು ಕೇಳುವದು, ಲಾಲಿಪುದು, ಪಾಲಿಪುದು, ಬರೆದೋದುವುದು. ಇಲ್ಲಿ ವಚನಕ್ರಮ ತಪ್ಪಿದಡೆ ನಿಮ್ಮ ಪರಿಜ್ಞಾನದಿಂದ ತಿದ್ದಿಕೊಂಬುದೆಂದು ಎನಲಾಗಿ, ಆ ವಾಕ್ಯವಿಡಿದು ಗುಮ್ಮಳಾಪುರದ ಸಿದ್ಧಲಿಂಗದೇವರು, ಅಲ್ಲಿ ಸಿದ್ಧರಾಮಯ್ಯದೇವರಿಗೆ ದೀಕ್ಷಾಕ್ರಮವಿಲ್ಲದಿರಲು ಬಸವಾದಿಪ್ರಮಥರ ವಚನ ಪ್ರಸಿದ್ಧವಾಗಿ ಸೇರಿಸಿದರು. ಆ ಪರಿಯಲೆ ಅನಿರ್ವಾಚ್ಯ ಪರಂಜ್ಯೋತಿಸ್ವರೂಪ ಷಟ್‌ಸ್ಥಲ ಸಂಪನ್ನ ಷಡುಲಿಂಗಾಭರಿತ ಶರಣಜನಬಾಂಧವ ಶರಣಜನಹೃತ್ಕಮಲಕರ್ಣಿಕಾವಾಸ ಅನಾದಿಪರಶಿವನೆನಿಸುವ ತೋಂಟದ ಸಿದ್ಧಲಿಂಗೇಶ್ವರನು, ಆ ತೋಂಟದ ಸಿದ್ಧಲಿಂಗೇಶ್ವರನ ಕೃಪಾಕಟಾಕ್ಷಪಾತ್ರರಾದ ಬೋಳಬಸವೇಶ್ವರನು, ಆ ಬೋಳ ಬಸವೇಶ್ವರನ ಮಹಾಜ್ಞಾನಾನುಭಾವ ಪ್ರಸನ್ನತಿಕೆಯಿಂದ ಗೂಳೂರ ಸಿದ್ಧವೀರಣ್ಣೊಡೆಯರು ದೇವರೆಂಬ ದಿವ್ಯಜ್ಞಾನಾನುಭಾವಿಯು ಈ ಶೂನ್ಯಸಂಪಾದನೆಯಂ ರಚಿಸಿ, ವಸುಧೆಯ ಷಟ್‌ಸ್ಥಲಲಿಂಗಾಂಗ ಸಂಬಂಧಿಗಳಾದ ವೀರಮಾಹೇಶ್ವರರುಗಳ ಕೃಪಾಕಟಾಕ್ಷ ಪ್ರಸನ್ನಪಾತ್ರರಪ್ಪ, ಸ್ವಲೀಲಾನಂದಭಕ್ತಿವತ್ಸಲರಪ್ಪ, ಷಟ್‌ಸ್ಥಲಸಾಮ್ರಾಜ್ಯಸಾರ್ವಭೌಮ, ಜಗತ್‌ಪಾವನಸದ್ಧರ್ಮಮೂರ್ತಿಯಪ್ಪ, ಅಂಗ ಮನ ಇಂದ್ರಿಯಾದಿದುಸ್ಸಂಗವಿರಹಿತ-

ರಪ್ಪ, ಸಮಸ್ತಜಗದ್‌ವಿಲಾಸ ವೈಭವವಿರಹಿತರಪ್ಪ, ಶ್ರೀಮತ್‌ಬೋಧಾಗುರು ನಮಶ್ಶಿವಾಯದೇವರ ದಿವ್ಯಪದಕಮಲಕ್ಕೆ ಈ ಸಂಪಾದನೆಯ ದಿವ್ಯಜ್ಞಾನವಚನಾಮೃತವ ಬರೆದು ಸಮರ್ಪಿಸಿದೆನು. ಗುರುವೇ, ಎನ್ನ ತಪ್ಪನ್ನೊಪ್ಪುಗೊಂಡು, ಎನ್ನಂಗ ಮನಂಗಳಲ್ಲಿ ಮೂರ್ತಿಗೊಂಡು, ನಿಮ್ಮ ಚಿದಂಘ್ರಿಯೊಳೆನ್ನನಿಂಬಿಡಯ್ಯಾ, ಶಾಶ್ವತಗುರುವೆ, ಶರಣಾರ್ಥಿ.

ಮತ್ತಂ, ಬಂದೆನನೇಕಭವಂಗಳೊಳ್. ನೊಂದೆನು ನಿಮ್ಮಂಘ್ರಿಯ ಕಾಣದೆ. ಮಿಗೆಯತಿ ಬೆಂದೆನು ಕಾಮಾದಿಗಳಲ್ಲಿ. ಸಂದೆನು ಸಕಲೇಂದ್ರಿಯಂಗಳಾತುರದಿಂ. ಮಿಗೆ ನೊಂದೆನೆನ್ನವಗುಣ ವನೋಡದೆ, ಕಂದನೆ ಬಾರೆಂದು ಕಂಬನಿಯಂ ತೊಡೆದು, ನಿಮ್ಮಂಘ್ರಿಯೊಳೆನ್ನನಿಂಬಿಡಯ್ಯಾ. ಸದಮಲಗುರುವೆ ಶರಣಾರ್ಥಿ. ನಮಶ್ಶಿವಾಯ ಗುರುವೆ, ಬಸವಲಿಂಗನ ಬಿನ್ನಪವನಾಲಿಸಿ ಕೃಪೆಯಿಂ ಸಲಹಿ. ಶರಣಾರ್ಥಿ ಸಮಸ್ತ ಶರಣರ್ಗೆ, ಶರಣಾರ್ಥಿ ಶರಣಾರ್ಥಿ.

gadya;

idu paramaguru paramavīraśaivasiddhānta tattvajñāna.
idu vīraśaivācārapratiṣṭhāpanācārya.
idu divyavēdāntaśirōmaṇi.
idu samastaśāstramukhyamukhadarpaṇa.
idu mahājñānapravardhana paramānubhāvasaṁbōdhe.
idu sarvācārasaṁpannasamārūḍhasaṅgraha.
idu paramarājayōgasādhyasaṁpādana.
idu saccidānandanityaparipūrṇarasāmṛtaprasannaprasāda.
idu ajñānatimirāñjanatantravappaprabhudēvara śūnyasaṁpādaneya mahāprasaṅgamaṁ,

Basavarājadēvaru Cennabasavarājadēvaru Prabhudēvaru mukhyavāda asaṅkhyāta mahāgaṇaṅgaḷa vacanaṅgaḷinda kathāsaṅgatyavāgi Śivagaṇaprasādi Mahādēvayyagaḷu tatśivagaṇaṅgaḷa śivānubhāvavauu bhāvaśrōtradvāramukhakke nirmaladarpaṇavene samarpisidanu. ī mahāprasaṅgada saduhṛdayavanaṛitaḍe nityaniravayavappanu. bhavabhārakkañji kēḷalu sadyōnmuktanu. satsaṅgadinda kēḷi manadalli dharisalu nirmaḷātmakanappanu. ādaraṇeyiṁ śrōtṛamukhakke kēḷidātanu rudrādhipatiyappanu. Manōratiyiṁ baredoḍe paṭhisidoḍe arthava hēḷidoḍe kēḷidoḍe sālōkya sāmīpya sārūpya sāyujyavemba caturvidhapadamaṁ paḍevaru. idanu śivaśaraṇaru kēḷuvudu, lālipudu, pālipudu, baredōduvudu. illi vacanakrama tappidaḍe nimma parijñānadinda tiddikoṁbudendu enalāgi, ā vākyaviḍidu Gummaḷāpurada Siddhaliṅgadēvaru, alli Siddharāmayyadēvarige dīkṣākramavilladiralu, Basavādipramathara vacana prasiddhavāgi sērisidaru.

ā pariyale anirvācya parañjyōtisvarūpa ṣaṭsthala saṁpanna ṣaḍuliṅga-bharita śaraṇajanabāndhava śaraṇajanahṛtkamalakarṇikāvāsa anādi-paraśivanenisuva Tōṇṭada Siddhaliṅgēśvaranu, ā Toṇṭada Siddha-liṅgēśvarana kṛpākaṭākṣapātrarāda Bōḷabasavēśvaranu ā bōḷabasavēś-varana mahājñānānubhāvaprasannatikeyinda Gūḷūrasiddhavīraṇṇo-ḍeyarudēvarembu divyajñānānubhāviyu ī śūnyasaṁpādaneyaṁ racisi, vasudheya ṣaṭsthalaliṅgāṅgasaṁbandhigaḷāda Vīramāhēśvara-rugaḷa kṛpākaṭākṣaprasannapātrarappa, svalīlānandabhaktivatsala-rappa, ṣaṭsthalasāmrājyasārvabhouma, jagatpāvanasaddharmamūrti-yappa, aṅga mana indriyādidussaṅgavirahitarappa, samastajagadvilāsa vaibhavavirahitarappa, śrīmadbōdhāguru namaśśivāyadēvara divya-padakamalakke ī saṁpādaneya divyajñānavacanāmṛtava baredu sa-marpisidenu. guruve, enna tappanoppugoṇḍu, ennaṅga manaṅgaḷalli mūrtigoṇḍu, nimma cidaṅghriyoḷennanimbiḍayyā, śāśvataguruve, śaraṇārthi.

mattaṁ, bandenanēkabhavaṅgaḷoḷ. nondenu nimmaṅghridvayava kāṇade. migeyati bendenu kāmādigaḷalli. sandenu sakalēndriyaṅgaḷā-turadiṁ. mige nondenennavaguṇava nōḍade, kandane bārendu kaṁ-baniyaṁ tōḍedu, nimmaṅghriyoḷennanimbiḍayyā. sadamalaguruve śaraṇārthi. namaśsivāya guruve, Basavaliṅgana binnapavanālisi kṛpe-yiṁ salahi. śaraṇārthi samasta śaraṇarge, śaraṇārthi śaraṇārthi.

This is the best guide, the philosophical system of the exalted Vīraśaiva doctrine. This is that which expounds and firmly esta-blishes the Vīraśaiva practice. This is the crest-jewel of the divine Vedanta. This is the chief mirror of all the sciences. This is the teaching of the highest Experience to promote the supreme know-ledge. This is a catalogue of those who, endowed with all kinds of religious practice, have attained the Height. This is a treasury of the attainment of the great Rājayōga. This is a happy feast of the ambrosial essence of Existence-Consciousness-Bliss, eternal and perfect. This great conference of Prabhudēva on the attainment of the Void—an instrument acting as an ointment to remove the blind-ness of ignorance—Śivagaṇaprasādi Mahādēvayya gathered and strung together in story form out of the vacanas of the innumerable Saints, chief among them being Lord Basavarāja, Lord Cenna-basavarāja and Prabhudēva, and submitted the Śiva experience of those saints by way of the heart's ears as if it were a clear mirror. He who knows the true core of this conference becomes eternal and

whole, he who listens to it in dread of the burden of worldly life, will be liberated at once. He who, hearing it from good company, keeps it in his mind, will be one of pure soul. He who listens to it with reverence will come to be the lord of the Rudras, and attain the fourfold rank of Sālōkya, Sāmīpya, Sārūpya and Sāyujya if he write, read and explain its meaning to listeners with a loving mind. The śaraṇas of Śiva should listen to it, cherish and nurse it, write and read it. As it is said that, should the order of the vacanas have gone wrong, you should please correct it from your own knowledge; following this instruction, as the process of Siddharāmadēva's initiation was missing, Gummaḷāpura Siddhaliṅgadēva included it on the authority of the illustrious Basava and other saints. Following the same principle, I, Gūḷūra Siddhavīraṇṇoḍeyadēva, the divine mystic, through the happy experience of the supreme knowledge of Bōḷa Basavēśvara, himself the recipient of the blessed look of Tōṇṭada Siddhaliṅgēśvara, who is of the nature of the ultimate ineffable Light, regarded as the timeless Godhead dwelling in the shell of the heart's lotus of the śaraṇas, endowed with the sixfold hierarchy and filled with the six Liṅgas in the six aṅgas—compiling and inscribing the ambrosial vacanas filled with Divine knowledge of this compilation, submitted them to the lotus of the divine feet of Namahśivāyadēva, the recipient of the blessed look of the Vīramāhēśvaras who have set the six Liṅgas in the six aṅgas, he who is a lover of devotion in which he delights on his own part, the monarch of the realm of the sixfold hierarchy, the embodiment of the true religion that sanctifies the world, who is free from all evil associations of body, mind and senses, untouched by the whole world's voluptuous pomp, the holy preceptor and guide. O Guru, condoning my errors and possessing my body and mind, place me, pray, in thy luminous feet. I seek thy protection, O Guru eterne!

Again: In many lives have I come. Not seeing your two feet, I have suffered. I burnt exceedingly in lust and other passions. I suffered through the heat of all the senses. Blind to my vices. I suffered exceedingly, and do you harbour me in your feet, saying, "Child, come!" and wiping the tears from my eyes. O Guru immaculate, I bow to you. O Namaśyivāya Guru, protect me by listening to Basavaliṅga's intercession. I bow to all the Śaraṇas, and say, Farewell, farewell!

ವೃತ್ತ:

ಪರಮ ಸುದೇಶಿಕಾಗ್ರಣಿ ಪವಿತ್ರಚರಿತ್ರ ಶಿವಾಕೃತಿರ್ವಪುಃ
ಸ್ಥಿರತರಮಾನಸೇಂದ್ರಿಯವಿವರ್ಜಿತ ತೋಂಟದ ಸಿದ್ಧಲಿಂಗ ಸದ್
ಗುರುವರನಾಥನಾದರದೊಳಿರ್ಪ ಬೋಳಬಸವೇಶ್ವರಾರ್ಯ ಸತ್
ಕರುಣವನಾಂತು ಗೂಳೂರ ಸಿದ್ಧವೀರಯತೀಶನೊಲ್ದು ಪೇಳಿದಂ ॥ ೧ ॥

vṛtta:

parama sudēśikāgraṇi pavitracaritra śivākṛtirvapuḥ
sthiratāramānasēndriyavivarjita Tōṇṭada Siddhaliṅga sad
guruvaranāthanādaradoḷirpa Bōḷabasavēśvarārya sat
karuṇavanāntu Gūḷūra Siddhavīrayatīśanoldu pēḷidaṁ 1

Vow: Gūḷūra Siddhavīrayya, prince of yōgis, told this with love,
1. By the true grace of Bōḷa Basavēśvarārya,
Who honours as his lord the true Guru
Tōṇṭada Siddhaliṅga, peak of foremost Gurus,
Holy of life, embodiment of Śiva, who's
Steadfast of mind and from the senses free.

ಧರೆಯೊಳ್ ಪ್ರೌಢನೆನಿಪ್ಪನೊರ್ವ ನವಮೌಕ್ತೀಕಂಗಳಂ ಚಾರು ಬಂ
ಧುರಮಪ್ಪಂತೆ ಸಮಾನದಿಂದವಱ ತತ್ತತ್ಸ್ಥಾನಮಂ ಕಂಡು ಚೆ
ಚ್ಚರದಿಂದಲ್ಲಿಯ ಮಧ್ಯರತ್ನವನು ಹರ್ಷಾನಂದದಿಂ ಕೋದವೋಲ್
ಶರಣರ್ ಮೆಚ್ಚಲು ಸಿದ್ಧವೀರಯತಿ ಪೇಳ್ದಂ ಶೂನ್ಯಸಂಬೋಧೆಯಂ ॥ ೨ ॥

dhareyoḷ proudhanenippanorva navamouktīkaṅgaḷaṁ cāru ban
dhuramappante samānadindavaṟa tattatsthānamaṁ kaṇḍu ce
ccaradindalliya madhyaratnavanu harṣānandadiṁ kōdavōl
śaraṇar meccalu siddhavīrayati pēḷdaṁ śūnya sambōdheyaṁ 2

2. Siddhavīrayati related the lore
About the Absolute, to please the Śaraṇas,
As one well-versed on earth threads
New pearls, neatly and strongly,
Marking their several places equally
And carefully setting the central gem with joy.

ಶ್ರೀಮದ್ದೇಶಿಕನಲ್ಲಮಪ್ರಭುವರಂ ಸ್ವೇಚ್ಛಾವಿಲಾಸಂಗಳಿಂ
ದಾಮೋದಂ ಶರಣರ್ಗೆಯಪ್ಪ ತೆಱದಿಂದಂ ಶೂನ್ಯಪೀಠಾಗ್ರದೊಳ್
ಪ್ರೇಮಂಬೆತ್ತಡರ್ದೇಱಿ ಮಂಡಿಸಿ ಶಿವಜ್ಞಾನಾರ್ಥಮಂ ಕೇಳಿ ಪೆ
ಳ್ದಾ ಮಹಾತ್ಮೆಯ ಸಿದ್ಧವೀರಯತಿ ಪೇಳ್ದಂ ಸರ್ವರಾನಂದಿಸಲ್ ॥ ೩ ॥

śrīmaddēśikanallamaprabhuvaraṁ svēcchāvilāsaṅgaḷin
dāmōdaṁ śaraṇargeyappa teṟadindaṁ śūnyapīṭhāgradoḷ
prēmaṁbettaḍardēṟi maṇḍisi śivañjānārthamaṁ kēḷi pe
ḷdā mahātmeya siddhavīrayati pēḷdaṁ sarvarānandisal 3

Siddhavīrayati, so all may rejoice,
Told this glorious tale: how the sublime
And gracious Guru, Allama Prabhu,
Out of self-delight and sport, so that
He might give joy to the Śaraṇas, with love
Ascended the topmost seat of the Void
And, seated thereon, heard the Śiva lore
And what it means, and then told it.

ಗುರು ತೋಂಟದ ಸಿದ್ದೇಶನ
ಚರಣಾಂಭೋಜಾತಮಂ ಸ್ಥಿರೀಕೃತಚಿತ್ತೋ
ತ್ಕರ ಸಿದ್ಧವೀರಯೋಗೀ
ಶ್ವರ ಶರಣರ ಕಿವಿಗೆ ವಚನಬೋಧೆಯನಿತ್ತಂ ॥ ೪ ॥

guru Tōṇṭada Siddēśana
caraṇāṁbhōjātamaṁ sthirīkṛtacittō
tkara Siddavīrayōgī
śvara śaraṇara kivige vacanabōdheyanittaṁ 4

Siddhavīrayōgīśvara imparted
This wisdom of the vacanas
To the śaraṇas' ears—he who set
Firmly in his heart the lotus feet
Of Guru Toṇṭada Siddhēśa.

ಪ್ರಭುದೇವರ ಶೂನ್ಯಸಂಪಾದನೆ ಸಮಾಪ್ತಂ
ಮಂಗಳ ಮಹಾ
ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Prabhudēvara Śūnyasaṁpādane samāptaṁ
maṅgaḷa mahā
śrī śrī śrī śrī śrī

The end of Prabhudēva's Śūnyasaṁpādane
Great auspices!
Holy, holy, holy, holy, holy!.

NOTES AND COMMENTS

CHAPTER XVII

1. p. 11.

V. 1.

Holder of the Moon (śaśidhara): Lord Śiva, who, according to the purāṇas, holds a digit, named *aumakalā*, of the moon's sixteen digits.

Vide Sūkṣmāgama prathamapaṭala (Āgama Saṅgraha).

2. p. 12.

V. 2.

Siddharāmayya wants to know how to attain the final end of his life, his union with the Absolute. He wants to know whether he should dwell in the higher abode that is *sahasrāra*, situated above the three storeys, namely, the *pūrva hṛdaya*, the mūlādhāra, or the first lower vital centre;[1] the *madhyahṛdaya*, or the midheart lotus, or mid-vital centre; or the *ūrdhvahṛdaya*, ājñācakra, or the upper vital centre, between the eyebrows.[2] The *sahasrāra* has a very fine hole which is the gateway to Kailāsa. If one passes through it in his spiritual experience he attains the Union. For 'Or, shall I dwell within the central hall. . . square?' refer SS, Vol. III, Ch.X, note on V.55, p. 417; AKV.V. 68, p.197; 'love's confining cage' is obviously the body filled with desires.

1. SSv. V. 264, p. 69.
2. Si.S. Vi, 35 and commentary thereon p. 68.

3. p. 13.

V. 3.

The vacana gives a synoptic view of a śaraṇa's spiritual life. He is not born of parents: his is a spiritual birth at the hands of a spiritual teacher. His entire being, divested of its human nature, merges in the light of Consciousness.

According to the śaraṇas, a śaraṇa may be dissolved in the Divine in three ways:[1]

There may be a natural death; the śaraṇa may give up the body voluntarily; or he may attain to the Absolute Void along with his body, which means that his corporal existence is transformed into an ethereal existence.

According to Prabhudēva, the aim of true yōga is the merging of the self in the Absolute Reality, which is identical with *sujñāna samādhi*, in which one's body, senses and spirit are merged.

1. Cf. SS. Vol. II, Ch. VI, V. 50, p. 293.

4. p. 13.
V. 3.

What if . . . . dress (*kantheya . . . . niravayalādaḍēnu*): Here 'dress' is symbolic of the body.

Cf. SS. Vol. II, Ch. VI, Intr. pp. 227-28.

5. p. 16.
V. 7.

doomsday (*avasthe*): Ordinarily, a 'state'. Here it is used in the sense of the final state of the separated lovers, namely, death.

Cf. V. No. 8 which makes this clear.

6. p. 20.
V. 12.

He walks without steps (*naḍedaḍe nirgamani*): Prabhudēva, though seeming to walk, does not, since, as a fully realised soul, he has a glorified body.

Ch. SS. Vol. Ch. III, V. 44, p. 258.

7. p. 24.
Pr. to V. 15.

a lakh and a quarter mountains (*savālakṣa parvata*): A region to the south of the Himālayas, with innumerable hills and hillocks. According to some scholars, it constituted part of southern Kashmir.

Vide MMV. Intr. pp. 78-80.

8. p. 25.

V. 15.

"The immovable throne" is the lotus posture, or padmāsana, 'the motionless canopy' is the body. 'Within the inner .... made still': the secret chamber is the stilled mind, where all its desires are wiped out, (the one desire is the *Liṅgaruci*, or the desire for the Divine).' 'The five-jewelled pinnacle" is the 'drop', having fine tinges experienced in yōga, and the "million flashing pinnacles" are the infinite Light shining on the summit of Knowledge. "A structure of flowers of wondrous words" represents the Word, vast and infinite, expressing itself in numberless forms. All movement, movement in the sky included, transcends the power of discrimination.

9. p. 25.

V. 16.

Sumana: The supermind, free from the body's passions. Its natural fret and fever have vanished, leaving the mind stilled and at peace with itself. The mind is filled with the Divine and directs itself to Parabrahma as its ultimate abode.

10. p. 26.

V. 17.

Moon (*candra*): The divine bliss.

Sunlight (*bisilu*): Knowledge.

Shadow (*neraḷu*): Ignorance.

Ocean's realm (*jaladhi valaya*): The heart full of divine nectar.

11. p. 27.

V. 18.

The many-coloured . . . . tree (*jaladoḷage . . . . vṛkṣa*): Three-bodied man beset with many distracting passions.

Branchless . . . . flowers (*kombillade hūvāyittu*): The tree of man has attained the right knowledge without the taint of mortal sin.

As fruit appeared around (*iṁbinalli phaladōri*): Refers to the innate higher consciousness that is awakened in the aspirant.

Jaṁbu Isle (*jaṁbudvīpa*): Man's gross body. *The palm of a maiden of Jaṁbu Isle* (Jaṁbudvīpada mugdhe): The Iṣṭa-Liṅga impregnated with the immaculate consciousness free from worldly taints besetting the physical being of man.

Swallowing . . . . Śivayōga (*indranavāhana . . . . śivayōga*): This refers to the aspirant's achievement. The seeker rises above his alliance with the gross universe, meditates upon it, penetrates the *sahasrāra* through the 'western door' to taste the beatific state and realises himself as Parabrahma.

Is like . . . . soul (*sākṣībhūtātmada . . . . yōgavu*): The realised śaraṇa transcends Sṛṣṭi and is one with Brahma in the manner of camphor caught by fire.

12. p. 29.
V. 19.

In the thousand-and-eight petal . . . wearing breeches: (*sahasra-denṭaneyadaḷadalli . . . . kaṇḍe*): The yōgic power in the shape of the serpent's hood stretching its head in the thousand-and-eight petals, drank in the nectar of knowledge and shone.

13. p. 28.
V. 19.

As all these . . . . went ahead (*ā surarellā . . . . naḍevalli*): The faculties of the mind leaning towards inertness (tāmasa) ceased to function.

14. p. 28.
V. 19.

Demons (*asuraru*): The physical senses that beset man and tempt him into pitfalls such as folly and error.

(b) **The thousand cows** (*gōsāsira*): are the thousand veins through which the vital breath vibrates.

(c) **Faltered and fumbled** (*naḍegeṭṭavu*): The natural and physical working of the veins ceased. The vital functions thus ceasing, there was the dawn of the Divine to lead the aspiring soul beyond the earthly region to itself.

(d) **I felt . . . . my mind** (*nāsika mana musukuvudakaṇḍe*): As a result of the ceasing of the tāmasic qualities, the aspirant feels possessed of divine qualities.

(e) **The thousand cows . . . . O Guhēśvara** (*tā sukhiyāda . . . . nimma neredenāgi*): The aspirant, attaining oneness with the Reality, is all bliss, and the earthly life running through his nerves no longer persists. He is now all divine and only divine.

15. p. 29.
V. 20.

The vacana gives the experience of Prabhudēva's cosmic consciousness in which numerous spiritual wonders are revealed,[1] as well as the oneness of all. Having crossed this wonderland, Prabhudēva, in the deepest depths of his heart glowing with the all-embracing divine knowledge, attains the supreme experience of himself emerging as the effulgent Guhēśvaraliṅga. Here there is the highest certainty that this is the "Truth of truths".

1. Cf. ". . . When you enter in some way into contact with a force or a consciousness which is beyond yours, instead of being entirely subjugated by this consciousness or force, you must always remember that this is but one experience among thousands and thousands of others and that, consequently, it is not in any way absolute. No matter how beautiful it be, you can and you must have better ones: no matter how exceptional it be, there are others which are yet more marvellous; however high it be, you can always climb higher in the future".

AOC. p. 165.

16. p. 29.
V. 21.

The seven beats (*ēḷu tāḷa*): The seven vital centres (cakras).

Rudras (*rudraru*): The senses.

A sweet sound . . . . sands (*ēḷu tāḷa . . . . .tinthiṇi*): The sweet sound (praṇava), transgressing the seven centres, penetrates the gross and the subtle and pervades the whole body. The senses of the śaraṇa thus render service to Prāṇaliṅga.

17. p. 30.
V. 22.

The image of Pañcabrahma (*pañcabrahmamūrti*): The body consists of five great elements (pañcabhūtagaḻu: earth, water, fire, air and sky). They are transformed to Pañcabrahmas (sadyōjāta, vāmadēva, aghōra, tatpuruṣa and īśāna).

18. p. 31.
V. 23.

Compare the Upaniṣadic saying:
tadējati tannaijati taddūrē tadvantikē
tadantarasya sarvasya tadusarvasyāsya bāhyataḥ

It moves and It moves not;
It is far, It is near;
It is within the all and It is outside of all this.

(Compare the translation by R.E. Hume).

19. p. 31.
V. 23.

The term 'akhaṇḍitacarita' is most significant. The movement of the Reality from the absolute Void down to the least atom is one and continuous.

20. p. 31.
V. 24.

The master . . . . disappeared (*bhūcakra . . . . nirvayalāyittu*): Reference to the Guru's imparting the Iṣṭa-Liṅga to the disciple with due initiation into the Liṅga-lore. That being done, the disciple's body's triple taints are destroyed and his whole body is divinised.

21. p. 35-36.

V. 26.

The vacana gives a detailed description of the yōgic process and experience. 'The eight-petalled lotus' is the heart-lotus. 'The white structure is the inner body. 'The western door' is suṣumna nāḷa. 'The five kinds of pearls' are the five sacred letters.

'The tassels of nine gems' are the nine airs vibrating in the nine nerves. 'A black cloth' is the taint.

22. p. 38.

V. 28.

Vyāsa's arms (*vyāsana bāhu*): Vyāsa, better known as Vēda-vyāsa, author of the Brahmasūtras and Purāṇas, declared at Banaras the supremacy of Lord Hari with both his arms raised up; and Nandi, one of Lord Śiva's attendants, cut off his arms. The exhibition of Vyāsa's arms forms part of religious processions.

Vide BKSR. Vol. II, Story No. 495, p. 420.

23. p. 39.

V. 29.

It is as if . . . a gift (*bāyinaduṇḍege tōyanaṭṭantāyittu*): 'Bāyina' is the corrupt from of 'vāyana', which means a present of sweetmeats made to deities on festive occasions. You cannot prepare sweetmeats or sweetballs out of water however long you boil it. Just so, outer acts devoid of steadfast devotion bear no fruit.

24. p. 39.

V. 30.

The coming of the moon . . . . cakōra life (*cakōraṅge . . . . jīvā-ḷavayyā*): There is a poetic convention that the bird cakōra subsists on moon rays which contain nectar.

25. p. 40.

V. 31.

Alchemic well (*rasada bāvi*): A well containing alchemic essence which turns iron into gold.

26. p. 42.

V. 34.

The vacana brings out the nature of a Jaṅgama. He is where there is love and devotion. He teaches faith even if it involves force, even as a father makes the child drink milk at the point of a cane. Devotion paid to a Jaṅgama brings joy to Liṅga.

27. p. 44.

V. 36.

Well sir, is there difference . . . . with him (*māḍuva bhaktaṅge . . . . ayyā*): This illustrates the real nature of *śivādvaita bhakti*, where the bhakta who serves and the God that is being served are one and the same. The śaraṇa philosophy of life is built on non-dualistic love and devotion enlightened by right knowledge.

28. p. 46.

V. 38.

Suggests the premonitions Basavaṇṇa has on the eve of Prabhudēva's return to Kalyāṇa from his tour. Vacanas 39 and 40 also foreshadow Prabhudēva's arrival, through good omens perceived by Mōlige Mārayya and Soḍḍaḷa Bācarasa. Itching of the palm and throbbing of the eye are believed to be signs of good things to come.

29. p. 47.

V. 39.

Maids of Liberation (*muktivaniteyaru*): Mukti, or Liberation, is in Indian religion and philosophy figuratively called a maid. Here, 'the Maids of Liberation 'are the lady saints waving lamps to Prabhudēva. This vision of Basavaṇṇa's augurs the arrival of Prabhudēva.

30. p. 50.

V. 43.

Wishing - stone is a celestial gem capable of fulfilling all desires. The coming of Prabhudēva is compared to a doll of such stone or gem, which is quickened to life and has learned to walk.

31. p. 51.

V. 45.

There is no. . . where he stood: (*naḍevare. . . .illa*):

Cf. V. 12.

32. p. 52.

V. 46.

So long as I mistake a serpent for a rope (*hāvu nēṇemba bhrāntuḷḷannakkara*): There is a well known rule, or *nyāya*, in Sanskrit: *rajjusarpanyāya*, which means mistaking a rope for a serpent or vice versa. A bhakta, according to Basavaṇṇa, ought not to doubt that any one wearing the Liṅga on his person is Lord Saṅgama Himself.

33. p. 54-55.

V. 48.

Though this is a hideous picture of Prabhudēva, it is from the aesthetic point of view well drawn.

34. p. 63.

V. 55.

The northern door is Brahmarandhra.

The triple access is (1) Bhakti, Jñāna and Kriyā

(2) Iṣṭa—Liṅga lore, Prāṇaliṅga lore and Bhāva ļ iṅga lore.

(3) i. The western door (Ref. V. 26.)
ii. The northern door (Ref. V. 26.)
iii. The upper door (Ref. V. 27.)

The upper door, the lower door and the eastern door (Ref. *Swatantra Siddhaliṅgēśvara Vacanagaḷu*, V. 257, p. 67.)

35. p. 64.

V. 56.

Not being. . . . 'I am a devotee,' (*ida balleneṁba . . . . bhakti śūnyanallavāgi*) This statement of Cennabasavaṇṇa's refers to Basavaṇṇa's humility. In the field of divine Knowledge and Devotion there is no place for the ego.

36. p. 66-67.

V. 58.

Vide Introduction.

See also V. 48 and V. 1. Ch. XVIII.

37. p. 68.

V.59.

Basavanna's palace (Basavana mahāmane)

Vide SS. Vol. II, Ch. IV, Note No. 23. to V. 7, p. 365.

NOTES AND COMMENTS

CHAPTER XVIII

1. p. 82.

V. 2.

Vide Note to V. 55, Ch. XVII.

2. p. 83.

V. 3.

The headless elephant is symbolic of cidahaṁbhāva or the 'I' -ness fully awake to the Supreme Consciousness. The 'I', risen to this height, lives in the spirit of oneness with the Supreme Brahma, from whom flows the utterance: 'ahaṁ bramhāsmi' (I am the Brahma). In this state of consciousness, the lower ego which identifies itself with the body, life and mind, has completely vanished. But to attain to the highest height, the śaraṇa has to transcend even the higher ego-state. This being achieved, what we call the 'within' is without a 'within' and what we call the 'without' no more depends on exteriorisation:[1]

The Throne of the petal-less flower on which Prabhudēva, the formless Absolute, is seated is symbolic of the *aṇucakra*, the 10th centre of consciousness. This centre, peculiar to the śaraṇa system of yōga known as Śivayōga, is represented as a lotus flower without petals.[2]

1. Cf. all to the eye that sees is One, to a divine experience all is one block of the Divine. (AOC. p. 170)

2. MBS. Ver. 148, p. 68 and PJC, pp. 39-40.

3. p. 84.

V. 4.

This is how Prabhudēva occupies the Throne of the Absolute and appears to Appaṇṇa's eye of consciousness. Prabhudēva is equated with the Divine. Though he cannot be apprehended by the eye or mind or senses, yet he is comprehended by the unitive knowledge. Appaṇṇa also holds before us a picture of the vast unbounded 'own' home of Prabhudēva, where he rests on the pillow

of eternity of 'the thousand-petalled lotus Throne' situate in the *brahmarandhra.*

In this context, Śaṇmukhaswāmi's experience of the Divine Effulgence in the thousand-petalled lotus is recorded in Vs. 51 and 80, p. 175 and p. 190 (AKV)

4. p. 85.

V. 5.

The three damsels serving Prabhudēva are the three divine powers, icchā, jṅāna, krīya (will, knowledge and action). The two damsels stand for the two powers, *ādi* and *parā* (the primal and the supreme). The last one is symbolic of *citśakti,* or the Consciousness-Power. The sentence 'one swallowed the Lord' means that Prabhudēva is made consubstantially one with the highest power which is the root-cause of all existence.

Vide SS. Vol. III, Ch. XI, Note No. 35 on V. 57, p. 440.

5. p. 86–87.

V. 6.

This vacana serves as a key to the outward structure of the throne of the Absolute described in Vs. 26 and 27 of the previous chapter. The eight-petalled lotus is the heart-lotus, the inmost shrine where the śaraṇa realises the Lord. For the coming of the Lord it is necessary to open the western gate, that is, the opening of the western centre where there is a lotus with only one petal. This is the 9th cakra, located at the back of the head. This is also called the backdoor (hiṁbāgilu).

SSV. 287, p. 75. The Brahma cakra and the śikhā cakra are the 7th and the 8th centre.

6. p. 88.

V. 7.

This vacana gives a fine description of the inner worship of the Prāṇaliṅga for which supreme bliss, the heart-lotus, intense love

etc. are needed. The worship of Iṣṭa-Liṅga, the Liṅga on the palm, is known as *bahiraṅgapūja*, or outer worship.

Vide SS. Vol. III, Ch. XI, Nots No. 4 on V. 2, p. 431.

7. p. 89.

V. 9.

I am a bee...... feet (*nimma caraṇa....tuṁbi*): The term 'tuṁbi', occurring five times in this vacana, has the sense of 'filled' in the 1st four instances, whereas in the last one it means a 'bee'. In Kannada it is a pun.

8. p. 92.

Pr. to V. 13.

All began from anger to beat the gong (*daṅgurava nikki*): In olden days there was a custom of making a public announcement by beating a drum, tabor or, more usually, a brass gong.

9. p. 95.

V. 16.

World's......whirl (*ati mathana*): The extreme agitation of mind and the senses.

10. p. 95.

V. 16.

The wondrous......own hearts (*adbhuta manabhuñjakara*): Cennabasavaṇṇa wonders at the strange behaviour of the Jaṅgamas who only know how to indulge in worldly pleasures, but never care for the deep yearnings of the heart.

11. p. 98.

V. 18.

Are those....is Jaṅgama (*bariya bōḷugaḷellā....nissīma jaṅgama*): To have the head shaven and put on the ascetic garb are marks of a Jaṅgama and stand for renunciation. But so long as the old self continues in him, he can never be

a true Jaṅgama. According to Cennabasavaṇṇa, a Jaṅgama is eternally fixed in the Supreme and is as vast and limitless as the Supreme.

12. p. 98.
V. 19.

Eighteen castes (*hadineṇṭu jāti*): Refers to the old classification of society into eighteen castes, the first being the Brahmin caste.

13. p. 103.
V. 25.

Can one........the Mystery? (*nīramēlaṇa....sārāyavēdyarigallade?*): Refers to the realisation of the various centres of consciousness known as cakras, or lotuses, and the realisation of the sounds of the letters a, ā, i, ī etc., fifty-two in number. This one can do only when the six lotuses are opend by the practice of yōga. But the śaraṇa goes further and opens the head centres, *brahmarandra*, *śikhā paścima* and *aṇu*. Such a person knows the oneness underlying the multiplicity of the universe.

The term 'water' refers to the mind or heart, or the vital being, which contains the centres of conciousness.

Cf. SSV. V. 246, p. 64.

14. p. 103.
V. 25.

It is.....mirror (*kannaḍiyoḷage....ayyā*): When one can look into this mirror of consciousness with the eye of consciousness, all difference characterising the manifested world dissolves and oneness prevails.

15. p. 103.
V. 25.

The light......unseen (*tanna kaṇṇinalli....beḷagu*): The light shining behind the mirror of consciousness is now and al-

ways, but has remained invisible to the eye of consciousness because of its inability to penetrate its own depth. And when one comes to the light of all lights, the Light behind all lights, Guhēśvara, the Lord of the cave, the heart of things, the light becomes visible.

16. p. 104.
V. 26.

That neither......the stick break (*hāvu sāyade....nimma dharma*): Here Basavaṇṇa requests Prabhudēva to soothe the feelings of the Jaṅgamas by gentle means, so that they are won back without untruth.

17. p. 107.
V. 29.

The sea: is man's physical being.
Brethren: the senses.
Marvel: mind.
Field of battle: life.
Night: ignorance.
Ruby: Divine knowledge.

18. p. 108.
V. 31.

Cennabasavaṇṇa means that the Jaṅgama should have no choice but to accept a bhakta's offering since the Jaṅgamaliṅga has always to respect, even to obey, the wish of a bhakta.

19. p. 109.
V. 32.

As Saṅgana Basavaṇṇa.....beg (*Guhēśvarana.....Cennabasavaṇṇa*): The question of doing service or asking for it does not arise when the ego in both the server and the served is absent. Prabhudēva seems to be as confident of the state of selflessness in Basavaṇṇa as in himself. The service comes spontaneously (as the river flows or the wind blows).

20. pp. 110–111.
V. 34.

The service Prabhudēva demands of Basavaṇṇa is of a very high order. You can truly serve God only when all traces of body or mind, of 'I' or 'Thou' are wiped out. The inspiring force in such service is true Piety.

21. pp. 110–111.
V. 34.

Unless the symbol......our Guhēśvaraliṇga (*Guhēśvaraliṅgakke ......nīḍabāradu*): One can serve a Jaṅgama only when all symbol, be it on the palm, the body, mind or life, is abolished, and one stands as free and pure and perfect as is the Jaṅgamaliṅga itself.

22. p. 111.
V. 35.

A lifeless......Jaṅgama (*Kāyavillada......māṭa*): A Jaṅgama is one who has completely conquered the flesh; a Bhakta is one who, conquering the vital breath, has established the Jaṅgamaliṅga in its place. This means that it is the Jaṅgama that breathes through the Bhakta and it is the Bhakta that bodies forth the Jaṅgama. It is a well-known śaraṇa dictum: 'The body is Bhakta, Jaṅgama the breath' (SS. Vol. II, Ch. V, V. 2., p. 118).

23. p. 111.
V. 35.

Wearing the body......blot on me (*maṟahindalāda......nōḍā dēvā*):..Basavaṇṇa is aware that he has a symbol, a body born of ignorance: but he is sure that it can be washed off with devotion to the Jaṅgamaliṅga.

26. p. 112.
V. 36.

In this context, one is reminded of one Bētāḷa Cennabasappa, of Gadag in Dharwar district, who kept a goblin. The goblin need-

ed work all the time, day in and day out. Once the master failed or forgot to keep the goblin engaged and the crazy goblin ate up the master.

27. pp. 114–115.

V. 37.

In this vacana, Lord Basava narrates his six previous births with outstanding details. This is usual with religious luminaries like Buddha and others (Ref. SS. Vol. I, Ch. p. 54).

28. p. 116.

V. 38.

Cf. SS. Vol. II, Ch. IV, Note No. 34 on V. 16, p. 369; Note No. 8. on V. 1, p. 360.

Here the term *saśidhara* means the holder of the moon—Lord Śiva. The term *vṛṣadhara* means the bearer of righteousness, or Law. It signifies God.

29. p. 119.

V. 42.

The phrase 'the land wiihout end' means the divine infinitude. The true Jaṅgama moves in it, if at all.

The phrase 'immeasurable garb' means numberless manifestations or incarnations of the Supreme Being as Jaṅgama wherever there was need for such divine descent. Such a Jaṅgama wanders not for hunger's sake but for kindling love for the Divine.

30. p. 120.

V. 43.

Did the bow......something else? (*aṁbarada......chāye*): A śaraṇa, though having a form, is, in fact, absolutely formless and remains untouched by anything: just as a rainbow

makes its appearance on the horizon but does not cling to it, not even casting its shadow anywhere.

Vide "Free from attachment's taint is a śaraṇa"[1]
"The saraṇa is seen and yet not seen"[2]
"miñcina goñcalante munde rūpāgi tōruttippudu"
"hinde nōḍalu bayalāgiruttippudu . . . "[3]
(Lo, it shows itself as a form before you like a lightning's cluster; but look behind, it is all void.)

1. SS. Vol. III, Ch. VIII, V. 44, p. 68.
2. Ibid. V. 50, p. 73.
3. LLVC. Ch. XVI, V. 10, p. 408.

31. p. 120.

V. 44.

Even as the castor-seed......flesh (*ēraṇḍada bittinate...... ninagā bhavavilla*): A śaraṇa, though assuming a body, is not subject to birth or death of the body. Three similes illustrate this point. Oil emerges freely from the castor-seed when the methods of extracting oil are duly employed. Similar is the relationship between the alchemic liquid and water, and between milk and the animal flesh.

32. p. 121.

V. 45.

Whoever......wife? (*bandu nindu......heṇḍatiyarāgaballare?*): There is a custom among Hindus to bathe the bride and the groom at the time of the wedding; but this is no guarantee that the bride will make a devoted wife!

33. p. 122.

V. 47.

Udarāgni literally means 'fire in the belly'. Here it means fire hid in the ocean.

34. p. 123.

V. 48.

But when.....free (*kai kalasidare......haṅguṇṭe?*): Basavaṇṇa means to say that whatever he wants, he should have

it served and eat to his heart's content. The hands may be engaged in mixing, but the mouth is free to eat.

35. p. 125.

V. 50.

Should I......am I? (*śuddha vāyittembene......avadhāni nānalla*): Basavaṇṇa's words indicate the inseparable bond between the thing you offer and the heart with which it is offered.

36. p. 130.

Songs 53.

1. Not knowing......are dazed (*suḷuhina......bhramegoṇḍittallā*):..The śaraṇa has attained to the highest consciousness of his infinite existence and that is why there is no 'elsewhere' to move about in. Ignorant of this real state of things, earthly and heavenly creatures are circling round and round to no end.

37. p. 130.

2. According to the Vīraśaiva conception, the world came into manifestation for the Divine sport of worship. That is the reason why all movement, all beings and things, are, in truth, eternally engaged in worship. But it is ignorance, illusion, that has hidden this fundamental fact from the eye of Consciousness, mental, vital or physical. That is why the whole world is plagued by strife, sorrow and disintegration.

38. p. 130.

3. **And all......toil** (*phalasiddhi......biṭṭu*): If to get fruit for your actions is an achievement, not to get it, that is, not to have any desire for it, is also a high achievement. However, the śaraṇa is above both.

39. p. 130.

4. Being in the heart of cosmic existence, the śaraṇa has broken the wheel of births. Because he has rid himself of all desires

pertaining to body, mind and soul, and his one desire is for the great Divine, he has become like Lord Guhēśvara Himself.

40. p. 131.

V. 58.

A double row of damsels (*kannikeyara javaḷipaṅkti*): The damsels were standing in two rows facing one another before Prabhudēva with pots and mirrors, to wave the lamps.

NOTES AND COMMENTS

CHAPTER XIX

1. p. 145.

V. 1.

The Liṅga come to the body is Iṣṭa-Liṅga. The Liṅga established in the vital breath is Prāṇaliṅga. The Liṅga pervading the consciousness is Bhāvaliṅga. For the first, the body is the 'plate'; for the second, mind; for the third, will-lessness. What is received by way of body, mind and will-lessness is offered to, and accepted by, the respective Liṅgas. But here Basavaṇṇa has to offer all this and more to the Jaṅgamaliṅga, Prabhudēva, and finds that the only plate that can hold all of it, both inner and outer, is love pure and simple.

2. p. 146.

V. 2.

O Guhēśvara . . . and you (*Guhēśvara . . . ninage*): Plenty of food (*bharitabōna*) is enough for one's hunger. But the term has acquired a technical sense, and means one ought to get just enough food served each time, and should not ask for more. The latter half of the sentence is highly significant in that Prabhudēva regards the food offered by Basavaṇṇa as a gift of grace come to him and to God Himself. This seems to wipe out the difference between the Bhakta and God. Ordinarily, we take a boon as God's grace. But what is given to God with perfect love is the Bhakta's grace.

1. TSV. V. 237, p. 81.

3. p. 147.

V. 3.

What is . . . touched at all (*nenahillada . . . arpita*): Prabhudēva means that the extreme care taken in both offering and eating must be natural and spontaneous. The offering must be untouched by body or soul, will or knowledge. If touched, it ceases to be a perfect offering. Ceaseless vigilance and care was a requirement at a certain stage in a Bhakta's life.

Now, however, he is so advanced that he is one with the Divine, and the need to be vigilant and careful has lapsed: the very thought of it has vanished. And the eating, in full awareness, goes on freely, living as the eater does in the absolute awareness of his divine being (Vss. Pt. II, V. 3, pp. 487-88).

4. p. 149.

V. 6.

'Unstruck sound' is the Praṇava sound out of which the Absolute manifested Himself as Bhakta, the formed one, to do service, and as Jaṅgama, the formless one, to receive it. According to Cennabasavaṇṇa, the Bhakta missioned to serve God, has two arms—Basavaṇṇa is one, the other, Maḍivāḷa Mācayya. Cennabasavaṇṇa can penetrate through Bhakta and Jaṅgama as well, and see the 'sport' of worship which, according to Vīraśaivism, is the fundamental reason why the Absolute became manifest.

5. p. 150.

V. 7.

Before the courses . . . mind's mouth (*tanumukhakke . . . sariyāyittu*): This indicates the extraordinary rate at which the food served to Prabhudēva is eaten up. Even while food is still being served, everything in the plate has vanished, as though it were Prabhu's mind that ate it all up.

6. p. 153.

V. 9.

To raze this curse of Twain (*enna ubhayakarmava kaḷedu*): 'Dual karma' is action done here on earth, and that done in the other world. The law of Karma pursues man wherever he be, in this world or the other (cf. *nahi* kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt Gita. 111.5). The unitive state comes only when you have crossed the bounds of Karma.

7. p. 153.

V. 10.

He is . . . other's hands (*idirakaiyali . . . saṅga*): This is one of the ways of testing a bhakta.

8. p. 155.

V. 11.

Tie up the warrior's wristlet (*vīragaṅkaṇava kaṭṭu*): Once a warrior ties a wristlet, it means he fights to the end.

9. p. 161.

V. 18.

Has . . . your head? (*pitta talegēṟitte ninage?*): This is an idiom meaning that one is off his head.

10. p. 161.

V. 18.

You thought that courses . . . wideness of the worlds? (*jagadagalakke . . . nilukalāpave?*): Nothing, nothing at all, can satisfy the hunger of the Lord who has created all worlds and transcends them all.

11. p. 162.

V. 19.

Basavaṇṇa possessed five superhuman powers in connection with vision, hand, speech, will and mind, by which he could do good to others without fail, as the philosopher's stone infallibly changes baser metal into gold.

12. p. 163.

V. 20.

When the . . . went away (*tōṟalillada . . . eddu hōdanu*): The inenarrable Absolute is Prabhudēva, and the invisible throne is the Absolute throne which is incomprehensible either to mind or senses; and the splenderous Saṅgamanātha, in the form of a multitude of Jaṅgamas, went away angry at Basa-

vaṇṇa's behaviour. Basavaṇṇa's faith is unshakable in the Jaṅgamas, whose behaviour seems to us highly objectionable. Basavaṇṇa also firmly holds to his conviction that any wearer of the Śiva garb is Lord Śiva Himself. (Compare his words: I bow down to the Siva garb and I serve the hungry: 'lāñchanakke eṛaguve; āpyāyanakke nīḍuve).

13. p. 164.
V. 21.

Cīlāḷa, son of Siriyāḷaśeṭṭi and Caṅgaḷe.

Ref. SS. Vol. II, Ch. IV, Note No. 63 to V. 43, pp. 380-81.

14. p. 164.
V. 21.

All creatures . . . their day (*aṇḍaja, piṇḍaja, mīnajarembavarellā andandina bālakaru*): These are the names of some very ancient sages.

The names are literally translated, with a glance at a possible etymology. Because they could not attain to the Reality, they are, in the eyes of Cennabasavaṇṇa, children, ignorant of the Path.

Cf. SS. Vol. II, Ch. IV, Note No. 7 to V. 1, p. 359.

15. p. 165.
V. 22.

It's you . . . I. (*nīvu . . . padārtha*): Here, when Basavaṇṇa is at the end of his tether, Cennabasavaṇṇa proposes that the only way to satisfy the Jaṅgama is to offer themselves up completely—body, mind and spirit, love and knowledge and actions, together with their whole illumined being: there can be nothing higher than this spiritual self-offering. (Cf. V. 33.)

16. p. 165.
V. 22.

The round world . . . wide (*pañcā . . . maṇḍala*):

Vide VG. p. 189.

17. p. 166.

V. 23.

My body's darkness (*enna kāyada kattale*): Self-identification with the physical body is darkness and keeps away the Divine Light from one's vision. It is really a great mystery that darkness should mask the all-pervading, the all-effulgent eternal Light.

18. p. 168.

V. 26.

The 'primal Liṅga' is the Mahāliṅga, the infinite solidified mass of Light manifested out of the *niṣkalaliṅga*[1]. The 'timeless Liṅga' is what is known as *niṣkalaliṅga* beyond time, beyond space, beyond everything, also called the Absolute Void, or *niśśūnya*.[2]

1. LLVC. Ch. II, Mahāliṅgasthala, pp. 12-21.
2. Ibid Ch.I, niṣkalaliṅgasthala, pp. 6-11.

19. p. 168.

V. 26.

The *nine Brahmas* referred to here are the nine Liṅgas located in the nine centres of consciousness, from *ādhāra* to *paścima*.

The *Light of Allayya*, i.e., the divine Light, has filled Basavaṇṇa's whole being. (Vide MBS. *gurukaruṇatrividhi* vers. 83-92 pp. 59-60 and Ver. 3, p. 109.)

Two eyes, two nostrils, two ears, one mouth, organs of excretion and generation (*navadvāra–navabramhara kēri*).

20. p. 168.

V. 26.

Rudra's ground' (*Rudra bhūmi*): The gross body, subject to destruction: Rudra is the presiding deity of destruction.

21. p. 170.

V. 28.

Jaṅgama fitted with a forehead eye (*bhālalōcananeṁba jaṅgama*): That is, Lord Śiva, with the eye in the forehead, assuming

the form of a Jaṅgama. We often meet with such an embodied god come to earth as Jaṅgama, in the lives of the ancient saints like Siriyāḷaśeṭṭi and others.

22. p. 170.
V. 28.

Basavaṇṇa has a clear conception of what sort of food could be offered to the great Jaṅgama. There is in India a practice, religious or hygienic, not to eat food that has been tasted or, in certain cases touched, by others. The food that is to be offered by Basavaṇṇa is not only not touched or tasted by others, but not even touched by Basavaṇṇa's mind, let alone his body or vital desire. How can this be? This is so because Basavaṇṇa has transcended the sense of his individual body, mind or life. In a sense, it is hard to find the personal Basavaṇṇa in Basavaṇṇa, the true Bhakta of the Absolute Divine. This perhaps accounts for the statements of Basavaṇṇa made in this vacana. If time or fancy or desire or the 'I'-ness has touched the food that is meant for the Jaṅgama, it is no fit offering for the great bodiless, mindless Jaṅgama.

23. p. 173.
V. 31.

The Great Resort (*mahadāśraya*): Is the great Knowledge which transcends body, life and mind and embraces them all. What we may call the doors of perception have a feeling that they have the power of perceiving sense objects. In a śaraṇa, the unitive knowledge dawns with the outgoing of the egoistic knowledge, and all things are seen in the light of oneness. Perhaps, the process goes on without reference to either the senses or the mind, as these have been offered up to God. Things perceived in this state of consciousness are objects fit for offering to the Divine.

24. p. 173.
V. 31.

The centre of Energy (*caitanya madhyakke*): The heart of all energies, conscious and unconscious, which is, in other words, the Consciousness-Energy of the Divine.

1. Vide. VSS. Vol. II, Vs. 5 and 6, p. 288.

25. p. 175.

V. 33.

The mind . . . for mind (*ghanakke . . . mahavarpita*): When the mind is offered to the Absolute, it is illumined by the Divine Light.

26. p. 177.

V. 35.

The fourfold offering (*caturvidha arpita*): 1. kāyārpaṇa, 2. karaṇārpaṇa 3. bhāvārpaṇa and 4. miśrārpaṇa, or indriyārpaṇa.

1. Vide. VSS. Pt. III latter half, pp. 82-109 and CBV.p. 691.

27. p. 180.

V. 39.

The indwelling Spirit is one, though it dwells in different bodies. But in the essential unity of Bhakta and Jaṅgama, the Jaṅgama is the vital principle breathing through the Bhakta. In this case, Basavaṇṇa is the body, and Prabhudēva the soul, and the consciousness that effulges in the *sāmarasya* is the Supreme Spirit absorbed in self-remembering.

28. p. 181.

V. 41.

The symbol on the palm is Iṣṭa-Liṅga. Kadaḷe, a plantain tree, is the body. One has to function within the limitations of this sphere. Just as, at one stage, one has to transcend the body and the thought of Iṣṭa-Liṅga, so, ultimately one has to go beyond even the idea of Guhēśvara Himself.

29. p. 183.

V. 45.

'The child' is Iṣṭa-Liṅga, born of the contact of the Guru's hand with the disciple's head at the top where the *sahasrāra*, or

brahmarandhra, is situated[1]. The term 'he' refers to Cennabasavaṇṇa, who, though at first a disciple of Basavaṇṇa, from whom he got his Iṣṭa-Liṅga, now acts as Guru to Basavaṇṇa. So Basavaṇṇa becomes his disciple.

1. MBS. Ver. 80, p. 58 and Ver. 4. p. 2.

30. p. 185.

V. 46.

If, conscious . . . whole (*bhavi . . . haṟiyadu*): It is not who cooks the food to be offered that matters. It is how it is offered that matters; it is that which makes the offering worthy of acceptance. The offering is to be purged of its earthly taint arising from the devotee's faults of body, mind and wealth, which have to be shed for the complete purging and purification of the offering.

31. pp. 186.

V. 47.

With slight variation we find this vacana in SS. Vol. III, Ch. XI, V. 38, p. 356.

32. pp. 188-189.

V. 50.

Even the three . . . one (*trividhavū aikyavāgi*): The three are Guru, Liṅga and Jaṅgama, who are different forms of the one Reality. It is natural that the three should become what they are. The śaraṇa has been able to recognise the underlying oneness of the three.

Cf. 'How to compare the essential oneness of Guru, Liṅga and Jaṅgama'? (*guru liṅga jaṅgamadēkārtha vanēnendupamisabahudu* . . . LLVC. Ch. XII, V. 37, p. 243).

33. p. 189.

V. 51.

An enigmatic vacana. The '*house*' stands for the body; the '*firebrand*' for knowledge; the '*forest*' for births; the '*pillar*' for the sense of 'I'; and '*a gem*' for unitive knowledge.

34. p. 190.

V. 52.

Though he knows . . . Energy (*śabdavanaṟidu . . . ajaḍanalla*): He knows the truth of the word, but he is not the essence of the word, i.e. *nādabrahma.* He cannot be equated with this Brahma because he is far above that. He has motion, but he cannot be equated with Energy: he is far beyond that. Taking into consideration the description of Prabhu's form in the preceding sentences, one can see that the purport of the vacana is to represent Prabhudēva as *nādabindukalātīta*

35. p. 194.

V. 57.

for Guhēsvaraliṅga . . . good or ill (*Guhēśvaraliṅgakke lēsu kaṣṭa-veṁbudilla*): The Divine is above good and evil, for He transcends all duality.

36. p. 194.

V. 58.

Prabhudēva suggests that he is not apart from the Jaṅgama Community, just as soul and body are not independent of each other.

37. pp. 196-197.

V. 61.

Should I say . . . and wealth (*kallukuṭigana . . . kiridāyittu*): Mere symbol, divested of what it stands for, has no meaning: it is a sculptor's creation. The true Liṅga cannot be *made.*

38. p. 198.

V. 63.

Planting the carcase . . . away (*āseyeṁba . . . savedaru nōḍā*): They may be adult in years but not grown in the true wisdom. Their elderly garments mean nothing if they have not rea-lised the meaning of life; they may be said to have no life at all.

39. p. 199.
V. 64.

Their functions . . . not destroyed (*kriyākāra . . . vibhavavaḷiyade*): According to Prabhudēva, those who are not 'poor in spirit' and whose actions are inspired by egoism are doomed to destruction.

40. p. 199.
V. 65.

Here 'the manner of the Six' is the Ṣaṭsthala, which leads to the final goal. 'The hazards of the Eight' are the eight prides which impede man's progress towards God. 'The mountain they have climbed' is egoism.

41. pp. 200-201.
V. 66.

Prabhudēva describes the way of a true śaraṇa in rather baffling words. The term 'discipline' is used in two senses; (i) the discipline practised in conformity with the Ṣaṭsthala system of Vīraśaiva philosophy known as *mārgācaraṇe* or *ṣaṭsthalācaraṇe:* and (ii) the discipline that has passed all bounds of conformity to any system or convention, and is known as *mīridācaraṇe* or *sahajācaraṇe*. When the śaraṇa has become one with the Liṅga, and is the Liṅga, he is termed Śaraṇaliṅga.

42. pp. 200-201.
V. 66.

those who . . . in the world (*liṅgapūjakaṅge bhōgavuṇṭu*): The worship of Liṅga brings its own rewards; though rewards, as we know, do not save us from the round of births. A śaraṇa has to go beyond Liṅga and its worship, knowledge and discipline.

43. p. 201.
V. 67.

The term 'vicāra' is here used in the sense of 'accidents' of the ocean, e.g. waves, ripples, foam, bubbles.

44. p. 203.

V. 68.

If now . . . a lack in you (*onda jaṟedu . . . ade koṟate*): In Basavaṇṇa's view, the form and the formless are equally important, here the form representing the Jaṅgamas, and the formless, Prabhudēva. Hence there is no point in glorifying the one and denouncing the others.

45. p. 203.

V. 69.

For both . . . the sign (*intī . . . idu lakṣaṇa kēḷā*): If spirit is the life-breath of the form, supreme knowledge is the vital essence of the formless. Without these essential qualities, they cease to have any meaning.

46. p. 205.

V. 71.

Have set me . . . utter void (*niravayalalli . . . māḍuvātanū nīne*): Prabhudēva praises the glory of Basavaṇṇa who has removed the taint of his anger and thereby placed him at the taintless level where one attains the Absolute.

47. p. 209.

V. 76.

A man . . . divinity (*saguṇa . . . sandēhi nānu*): *Saguṇa* is God with attributes, *nirguṇa*, God without them.

48. p. 214.

V. 81.

Warrior . . . ghouls (*raṇava . . . māḍabēku*): An ancient custom, to sacrifice an animal to ghosts or war-deities in propitiation, that they may bring victory.

49. p. 216.

V. 82.

Bijjaḷa contended . . . of a frog? (*Bijjaḷa . . . Basavaṇṇanu*): One of Basavaṇṇa's many miraculous acts. By this frog

miracle Basavaṇṇa showed that when a śaraṇa of the stature of Prabhudēva is contented, all sentient beings, nay, the whole universe, are contented.

50. p. 219.

V. 85.

To wash . . . robes (*lāñchanada . . . keḷedu*): The term *lāñchana* means garb, or signs, indicative of complete renunciation and dedication to the final end of existence. But the wearers of such garb were ignorant of its full significance. Basavaṇṇa made them aware of it.

51. p. 220.

V. 86.

This refers to the *ēkapādalīle* (one-foot sport) of Śiva who, having created the world, after aeons, in the *tāṇḍava* dance, brought about its destruction when he started his one-foot dance assuming the form of smaśānārūḍha.[1]

The expression, 'flooded the world with water' refers to the myth of creation of the fourteen worlds at the base of which is a vast sheet of water. On the water is the tortoise, on it the primal serpent, and on top of it the quarter elephants. Cosmology further tells us that the earth has the support of all these. When the God danced, the seven worlds below the earth, and earth itself, sank in the waters.[2]

In the last portion of the vacana, Prabhudēva hints at the eternity of the principles of Liṅga, Jaṅgama and Bhakta.

Vide. 1. CBP. K. 2, Ch. XII, pp. 133-38
2. Ibid. K. 2. Ch. XV, Vers. 1 to 9, pp. 153-155.

52. p. 221.

V. 87.

The centre of the earth-abode (bhūvaḷaya madhya): The centre of the human body, namely the heart.

He does . . . wake (*eccaralīya*): He does not let himself be disturbed.

eight petals (*eṇṭesaḷa*): The lotus that is in the heart-centre, or the middle-heart, has eight petals.

53. p. 222.

V. 88.

Ruined house (*hāḷu mane*): The body that has lost its sensual quality.

The path along which no one came (*ārūbāradabaṭṭe*): The way of Knowledge which is unique.

What has happened to none else happened to us (*āriṅgāgadiravu namagāyittu*): This accomplishment of the non-dualistic state of life is the claim that could be made by Śaraṇas alone.

When those who come without feet (*kālillade bandavaru*): Those who have transcended the means of doing and are pure act.

54. p. 223.

V. 89.

It was because of the Absolute's love for the sport of self-worship that the *bhakti* (devotion) principle emerged. In this vacana, Basavaṇṇa is equated with this principle; hence the Prasāda (the gift of devotion) that is claimed for the living beings of the different worlds.

55. p. 224.

V. 90.

There are millions and millions of serpents adorning the body of God; millions and millions of Rudras and skull-wearers on the body of the Lord; but none of them know the Supreme Lord dwelling in the heart of all. As a Kannada proverb has it, the ticks clinging to the udder never taste the milk inside. (*uṇṇe keccaloḷirdu uṇṇadadu nore hāla*). But the calf does; so does Basavaṇṇa.

56. p. 227-228.

V. 92.

The joy of the ages is, in Prabhudēva's eyes, Basavaṇṇa himself. The five powers are *parā-*, *ādi-*, *icchā-*, *jñāna-*, and *kriyāśakti*.

The five ministers are the five senses. The śaraṇa alone knows the functioning of these senses driven by the powers of Liṅga seated in each of them. Such a śaraṇa need not depend on knowledge of scriptures, which do not know what Liṅga or Jaṅgama or Prasāda is, being themselves at several removes from the living experience of these.

57. p. 229.

V. 94.

The idea of celibacy has, perhaps, reached the highest point in this vacana. Man or woman may refrain from married life, but it is most difficult to observe it in every sense. But Prabhudēva has maintained this utter purity in all his being. (Cf. V. 92 for the five ministers).

58. p. 230.

V. 95.

Basavaṇṇa has entirely changed the way of eating. The śaraṇa eats through the mouth of God, not his own; it is not his belly but Prāṇaliṅga's that is filled. Basavaṇṇa has also changed the manner of seeing and knowing. The śaraṇa looks through the eye of right knowledge, and awakes to knowledge of the Divine, look where he will. It is the same as regards hands and feet; they are turned to right action. To complete this transformation, Basavaṇṇa has taught us to burn the mind to ashes, to clothe our entire being with the divine Consciousness, and to enjoy communion with our own self.

The vacana gives in a few words the outline of the divine life proposed by Basavaṇṇa to mankind. He teaches the way to open our self to the Divine and allow it to flow through our entire life here and now.

Vide. LLVC. Ch. XIV, Commentary on V. 67 p. 352.

59. p. 232.

V. 97.

The sapphire (*nīlada maṇi*): ignorance.

Ruby-stone (*māṇikya*): right knowledge.

The diamond (*vajra*): resoluteness.

The swallowed ruby (*aḍagirda māṅikya*): the great knowledge hidden in the unconscious.

A maiden in the sky (*aṁbaradoḷagaṇa mugdhe*): the devotee that is on pilgrimage in the conscious space.

pearl of the eye (*kaṅgaḷa muttina maṇi*): The Iṣṭa-Liṅga, which is an object of love for the eye.

60. pp. 233-34.
V. 98.

Rice (*akki*): truth.

Mortar (*oraḷa*): body.

Water (*nīru*): mind.

Pestle (*oṇake*): one-mindedness or undivided mind.

Mēru (*mēru*): The peak of Brahmarandhra.

Cow (*ākaḷu*): *cicchakti*, conscious force.

Milk (*kṣīra*): the nectar that comes out of Cit.

Cooked a cake (*aḍigeya māḍi*): evolved into the mystic l ife.

Man (*gaṇḍa*): Liṅga.

Wife's womb (*nāriya basuru*): the body of the devotee.

Lifted hand (*mēlu kai*): super-knowledge,

Head (*tale*): *sātvika ahaṅkāra*, enlightened ego.

Life's mate (*prāṇasakhi*): the beloved, i.e. Aṅga.

Husband (*gaṇḍa*): The Liṅga symbolically.

Raiment of flowers (*araḷa huṭṭige*): Refers to the original source of Aṅga.

The way to union was to turn (*horaḷi . . . bhēda*): The manner of the Aṅga's union with its Source.

61. p. 237.
V. 101.

A Bhakta is not one who has direct experience of time or timelessness, of Liṅga or of sthala, but one who can offer his emptied being to the Absolute Void and exists in Its divine Grace.

62. pp. 237-38.

V. 102.

sadyōjāta, *vāmadēva*, *aghōra*, *tatpuruṣa* and *iśāna* are the five faces of *Paramēśvara*, the Supreme Lord. These are also counted as different Gaṇēśvaras, or cohorts of Śiva. Their knowledge is limited or imperfect; while Cennabasavaṇṇa's is unlimited, unbroken, all-comprehensive and perfect. In fact, knowledge is Cennabasavaṇṇa's supreme distinction.

63. p. 239.

V. 104.

The earth (*vasudhe*): The earth centre (*ādhāra cakra*).

64. p. 240.

V. 105.

Perfection without Being: (*nijavillada niṣpatti*): This is a state of utter perfection or consummation where even the awareness of egoism has ceased to be.

65. p. 241.

V. 106.

Five-gated town (*aivāgila paṭṭaṇa*): the five-gated city, the heart.

Disembodied monarch (*oḍalilladāta arasu*): the self that has no body.

Six queens (*aṟuvaru arasiyaru*): six śaktis (forces) *cit*, *jñāna*, *kriyā*, *ichā*, etc.

Three of them beautiful (*mūvaru swarūpiyaru*): the first three.

Each in one way he knew in love (*obbarigondondupariya kūṭa*): Each form of force has its own way of relation with its substratum.

Blindfold five . . . One (*aivarakaṇṇa kaṭṭi . . . kāraṇa*):

Make the five inactive and have access to the *cit-śakti* alone which culminates in non-dual experience.

66. p. 243.

V. 108.

Nambiyaṇṇa, also known as Soundaranambi, is one of the sixty-three ancient saints of Tamilnāḍ. He was very handsome and had great devotion for Śiva in the form of filial love. While still a child he showed the qualities of a mature youth, always living in God's parental love and care.

Read *Nambiyaṇṇana ragaḷe* by Harihara.

67. p. 243.

V. 108.

Baḷḷēśamallayya is a well-known saint. His intense devotion once turned a measure into Liṅga.

Vide. TSV. V. 233, p. 80.

68. p. 244.

V. 109.

'Do not say . . . thanks to me' (*ennindāyittu . . . manave*): It is sheer ignorance, in the path of spirituality, to arrogate to oneself the agency of doing or not doing.

69. p. 245.

V. 111.

Entering . . . denizen (*prāṇaliṅga . . . sannihitanayyā*): Because Cennabasavaṇṇa has entered into the effulgent Prāṇaliṅga, he abides eternally in the divine Grace.

70. p. 250.

V. 117.

Because he is not . . . from that (*bhakta . . . bhinnavalla*): Vide. SS. Vol. IV, Ch. XIV, Note No. 14 to V. 40, p. 392.

71. p. 251.

V. 118.

Word (*mātu*): Spell (*mantra*).

Ruby (*māṇika*): Knowledge.

Light (*Jyōti*): Divine knowledge.

Darkness (*kattale*): Ignorance, dividing principle.

There is . . . spit (*ugul̤alillada mathana*): There is churning but it is without ego.

Birth without death (*maraṇa . . . udaya*): Birth that knows no death, i.e. self-existent.

Sorrowless grief (*al̤alillada śōka*): Separation without pangs.

The intoxicated elephant (*sadamada gaja*): The sense of being oneself Brahma.

Māhout (*māvatiga*): Symbolically, empirical selfhood.

The elephant . . . stands (*sadamadada . . . nindudallā*): All the worlds are no more when this sense of being one with Brahma prevails.

72. p. 252.

V. 119.

An enigmatic vacana, where most of the words are symbolic. 'Fire' is knowledge which the śaraṇa makes his clothing (sari); 'end-fringe' is the knowledge that separates the śaraṇa and Liṅga, which the śaraṇa accordingly casts off; 'a married woman' stands for the *śaraṇasati* whose companions are the six powers, *cit-*, *parā-*, *ādi-*, *icchā-*, *jñāna-* and *kriyāśakti*. (TSV. V. 65, p. 24); 'her lord' is Liṅga; 'bun of hair' is the hind part of the head, or *paścimacakra*, in which glows the unitive divine consciousness; 'the sari that she wore' is something alien and unwanted and must be removed if she should have intercourse with him. In the intercourse, the wife vanishes into her husband, and the husband himself vanishes into consummation. All three have blended into the One, and this is what Basavaṇṇa is.

Vide. LLVC. Ch. XV. Commentary on V. 45, p. 383.

73. p. 259.

V. 128.

The unregenerate roll in sensual pleasures; but Prabhudēva never once in his life entertained the idea of any pleasure coming from outside the pale of the Liṅga-world.

74. pp. 260-61.

V. 130.

A child . . . breast (*tāyillada . . . nūḍidaḷu*): Uncaused cause has effect in the unmanifest form.

If the child . . . wife (*molevālanuṇḍa . . . satiyādaḷallā*): The effect, again, in order to regain the causal state, has to undergo the process of union. Refers to the twain process of descent and ascent.

Whenever . . . no more (*satiya saṅga . . . nōḍa*): The lines refer to the mystic experience where the different sense of enjoyer and enjoyed is absent.

75. p. 262.

V. 131.

Cennabasavaṇṇa means that Maḍivāḷa Mācayya, having assimilated Prasāda, Devotion and Knowledge, expresses them in his being and way of life. Cennabasavaṇṇa, as we know, is well versed in the lore of Prasāda, Basavaṇṇa in that of Bhakti, and Prabhudēva of Knowledge. In his eating, Maḍivāḷayya has seen nothing but Prasāda; in his acts, he has seen love supporting all his actions. In *brahmarandhra*, or *sahasrāra*, he has realised the Absolute Light-Void which is the real being of Prabhudēva.

76. p. 263.

V. 132.

Tells the manner how the body keeps functioning while the mind is concentrated upon, and mingled with, the Divine.

77. p. 265.

V. 134.

There are two kinds of joy—exceeding joy and joy which transcends even that. If the first is the joy of the fourfold rank, the second is the absolute joy transcending all ranks.

79. p. 265.

V. 134.

A śaraṇa living in the certainty of his real self has done with devotion, which entails a sense of separation.

79. p. 265.

V. 134.

Although he has completely merged his mind in Liṅga, the śaraṇa still acts; but his actions are no longer his, but of the Divine. This is *liṅgācaraṇe*, or *nijācaraṇe*.

80. p. 265.

V. 134.

Ignorance, illusion, the flesh, the senses were obstacles in the śaraṇa's journey towards the Divine; but they become aids and instruments instead, when the śaraṇa has radically changed their nature. Man, in himself, is enemy to himself; but when illumined by the Divine within, he is friend unto himself and much more.

81. p. 267.

V. 136.

Some say that Basavaṇṇa had gone through six births, this being his seventh. But, in Maḍivāḷayya's eyes, Basavaṇṇa is God Hinself, at once embracing and transcending the thirty-six principles, who has come down to earth to teach the sixfold path.

82. p. 270.

V. 139.

Through ignorance . . . sense (*dvāramaṇṭapa . . guṛiyādaru*): The entrance bower: the divinities that are already in the doors of perception.

83. p. 271.

V. 140.

Speaks of the magnitude of Maḍivāḷayya's śaraṇahood. The term 'body's palm' refers to Iṣṭa-Liṅga, 'the palm of my soul' to Prāṇaliṅga and 'the palm of my whole being' to Bhāvaliṅga.

84. p. 274.

V. 143.

With all . . . the world (*dese yalla . . . tānādanu*):

Cf. The description of the *Virāṭapuruṣa*, the cosmic Person, in the Upaniṣads and the *Bhagavadgītā*.

sahasra śīrṣā puruṣaḥ

Ṛgvēda. X. 90. I.

Viśvataścakṣurata

Śvētāśvataropaniṣad. III. 3.

85. p. 275.

V. 144.

I tore . . . creeper (*ennu bhavada . . . haṟiyittayyā*): Here the line of births is compared to a creeper striking its roots in the beginningless past and sending its stem into the endless future. Akka Nāgamma has been able to root it out by grace of Basavaṇṇa.

86. p. 277.

V. 146.

The life-restoring plant (*marujīvaṇi*): *Marujīvaṇi*, also known as *sañjīvini*, a potent herb believed to bring the dead back to life.

87. p. 278.

V. 147.

It has been . . . on my palm (*karataḷāmaḷakavāyittallā*): The Liṅga on the palm, or Iṣṭa-Liṅga, is often compared to a myrabolam. It is literally true, a matter of actual experience, that God is in the bhakta's hand.

Vide. Kai. K. song 23, pp. 100-101.
VG. (Kai. P), song 31, p. 61.

88. pp. 277-278.

Vs. 146-147.

Throw further light on what Prabhudēva really is. For 'The secret chambers of my heart (V. 147), Cf. "When one sets out to

explore the inner being, says the Mother, and the different parts which constitute it, one has very often the impression of entering a hall or a room and, according to the colour, the atmosphere, the things there, one has a very clear perception of the part of being that is visited. Then one may go into deeper and deeper rooms each of which has its special characters." (AOC)

89. p. 281.

V. 150.

Erasing . . . wretched caste (*kaṣṭakuladalli . . . kaḷedu*): The caste system did not admit the low caste to the higher knowledge, or *parāvidyā*. It was thought that men were born into a low or a high caste because of their past actions. But Basavaṇṇa did away with this notion by initiating seekers irrespective of caste or creed and so erasing the consequences of their past actions.

90. p. 284.

V. 154.

My words . . . unto mine (*enna nuḍi . . . kiviginidāyittu*): Ekāntarāmitande came into such close contact with God that they could converse with each other. Naturally, the words of the one must be honey-sweet to the other, as the relationship between them was one of lover and beloved.

91. p. 286.

V. 156.

The pride . . . to my mind (*enna nandiya . . . mundugoṇḍiddenayyā*): We are told that Śaṅkaradāsimayyā was in the habit of burning the deities of other faiths to ashes with his forehead-eye. Mortally afraid, the deities ran to Basavaṇṇa crying for help. Basavaṇṇa, greatly pained, requested Śaṅkaradāsimayyā not to harm the deities who did not come in his way and to wear the Nandi mask (muzzle) to cover the eye. Dāsimayya's later association with the śaraṇas brought him to realise his foolish pride of having the muzzle (mask) and the forehead-eye.

NOTES AND COMMENTS

CHAPTER XX

1. p. 303.
V. 3.

Thirty-six caluminies . . . you displayed (*mūvattāṟu . . . meṟediri*):
Cf. SS. Vol. II, note no. 13. V. 33. p. 413.

2. p. 304.
V. 4.

According to Prabhudēva, there is no more to be taught and learnt when the Absolute Reality is grasped in its naked truth. This is conditional on a complete transformation of oneself into the Divine self.

3. p. 306.
V. 6.

Is Brahma . . . take? (*mathanada līleyalli . . . brahmavu*?): After his profound and firsthand experience of Reality, Prabhudēva is convinced that no amount of reasoning, feeling or action (all involving a sort of 'churning', or effort) will lead one to such experience.

4. p. 308.
V. 8.

If 'earth' stands for the body, the 'front-gate' is the ājñācakra situate between the eyebrows; 'The spike of a three-pointed pillar' represents the spirit, i.e. *bhāvatraya.*[1] The 'temple' is the lotus-sanctuary where Prabhudēva has seized the Divine.

1. The 'threefold spirit: (1) prakāśana, (2) pravartana, (3) mōhana. VSS. pt. II, p. 113.

Cf. LLVC. Ch. XV, V. 2, p. 365.

Cf. When the consciousness is trasparent, the sound becomes clearly audible, and it is a seeing sound, a sound-image, a sound-colour, or a sound-idea, which links indissolubly, in the same luminosity, audition, vision and thought.

AOC. p. 231.

5. p. 309.

V. 9.

The highest . . . two? (*nimma mātemba . . . eraḍuṇṭe*?): Words coming from a Śaraṇa's mouth are filled with the divine essence of oneness.

Cf. Prabhudēva's statement regarding the śaraṇa's speech:

'The word they speak
Is the Effulgent Liṅga'.

SS. Vol.I, Ch. II, V. 28, p. 182.

6. p. 310.

V. 10.

When you have had the experience of the utmost tranquillity filled with divine Grace, it is of no avail to discourse about Prāṇaliṅga, the Effulgent, as the former experience embraces and goes beyond the latter. It is like breaking a milk-pot and then trying to collect the milk.

7. p. 312.

V. 12.

Knowing . . . Prāṇaliṅga (*nimmalli . . . aṛidu*): Prabhudēva knows what Basavaṇṇa is, and what height of spiritual experience he has attained in the realm of knowledge-love. The light of Knowledge is fed by the oil of Love.

8. pp. 313-314.

V. 14.

In Prabhudēva's eyes, not only is Basavaṇṇa a divine being, but the very letters, *ba*, *sa*, *va* making up his name are impregnated with divinity. A number of other śaraṇas, too, have repeatedly said the same.

9. p. 315.

V. 15.

Aṇimā and others (*aṇimādi*): are the welknown eight occult powers.

Vide KD. p. 1557.

10. p. 315.

V. 15.

He is no . . . agitation (*neḷala . . . bhāvarūpanalla*): A śaraṇa is not a formed soul clinging to the body's agitation. Here 'shadow' has the sense of body.

11. p. 316.

V. 16.

Here we see the significance of *karasthala*, i.e. Iṣṭa-Liṅga, or Liṅga on the palm.

12. p. 316.

V. 17.

Those who do not believe that the Liṅga on the palm is the Gaṇēśvara called the self-begotton world, are ignorant of what is behind—the Creator, the primal Liṅga. Basavaṇṇa is compared to the ocean covering a mountain whose head alone shows on the surface. If Basavaṇṇa possesses the entire Reality, the unregenerate are satisfied with the superficial aspect of the Divine.

13. p. 318.

V. 19.

According to Prabhudēva, the Bhakti of Basavaṇṇa, who in the Liṅga on his palm has unitively experienced Guru, Liṅga, Jañgama and Prasāda, is unparalleled; such experience implies that he has incorporated all these in himself.

14. p. 318.

V. 20.

State merges in state (*avasthe avastheyakūḍi*): Equal intensity of love brings about perfect union. Prabhudēva means to say that such is the state of Basavaṇṇa in relation to the Divine.

15. p. 319.

V. 21.

One may be dissolved in Liṅga but thereby one is not liberated. But one who has obtained the divine grace of Jaṅgama is surely turned into Liṅga Itself.

16. p. 322.

Song 22.

The twofold way (*eraḍaṟa teṟa*): He is far beyond the idea that concerns itself with duality.

17. pp. 322-23.

Songs 22-28.

The songs give us a vivid picture of Śūnya, i.e. *jñānaśūnya*, which is the final end and purpose of a śaraṇa's journey. This highest state is achieved when a śaraṇa's whole being, including his love and devotion, his knowledge and yōga, his worship and action, are all dissolved into the Liṅga substance and finally lodged there in the Liṅga state as Liṅga Itself.

Vide. 1. SiS. Ch. XX, *jñānaśūnyasthala*, pp. 350, 354.

2. TSV. niravayasthala, Vs. 687-701, pp. 382-389.

Cf. translation V. 687.

Should I look within,
It is all Void;
Should I look without,
It is all Void, again;
Should I contemplate Thee,
Lo, My mind is all Void;
Should Thou be contemplated,
Thou art not. Look, I am also
Void, even as Thou
Because nothing is there to be
Conceived; behold the will is
All Void. Because all ignorance has vanished
Knowledge, behold, has become the Void.

O Mahāliṅgaguru Śivasiddhēśvara,
Look, that is the unfragmented
Serene where all knowledge stands stilled.

18. p. 326.

Songs 30-34.

The grace of bliss . . . Ultimate (*mahāghanaliṅga . . . ārōgisi*): When a śaraṇa is completely united with the Absolute Liṅga and is now of the same form, it is but natural that the bliss which is the substance of the Liṅga also becomes his. Hence its enjoyment has become spontaneous with the śaraṇa.

19. p. 330.

V. 37.

mati, sruta, manaparipūrṇa, avadhi, and kēvalajñāna: These are the five kinds of knowledge according to Jainism:

1. "*mati* is ordinary cognition, obtained by normal means of sense perception."
2. "*sruti* (or *sruta*) or testimony is knowledge derived through signs, symbols or words. While *matijñāna* gives us knowledge by acquaintance, this gives only knowledge by description . . . "
3. "*avadhi* is direct knowledge of things even at a distance of time or space."
4. "*manaparyāya* (or *manaparipūrṇa* as it is used in the text) is direct knowledge of the thoughts of others as in telepathic knowledge of others' minds."
5. "*kēvala* (i.e. *kēvalajñāna*) or perfect knowledge comprehends all substances and their modifications. It is omniscience unlimited by space, time or object. To the perfect consciousness the whole Reality is obvious. This knowledge, which is independent of the senses, which can only be felt and not described, is possible only for purified souls free from bondage".[1]

According to Cennabasavaṇṇa, all these are born of Light-Knowledge—that illumines all being in its static and dynamic forms, as well as in its eternity, embracing and exceeding all the five kinds enumerated above. According to him, it is the *aikya*, or the one completely unioned with the supreme Divine, who has this knowledge.

Though the five kinds of knowledge belong to Jainism proper, they are here sublimated by the Light-Knowledge proper to Vīraśaivism.

1. IP. Vol. I, pp. 294-295.

20. p. 333.

V. 42.

All movement . . . Kūḍala Saṅgama (*agamyadalli . . . mugdhavāyittu*): There is nothing or nowhere outside the Transcendent; hence the cessation of all movement and utter silence, for word always implies duality.

21. p. 334.

V. 43.

The outer . . . are one (*antaraṅga . . . ondeyayyā*): When the soul, or self, stands individualised, there is the inner and the outer; but when the self is oned with its own deeper Self, this trinity is fused into unity.

22. p. 335.

V. 45.

Here 'the serpent' stands for Liṅga the Divine, and the effect of the serpent-bite is the divinisation of the whole being.

For a śaraṇa, the certainty of his Liṅga-being is always with him.

23. p. 337.

V. 48.

Past Knowing . . . consciousness (*aṟuhindāda . . . śabdavanaṟiyalāgadu*): Words limit Experience, however revelatory or

expressive they be. To clothe the divine Consciousness in words or thoughts or feelings always betokens ignorance and deficiency. The Supreme is beyond words or thought.

Cf. Songs 22-28, st. 3, p. 322.

24. p. 337.

V. 49.

Whom essence does not fill (*sārāyabharitanalladuda*): We cannot speak of a śaraṇa as filled with the divine essence, for he has crossed the boundaries of this state and is now the Absolute Void.

25. p. 339.

V. 52.

The union with Liṅga is indefinable and unutterable. You cannot call it the natural or real, part or whole: it embraces all and exceeds all.

26. p. 341.

V. 54.

The śaraṇa has the experience of his body turned to Void, that is, *niravaya* (*parabrahma*) the impartite transcendent Divine. It is the same in regard to his mind, will etc.

27. p. 341.

V. 54.

The śaraṇa has the experience of his body, life, mind, spirit, having been delivered into the Absolute Void. Even the thought of Kūḍala Cennasaṅga has suffered the same change.

28. p. 341.

V. 55.

Gives the process of how a śaraṇa's daily life consummates in the great Absolute, the utter Oneness.

29. p. 341.

V. 55.

Here the term *nitya*, interpreted as daily life, also signifies 'eternity'.

30. p. 343.

V. 58.

My quietness has grown to peace (*enna samādhāna tarahara vāyittayyā*): The control needed to be calm is now no more: calm has become absolutely natural.

31. p. 346.

V. 61.

Chouḍayya relates the thrill of his joyous experiences as the vital centres opened and revealed the divine effulgence in a variety of ways, and also his final experience of the merging of his self—the mirage playing a number of roles—in the absolute Void.

32. p. 347.

V. 63.

The rules . . . fashioned fast (*aivaru kaṭṭida kaṭṭaḷe*): Chouḍayya refers to the five elements of which the body is constituted. He has broken the bonds of the elements.

33. p. 348.

V. 64.

As revered . . . masks (*mukhavāḍadayyagaḷante*): Chouḍayya refers to the prevailing custom of professionals wearing masks and playing many roles, such as Allama, Ajagaṇṇa and other saints.

34. p. 349.

V. 66.

As an adventurer in the Divine, Chouḍayya maintained his body, life and all his being on the threefold Prasāda—Śuddha,

Siddha, and Prasiddha. As he came nearer the goal, there was no longer need for supporting himself on this threefold Prasāda. He found his final union with the Absolute through Basavaṇṇa.

35. p. 350.

V. 67.

I am . . . string (*saradoḷage . . . nānayya*): Chouḍayya has got his release from the chain of births and deaths. He has fought and triumphed over the flesh. He has died to his old mortal self and experienced a spiritual rebirth.

36. p. 356.

V. 75.

The Sūtakas are five: jāti-, janaṇa-, maraṇa-, rajas ucchiṣṭasūtaka. But for an aspirant, the six taints or pollutions, mentioned here are greater impurities, without purging which one can never hope to reach the Reality.

37. p. 361.

Song. 80.

1. **Dream** (*kanasu*): dawn of right knowledge or real knowledge.

   bushel (*māna*): mind, with a possible pun.

   elephant (*āne*): egoism.

   he burnt as he stood (*āne ninduridudu*): The egoism was burnt forthwith in the right knowledge.

   The driver (*māvatiga*): the empirical self.

   entering the bushel (*mānava pokku*): entering the mind.

   wood (*kānana*): refers to the chain of births.

2. **path** (*dāri*): the discipline of Śivayōga.

   lake-lotus (*saravara kamala*): the lotus of the heart.

   Seed of fire (*uriya bīja*): the knowledge that is the effulgent Liṅga.

3. **Strung the seeds of fire** (*uriya bījava saragoḷisi*): realised the Effulgent Liṅga in oneself.

   neck (*koraḷa*): firm faith.

   monarch of another place (*paravūrarasa*): the highest principle, situate at the centre of the eyebrow.

   A large fire (*ghanaduri*): the highest and best fire that is the first cause.

   Stacked hay in the house (*maneya hulla*): the crude impulses that accompany the flesh.

4. **transcending his ground** (*nelegeṭṭu*); shedding the earlier phase of life that was led before initiation.

   Void's delight (*śunyada sukha*): the delight of the union with the self-sustaining Reality.

   Many-coloured yarn (*halavu baṇṇada nūlu*): the senses born of *mahat* that has many colours.

The nectar–drawing well . . . head (*tale kāvala . . . bhāvi*): the nectar that is in the *brahmarandhra*, which is compared to a well in the head.

5. **Absolute Void** (*baṭṭabayalu*): the conscious space in the *brahmarandhra*.

   point of points (*tuṭṭatudiya*): the foremost end of the *suṣumnā*.

   Stripped of clothes (*uṭṭuda kaḷedu*): giving up of the first four stages of aṣṭāṅga-yōga in preference to *dhyāna*, *dhāraṇa* and *samādhi*.

39. p. 364.

V. 84.

Here are given three planes of experience: (1) Self-contemplation at the highest point of mind brought the śaraṇa to the realisation that he is beyond life and death; (2) His whole being was flooded with infinite light; (3) The resultant self-experience was swallowed by the Absolute Void—the highest plane of no-knowledge.

40. p. 367.

V. 89.

The 'That Thou art' . . . and destroyed (*vēda vijñāna . . . hōdavu*): The Supreme Reality can never be bound down to any description, or definition, or statement like "The Higher Knowledge is Brahma", "Truth, Knowledge and Infinity is Brahma," That Thou art" and so forth.

Cf. VSSan. V. 37, p. 87.

41. p. 368.

V. 90.

1. Here the body made by Guru is *mantrakāya*, or *liṅgakāya*, the body of a god.
2. The soul made by Liṅga is *liṅgaprāṇa*, through which Liṅga breathes.
3. The mind made by Jaṅgama is Jaṅgama-mind, whose activities are energised by the Jaṅgama.

42. pp. 368-69.

V. 91.

According to Prabhudēva, everything except Guhēśvara is subject to measure and proof.

43. p. 371.

V. 92.

The noose of Brahma and Viṣṇu's lure (*brahmapāśa viṣṇumāya*): Brahma, the creator, binds all beings with the chain of births, and Viṣṇu, the preserver, ensnares them in the illusion of individualised existence. But for these, the play of duality would come to an end.

NOTES AND COMMENTS

CHAPTER XXI

1. p. 387.

V. 1.

The Real's . . . the Reality (*nijave . . . nijavanoḍagūḍittu*): Only the real can mingle with the Real. Whatever is divine in man can alone be one with the Divine. The śaraṇa has embraced and become one with the Divine, after his dross had been purged.

2. p. 387.

V. 1.

The term 'plantain grove' refers to the wild forest-like growth of plantain trees around Mount Śrīśaila. It also signifies the body which, in the manner of a dense forest, besets the soul.

Cf. SS. Vol. IV, Ch. XVI, V. 68, p. 347.
Prabhudēvaravacanagaḻu, V. 56 p. 113.
SS(k), V. 89. p. 298.

3. p. 388.

V. 2.

Here 'it' refers to the ignorant mind.

4. p. 388.

V. 2.

How can . . . past? (*hindanariyadudu . . . aḷidarallā*!): Prabhudēva means that only those who are aware of their source, the Divine Ground, can know that the final end and goal of life is that very Divine from which they took their rise.

5. p. 390.

V. 4.

They have filled . . . stuff (*mañjina . . . nōḍā!*): The "pots of mist" stand for the human body, as insubstantial as vapour.

The "coloured stuff" is some occult lore or power which entices the popular mind. The yōgis, or *siddhas*, of a lower order impress the world with their mastery over such superhuman powers. Vide Vacanas 5 and 6.

6. p. 390.

V. 4.

Have fallen . . . plant (*sañjīvaneya . . . maraṇakkoḻagādaru*): By "the root of the life-restoring plant" is meant the knowledge of the Divine Ground which alone can help cross the boundaries of death. If ignorance is the seed of birth and death, Knowledge is the source of eternal life.

7. p. 390.

V. 5.

The trance . . . soul! (*kāyasamādhi . . . nilliro!*):

Cf. 1. SS. Vol. IV, Ch. XIII, V. 20, p. 94 and Note 16 thereon, p. 383.

2. SS. Vol. III, Ch. X, V. 32, pp. 235-37

8. p. 391.

Pr. to V. 6.

Practice of dualistic yōga (*bhinna yōgābhyāsa*): Yōga which keeps up to the end the difference between the practitioner and the object of yōga.

9. p. 391.

V. 6.

Study of . . . itself (*rasavādaṅgaḷa . . . rasasiddhiyādudilla*): An alchemist may be an expert in turning base metal into gold; but he cannot change the metal into the *rasa* itself which has power to change the base metal into gold. There is word-play here, as *rasa* also signifies Brahma.

Cf. *rasōvaisaḥ* (The essence of things indeed is He.)

10. p. 391.

V. 6.

The mere alchemist cannot hope to transmute himself into Brahma, who is the Essence of all things (Cf. rasovaisah: The Essence indeed is He.) Similarly, by certain yogic powers a man may achieve physical or magic feats; but he will be no nearer gaining his own Self.

11. p. 393.

V. 7.

Kuṇḍali: the inconscient force that lies in Ādhāra.

Water-pot (*maṇḍala*): the body.

Three mouths (*bāyi mūṟu*): the waking, dream and dreamless states are the three mouths.

Six handles (*hiḍi āṟu*): the six senses.

One spout (*jūḷiyondu*): the gate called the desire for the Lord Śiva.

Water (*udaka*): power of discrimination.

And one's . . . desire (*asuvina tṛṣeyaḍagi*): the consciousness of empirical selfhood is no more in existence.

Is . . . desire (*bayake sale*): jivhālampaṭa—craze for earthly tastes.

The great . . . burst (*mahāgaṇanātha . . . haṟidavu*): all the fifty-two letters in jīvahood are transformed into the spell 'Ōṁ'.

The six . . . perish (*muvattāṟu . . . keṭṭavu*): the thirty-six desires or impulses that are in the six vital centres are turned to the spell Liṅga.

The twenty five . . . heap (*ippattaidu maṇi puñjayāyittu*): the twenty-five categories belonging to the category of Aṅga were restored to the Liṅga principle.

Six important gems (*āṟu nāyaka ratna*): the consciousness of multiplicity is no more when the sixfold Aṅga and sixfold Liṅga unite.

Three jewels (*mūṟu ratna*): the triple Liṅga: Iṣṭa,-Prāṇa,- and Bhāva.

One burns (*ondu urivudu*): the actions, both moral and physical, are turned to Iṣṭa-Liṅga.

One . . . sound (*ondu ulivudu*): the Prāṇaliṅga in the heart is the mantra.

One's extinguished (*ondu beḷagu nandihudu*): the great knowledge absorbs Bhāvaliṅga.

Vide. BDV. V. 3, pp. 231-32.

12. p. 394.
V. 8.

When one has come to the complete unitive consciousness of Liṅga, and this consciousness has dissolved into the Absolute, there is no room for words like 'I am not'. 'who am I?' 'I am He' and so on.

Vide LLVC. Ch. XV, commentary on V. 18, p. 372.

13. p. 395.
V. 9.

The purport of the vacana is that perfect communion between two souls is possible on the same plane.

14. p. 395.
V. 9.

If I would ask . . . you are not (*nā ninna . . . nissaṅgi*): Communication between two souls is possible only when they are more or less on the same plane of consciousness. Because I am on a lower level, my ignorant questionings do not reach up to you. And if I want to explain to you my difficulties, they would be the difficulties of one immersed in the body.

15. p. 396.
V. 10.

A mighty . . . of wax (*aragina . . . mūrtigoṇḍu*): The empirical self assumes the body along with the triple taint and the vital breath.

Gathering . . . mist (*mañjina . . . sandaṇisi*): the agitation of the six senses increasing.

And taming . . . sunshine (*santaisi . . . toḍisi*): The downward flow of the senses is turned upward and the senses repose in the Good as the devotee gets the threefold Liṅga to the threefold Aṅga by which Jīva attains perfection in physical and moral actions as well as the right consciousness in all the senses.

Holding a sword . . . rout (*caturaṅga . . . ēralāgi*): The inner knowledge and the outward action are synthesised in the śaraṇa. So he rejects inertia and ego-centricism. Hence the eleven senses are united with the great Liṅga.

The sword . . . quite (*ūrarasu . . . bayalāyittu*): The śaraṇa's highest knowledge lost its independent existence in the supernal light of Parabrahma.

The villege king . . . thigh (*uriyarasu . . . hariyittu*): The śaraṇa, the form of supreme knowledge, lost in the wealth of the supreme consciousness. The vital breath which is characterised by the three taints having lost its natural downward flow, is turned to the conscious vital force. So the śaraṇa is called a form of the Conscious Force. Hence no duality in any state of being.

16. p. 397, pp. 399-400.

V. 11 & 12.

Vacana 12 gives us a picture of the great plantain grove of body, more dreadful than the grove around Mount Śrīśaila, and tells us how Prabhudēva has conquered the body both outside and inside. Vacana 11 gives an account of how Prabhudēva finds himself in his own element in the 'kingdom of God within'. He takes a jump into the physical frame, enters the cavern of the vital and roams about freely in the various apartments of the senses. When he climbs Mount Mēru, which is ājñācakra, he finds 'the white radiance of Eternity' bathing the whole being.

17. p. 403.

V. 15.

Forsaking . . . forms (*aṣṭatanuvina . . . biṭṭu*): Prabhudēva has done away with the eightfold form—earth, water, fire, air, space, sun, moon and the soul—which constitutes the physical frame; and he has stopped the natural movements of the ten winds.[1]

1. SS(K), p. 439.

18. p. 405.

V. 17.

No death . . . death (*emmavarige sāvilla*): "Any of ours" refers to the śaraṇas. The śaraṇas who have come to be unioned with Liṅga have, naturally, crossed the frontiers of death.

19. p. 406.

V. 18.

For the honour . . . hands (*lōkavariyalu . . . Bijjaḷanu*):

Vide. SS. Vol. II, pp. 7-8.

20. p. 406.

V. 18.

Lord Kūḍala Saṅgama has erased his writ (*Kūḍala Saṅgamadēvaru . . . toḍediharu*): Basavaṇṇa has a clear and unmistakable premonition that the mission of his life has come to an end.

21. p. 410.

Song: 20.

Cennabasavaṇṇa's dream foreshadows the end of the śaraṇas. The 'wearer of the serpent' is Lord Siva.

22. p. 411.

Song. 26.

Here the term 'ear-ring' (*ōle*) stands, by word-play, for Śiva's writing.[1] The nose-ring is symbolic of liberation in the form of the

sacred spell.[2] The bracelet is symbolic of Liṅga. The waist-band is firmness, and the legs[3] are symbolic of practice. The bangle is Śūnya, the absolute Void, which is completely realised in the *paścimacakra* situate in the hind part of the head. The medal symbolises the highest knowledge illumining the whole being. And this is the garment *jñānāṁbara* worn by the śaraṇas. The word *padakavu* in the nominative case must be taken to be *padakava* in the accusative case. This is permissible under the grammatical rule *vibhaktipallaṭa*, or interchange of case.

1. AVC. p. 369.
2. Ibid. p. 373.
3. Ibid. p. 358.

23. p. 411.
Song 28.

Do you . . . wives (*bhaktarellaru muttaideyarāgiri*): Basavaṇṇa's wish for his fellow-śaraṇas is that they should enjoy eternal union with the Divine.

24. p. 416.
Song. 33.

With palm . . . Śiva is my Lord (*hasta tāyi . . . gaṇḍanendu*): This is the birth of the Divine in the human being. Here the mother is the Guru's palm, and the eye is the Guru's grace. Tying on the waist-band in the presence of the Guru is symbolic of the acceptance of Lord Śiva as the seeker's one and only Lord. This demands eternal, single-pointed love and devotion.

Vide. SS. Vol. II, Ch. IV Notes Nos. 28, 31, on Vs. 11 & 12 pp. 367-369.

25. p. 416.
Song 35.

The term 'sari' represents the body subject to births. But Basavaṇṇa, at the time of his initiation, here called marriage, i.e. with Lord Kūḍala Saṅgama, was made to wear the sari, or huṭṭige, or prasādakāya, gift of the Guru and the śaraṇas. Even this sari

was turned to aṛuve, or Divine Consciousness, by Basavaṇṇa. In the last line there is a suggestion that one does not come back to earth after attaining the Divine Consciousness.

26. p. 419.

Pr. to V. 40.

Vīrabhadraru: The term refers to Molleyabommaṇṇa and Jagadēva. Vīrabhadra, according to the purāṇas, is the god of heroism who destroyed Dakṣabrahma's sacrifice performed in defiance of Śiva's supremacy. For details:

Vide. CBP. Canto III, Chs. 30, 31, 32, pp. 297-334.

27. p. 420.

V. 40.

While I was trimming . . . pulp (*ippeya . . . hippeyāyittu*): This is enigmatic. *Ippe* is derived from the root *ir* and means 'Thou art'. Nīlamma marches onward on her divine path with steadfast faith in the existence of God. But now she has come to a stage where even the idea of existence is no more. She has crossed all the stages prescribed by the Ṣaṭsthala doctrine, that is, *mārgasthala*, and has now come to the stageless state *mīridasthala*, where Absoluteness prevails. *Hippe* is the final and last consummation.

28. p. 422.

V. 64.

Speaks of Nīlamma's heights of spiritual experience. Basavaṇṇa chose Kūḍalage for his ultimate union with Saṅgamanātha. But Nīlamma sees Saṅgamanātha on her very palm: she can find her union here.

29. pp. 425-426.

V. 47.

The abode of Brahma . . . drum (*balanebrahmasthāna . . . damaruga sthāna*): This is a puranic conception. The places mentioned here are believed to be occupied by Brahma,

Viṣṇu and other deities and the poison and weapons of Lord Śiva. Basavaṇṇa feels that all these are not places worthy of his eternal abode. He wants to dwell in the inmost heart of the Divine.

30. p. 427.
V. 48.

Māmara, meaning mango-tree, also means the great tree. The great tree, according to the śaraṇa's direct and immediate experience, is the vast Tree of Liṅga the Divine.[1] The two branches are Aṅga and Linga. The sixfold Aṅga is Bhakta, Mahēśvara, Prasādi, Prāṇaliṅgi, Śaraṇa and Aikya. The sixfold Liṅga is Ācāra-, Guru-, Śiva-, Jaṅgama-, Prasāda-, and Mahāliṅga. Each of them has three parts represented by the three leaves. The thirty-six parts[2] so evolved are symbolised by the thirty-six flowers and these bear the one fruit of *sarvācārasaṁpattu* which when ripened is turned into the ultimate consummation. And this is the completely ripe fruit that is fully worthy of Prabhudāva's eating.

1. Vide AVC. p. 356.
2. Vide CBV. V. III, pp. 47-49.

31. p. 429.
V. 49.

O Guru . . . timelessness (*ādiyanādiya . . . guruve*): Basavaṇṇa distinguished the temporal principles from the eternal for his wife Nīlamma and made her see that she in herself belongs to the Eternal.

32. p. 430.
V. 51.

All intermediate . . . Basava! (*madhyakalpa nāstiyāyitte Basavā*!): To descend to earth and assume the human form is but an intermediate stage in the śaraṇa's journey back to the Divine.

33. p. 435.
Pr. to V. 57.

Nīlalōcaneyamma is the same as Nīlamma, Basavaṇṇa's wife.

34. p. 436.

V. 58.

Brushing . . . bliss (*ā nirvayalanuḍugi . . . niśyūnyavāyittayyā*): Nīlamma describes the absoluteness of her spiritual union, where devotion, knowledge, discipline and self-awareness have been rooted out. She needs no other support. The void itself, or even the Void of voids, dissolves.

35. p. 441.

V. 63.

When Bijjaḷa had . . . to assent (*śivācārada . . . ahudenisida*):

Cf. SS. Vol. III, Ch. VIII, V. 13, p. 33.
Cf. SP. Ch. XIX, Sts. 5-7, p. 195.

36. p. 442.

V. 63.

He offered them his garment's hem (*seṛaga koṭṭanu*): His garment's hem is the legacy of *nijabhakti*, or *Śivādvaitabhakti*.

37. p. 443.

V. 64.

You showed . . . is Liṅga (*liṅga jaṅgama jaṅgama liṅga*): Liṅga and Jaṅgama are indentical, because Liṅga is the unmanifest form of Jaṅgama, and Jaṅgama is the incarnate Liṅga.

38. p. 443.

V. 64.

You proved . . . my limbs (*prasādakāya . . . pratiṣṭhisi*): Because a true Bhakta always lives on what comes as grace from the Divine, his body has grown into the Grace.

39. p. 443.

V. 64.

That Liṅga . . . Liṅga (*liṅgaprāṇa, prāṇaliṅga*): Because the life-breath of the true Bhakta is joined to the Infinite Life-Force, Prāṇa and Liṅga are identical.

40. p. 443.

V. 64.

Dissolving . . . principle (*enna manava . . . mahātattvadalli*): Basavaṇṇa dissolved Cennabasavaṇṇa's mind in the highest principle, the Absolute Divine.

41. p. 433.

V. 64.

You lodged . . . heart (*avve . . . iṁbugoṇḍaḍe*): Nāgāyi, Basavaṇṇa's sister, found her ultimate resort in Basavaṇṇa's heart; that is to say, she was dissolved in the Divine.

42. p. 447.

V. 70.

The Faith (*samaya*): 'The Faith' stands here for the śaraṇa-community.

43. p. 447.

V. 71.

Cennabasavaṇṇa seems to give vent to utter despair. The sixfold hierarchy (*ṣaṭsthala*), and even the experience of *nisthala* (absence of all stages) are all gone. The house of white stone, i.e. the House of Divine Light, is gone. He sees in his mind's eye the floral car in which the dead are believed to go to heaven, which forebodes the passing away of Basavaṇṇa. He is so dejected at the loss of Basavaṇṇa that he is reluctant to take his name.

44. p. 448.

V. 72.

'*Garment*' is symbolic of the body of grace (*prasāda kāya*). The phrase 'doffing the shoes you wear' is symbolic of Basavaṇṇa's transcending the practice of Discipline. The word 'braid' symbolises the highest knowledge. Basavaṇṇa went even beyond this knowledge into what is known as knowledgeless state (*jñāna-śūnyasthala*). Why Basavaṇṇa did not touch what he did for Liṅga and why he carried with him what he did for Jaṅgama will become clear in the following vacana.

45. p. 449.

V. 72.

Wearing the . . . void (*beḷaganuṭṭu . . . Basavaṇṇa*):

Cf. Vs. 73 and 76.

46. p. 449.

V. 73.

He brought . . . cook (*brahmana heṇḍatiya . . . Basavaṇṇa*): The spouse of Brahma is Saraswati, the goddess of learning. Here she stands for the higher knowledge, utilised in preparing the dish for the Divine life.

47. p. 449.

V. 73.

Seventeen hundred . . . daughters (*hariya . . . kumāratiyara*): Here Hari stands for mind, and his daughters symbolise the infinite wanderings of the mind.

48. p. 452.

V. 76.

You're . . . prasāda (*śūnyaprasādiyalla . . . sōṅkadaprasādi*): As Basavaṇṇa has crossed the frontiers of the Absolute Void, he is past enjoying both these experiences.

49. p. 452.

V. 76.

You have burst . . . true Liṅga Basavaṇṇa (*binduva . . . nijaliṅga Basavaṇṇa*): Basavaṇṇa, now completely transformed to the true Liṅga, has crossed the bounds of *nāda*, *bindu* and *kalā* and transcended the attributes of the eightfold body of Lord Śiva.[1]

Vide. SS(k) p. 440.

50. p. 453.

V. 77.

I love . . . have wed (*nenevenayyā . . . saṅgadantāyittāgi*): When iron comes into contact with the alchemic fluid, it is turned into gold. Maḍivāḷayya here means that his love for Basavaṇṇa, his contemplation of Basavaṇṇa, has turned his human nature into divine.

51. p. 456.

V. 79.

Saṅgana Basavaṇṇa's Void: We get a clear idea of this Void in the songs of Prabhudēva (Ch. XX, Songs 22-28, pp. 322-23).

The phrases 'dissolved to Void, wearing the Light' repeated in Vs. 72, 73 and 76 are expressive of the absolute state which Basavaṇṇa has attained.

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This Volume, the last of the series, is devoted, significantly enough, to the glorification of Allamа̄ Prabhu, with whom the series opens, and incidentally explains the conception of the true Jaṅgama. It also contains the episode of Prabhudēva's encounter with Gōrakṣanatha, to underline the nature of true yōga.